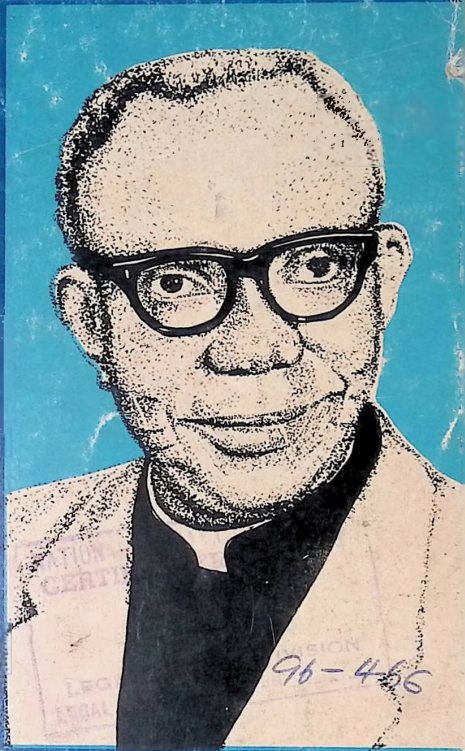


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LEGACY OF SERVICE

Dixon Akinwumi
* Yomi Makora





Legacy of Service

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Legacy of Service

**Yomi Mamora
and
Dickson Akinwunmi**



Teton Book Makers, Ibadan

© Y. Mamora and D. Akinwunmi
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Dedication

This book is dedicated to the illustrious memory of *The Right Rev. Bishop A.B. Akinyele, CBE, D.D* and *Mrs M.F. Akinyele*, parents-in-law.

Foreword

Legacy of Service has made a very spirited effort to encapsulate in a readable form the "Life and Teachings" of someone who has become an enigma, or indeed a legend of our time.

The authors have researched deeply for materials that gave a very robust, if not totally comprehensive summation of a colossus. The multi-faceted life of the subject of this book has touched people, places, and events so profoundly that it is near impossible to do justice to the theme.

I admire the pain with which the authors have striven which indeed has paid off by the lucid way they have delineated the life of 'Oga' Alayande.

The book is indeed a legacy in itself, to teach; to instruct; to inspire; and to motivate whoever might read it.

Chief Bayo Akinnola
(Lotin of Ondo)
June 1993

Preface

This book is the product of many months of intensive research into the life style of an achiever. A man whose name is synonymous to education, statesmanship and bold conceptualized policies. It is our belief that the story here told will help not only to refresh the memory of his contemporaries, but will stand as great lessons to the younger generations and those yet unborn. No remuneration or monetary reward in whatever guise can equal serving humanity. Archdeacon Alayande has resolved to serve humanity.

At 83 years, Archdeacon Emmanuel Oladipo Alayande does not look his age. He is as fit as a fiddle. The grey hair on his head subtly enhancing the charm of a well fed and healthy body. It was Sir Bernard Shaw who wrote in one of his novels:

Whatsoever is incapable of gratitude is incapable of noble sentiment: For even the lower animals know how to express grateful appreciation to their benefactors

We thank Pa Alayande for his kind permission to publish his Biography and for his exceptional warmth and hospitality during the more than twelve interviews we had with him. We extend our gratitude to Mrs Egun Alayande and the entire household for their assistance.

Special appreciation to Mr Lai Bolodeoku, Managing Director Evans (Nigeria Publishers) Limited for reading through the proofs and his suggestions. We are grateful to Mr Ayo Ojentyi Director (Publishing) Heinemann Educational Books (Nigeria) PLC, Ibadan for painstakingly going through the proofs. We thank Canon G.B. Daramola, current principal Ibadan Grammar School for his cooperation and contribution.

We thank Chief A.O. Mamora, Mr Wale Ojo-Lanre and many others too numerous to mention for their encouragement. The heavy strain of typing the text fell on Mr Adojutelegan Ilesanmi, a thorough and painstaking typist, we are grateful to him.

Yomi Mamora
Dickson Akinwunmi
September, 1993

One

Genesis

In the afternoon of January 10, 1910, the Alli Iwo family house of the Alayandes in Ibadan was turned into a frenzy of joy. The family was noted for one thing, drumming. This fateful afternoon, the head drummer of Ibadan, Sanni Alayande had gone on his usual drumming expedition with about twelve other drummers. On their way, news filtered into their midst that the wife of their head drummer had delivered a new baby. On hearing this news, Sanni Alayande abandoned his drum, and disappeared into the crowd. While others were busy doing what they knew best with their drums, Sanni Alayande went back home to celebrate the birth of a new drummer Emmanuel Oladipo Alayande.

Sanni Alayande, a Muslim by birth and head drummer by occupation was a descendant of Alli Iwo, the **Balogun of Iwo** who later migrated to and settled in Ibadan. Emmanuel Alayande's grandfather was Bakare while his maternal grandfather was Majebogbe from Ede in Osun State. Bakare was a brother to the famed War lord Alli Iwo, at that time. While the Alayandes could trace their ancestry to Iwo, they are indigenes of Ibadan. This is also true of all prominent families in the town. Ibadan is a city of settlers.

In the times past when the Ibadans wanted to go to war, the **Balogun** (War lord) would send messages to friendly and vassal towns to release their War lords to help in prosecuting the job at hand. Alli Iwo was the Balogun of Iwo, and a good drummer

When he went to war in aid of the Ibadan, **Oluwo of Iwo** his paramount ruler was delighted at the move. He had become a force to be reckoned with in the town.

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At the conclusion of the war, he did not return to base. It was clear the paramount ruler of Iwo, *Oluwo* did not want Allí Iwo back to Iwo because he was a threat to his throne and dominion. As fate would have it, the *Balogun of Ibadan* died on the battle field and Allí Iwo in view of his loyalty and larger-than-life image was made the Balogun of Ibadan. It was Emmanuel Alayande's grandfather, Bakare and others that made arrangements to lodge Allí Iwo, his men and wives at a place known as *Allí Iwo* in Agodi, Ibadan. Emmanuel Oladipo Alayande's family house in the area is called *Ile Baba Agodi*, i.e. the house of Agodi's father.

Sanni, Emmanuel Alayande's father is called *Baba Kekere* literally 'Junior father' because he was the junior brother to the senior daddy" – Allí Iwo, the war veteran. Emmanuel Alayande's grandmother was the daughter of Chief Gbenla in Ibadan. Allí Iwo and Bakare had their background in idol worshipping and bear the cognomen *Ajigbagun* family at their source Iwo, Osun State.

Emmanuel Oladipo Alayande's mother, Madam Okekunbo Alayande (nee Okesina) a Sango worshipper had nine children but Emmanuel is the only surviving child. His junior sister died in 1976.. His father, Sanni was a polygamist who had three wives of which Oladipo's mother was the youngest. However there are some half brothers from his father's other wives.

His mother was traditionalist who was converted to Islam by marriage. She was a trader by profession, a trait she inherited from her grandmother, Madam Okunkeye Majebo. Although an Ibadan indigene of Ode-Aje, her family migrated from Ede and settled in Ibadan. She belonged to the ruling family in Ede, hence E.O. Alayande has a maternal link with Timi of Ede Oba Tijani Oladokun Oyewusi. Her kolanut trade brought her into eminence in Ibadan and most parts of Yorubaland.

At the age of four or five, young Oladipo was encouraged with his other brothers to fast in obedience to Islamic injunctions to which they were adherents. He also attended Koranic school as part of his training.

At a very tender age, young Oladipo Alayande lived close to the Agodi secretariat near the prison-yard. Majority of workers at the secretariat lived nearby for convenience. There were P.W.D. engineers, government clerks, typists, district officers, stewards, and other civil servants. Majority if not all of these civil servants were Christians. One of them Mr Campbell a Sierra-Leonean invited a Methodist priest to set up a church in the area where workers and residents of Agodi used to attend on Sundays. Young Oladipo Alayande was converted to the Christian faith as a result of his interaction with these government workers, in 1917. It was here that young Oladipo Alayande met and mixed with people of diverse cultural and ethnic background from all over the world; Europeans, Sierra-Leoneans, Yorubas, Hausas, Igbos, Efiks, etc. There was a police sergeant popularly called **Sergeant Agbawin** (Sergeant Debtor.) He was attached to the courts especially customary courts where minor divorce cases and land disputes were settled. Whenever a man wanted to divorce his wife, the normal practice is for the wife to pay some amount to her ex-husband but where the woman could not pay the fine, the Sergeant stood up and declared with all solemnity

I accept her and I will pay the fine when the District officer pay my salary.

The people nicknamed him **Agbawin obirin-de-ajele lorun** shortened to **Agbawin!**

Before his conversion to the Christian fold in 1917, young Emmanuel had started attending a Koranic school. He also trained as a drummer which was his father's profession. Oladipo enjoyed all this until an incident happened which made him abandoned drumming. He had gone with a band of drummers to the burial ceremony of a Chief and there was great drumming and dancing and general merriment. The drummers were given whisky which they drank with eager relish and Oladipo was having a swell time. All of a sudden there was a great noise. It was the booming of guns. He was frightened and fled. He ran immediately to his maternal uncle. And his uncle, David Okesina took young Oladipo to a catechist who doubles as a teacher to live with.

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In his youth Oladipo and his friends had a *gidigbo* club (wrestling club) which competed against other groups from other areas of Ibadan in wrestling contests. Ikeola, Oladipo's friend was the champion then. He was very good. That was at Gbenla area, but Oladipo later moved from Gbenla area.

Sanni, Oladipo's father was a strict disciplinarian. He was known to quarrel with his wives whenever his food was not ready on time. He was not against threatening them with beating. He was also a lovely, caring and elegant person, always well dressed. He was fashion conscious and ever impeccably dressed. He loved going out with his umbrella and walking stick in hand. After putting finishing touches to his dressing he spent some time in front of the large mirror in his living room, moving up and down like a model before a large audience. At times he would ask his wives or children *ewo lo ku ko pe?* that is, what else should I add.

Oladipo with his friends took the rams to the field to feed during Ileya festivals and as was to be expected of kids, would set the rams against each other. Even at this time his leadership qualities were much evident to his peers.

Going back memory lane, it was not all a rosy ride through youth for young Oladipo. He however attributes his well cultured and well mannered beginning in life to two factors which are the strict habit of his father and the perfectionist ideals of his uncle coupled with the timely decision of teacher Alajia which shaped Oladipo's early acquisition of elementary education.

Young Oladipo after a recollection of these early years, rained abundance of praise on his uncle, David Okesina, and Teacher Alajia. He said:

I shall ever be grateful to Uncle David and Catechist Alajia for their positive influence on my life.

Two

At the Fountain of Knowledge

For young Emmanuel, the idea of going to school came out of circumstances. He was on his way to be a good drummer in his father's footsteps. He performed with others at funeral ceremonies to entertain guests. It was at such ceremony, precisely at the funeral ceremony of the doyen of drummers that the drama that led to his being opportuned to gain western education.

Oladipo Alayande who was good at his drums and was selected to join other drummers to entertain at the funeral ceremony of the Chief Drummer who was also head of Apete compound. A salient feature of the funeral rites was gun salute. And as was related in Chapter One, booming of the guns sent little Oladipo running for his dear life in fright. And it was to his mother's compound at Ile-Alase, that he fled to. There, his uncle put him in the care of Mr Olatinu, a Catechist, popularly known as teacher Ajia Aremo, Ibadan. He was a houseboy along with two other boys of which he was the youngest and the shortest.

At the Catechist's house his well-mannered comportment and obedience was evident to all who came across him. He was registered as a pupil of St. Peter's Infant School, Oja-Igbo, Ibadan in June, 1917 where he went through standards one to three. Life as a fresh pupil was adventurous and memorable. He made new friends and tasted the bitter fruit of new friends.

It was at Oja-Igbo that he made new friends such as intelligent and amiable Bayo Bello and rascally Ayo Johnson. Bayo Bello was a little over pampered by his parents while Ijesha-born Ayo Johnson whose house was next to his later

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taught well-composed Alayande a bitter lesson, one he would never forget. Ayo Johnson was a terror to all pupils and Alayande in particular.

Though, not over pampered by his parents, he did not suffer in terms of pocket money. He always had ten to twenty cowries on him for the consumption of *dundu* (fried yam), *akara* (fried beans cake), Ayo Johnson was in the habit of asking fellow pupils to close their eyes for prayer before eating. Ayo, clever and tricky as a tortoise would in this process of saying the prayers would have a go at the food. What a mischievous act on the part of a young pupil!

In one of his terrorist escapades Ayo Johnson had stoned Alayande on the head, opening a gash on his forehead. He lost quite some blood. As a result of these acts he was nick-named *Alaafin Ita-Akogun*. Ayo Johnson and Alayande not minding this sad incident became very intimate friends until his death many years later.

While Ayo Johnson was noted for his rascality, Alayande had his own stereotyped behaviour. He was noted for an exhibition of superiority complex. As an *Onilu* (drummer), he was conditioned to look down on people and in particular women, though his head-teacher was a woman. Later, this trait was eradicated when he found out that these female teachers he looked down upon were the most hardworking and committed set of workers he ever passed through in his life time.

In his words, Alayande enthused

I was surprised my teachers did not take time to go and eat or even to the toilets during school hours, this act encouraged we the pupils to be very hardworking, committed and devoted in anything we do in our life time. And it helped in years later.

In March 1925, at Saint Peter's Aremo, he took his standard five examination and failed. He was instructed by his teacher to write an essay on the Prince of Wales but out of ignorance he wrote on Whales. He later passed this examination in 1927 from where he proceeded to Saint Peter Infant School, where he came across two remarkable teachers and made some new friends. One of the teachers was Tilewa (a female teacher). She was the

most hardworking of them all. And Akinola also known as **Aladura**. The school had Archdeacon Olaiifa as the first headmaster, and Chief Ogunsola later took over from Archdeacon Olaiifa.

Alayande later became a favourite of Chief Ogunsola. He was quite good in Mathematics, Classics, Geography and Religious Studies. Some of his classmates were Pa Odukoya, Areoye and late Olatunji Adeshina who later died at an early age.

In the year 1929, at the age of nineteen, after a successful elementary education, he was admitted to Saint Andrew's College, Oyo for training as a teacher. This opened a new chapter in his life. In his words he said:

In fact my admission to be trained as a teacher in Oyo unfolded an imperishable chapter in the history of my life, my years at the school were unforgettable. Students were given the best of education. I resumed at the school with five shillings as pocket money from my mother. I got the foundation of my successful career in this college, in fact, it was a University in those days.

The school provided almost all what the students needed; education was free, accommodation, laundry, feeding, books and clothing as well. It was almost a paradise on earth for the lucky students. The students only paid for games/sports and were expected to bring some pocket money which must be deposited in a "bank" kept by the vice principal. On admission, every student was required to bring a Bible. What it was like in those days was aptly described by Professor C.O. Taiwo (also an alumnus of Saint Andrew's College, Oyo) in his book **Seventy Years in the Nigerian Education System**.

Saint Andrew's College, Oyo, was the successor to the Church Missionary Training Institution established in 1853 at Ikija, Abeokuta. As a result of the persecution of Christians in Abeokuta, in 1857, the institution was moved to Oyo on March 18, 1896. It retained its name till 1920 when it was christened Saint Andrew's College, Oyo.

Accommodation for the students was rotational on class basis. First years students were accommodated in Saint Phillip's hostel, second year students in both Saint James' and John's

hostels, third year students in Saint Peter's and Paul's hostels while final year students found abode in Saint Mathew's and Luke's hostels.

In ensuring a well-coordinated resumption programmes for the four-year course, at the college, the second, third and final year students were expected to resume a week before the arrival of new students. The "stale" students would clear the shrubs and clean the rooms under the supervision of Mrs Hannah Burton, wife to the principal, Mr G. Burton. At dawn, the first bell went for prayer time which heralds all other activities for the day. The overall administration of the college was in the hands of the principal the Reverend (later Archdeacon) G. Burton and the senior tutor, Reverend E.O. Ajayi. Saint Andrew's College was run with the sole and ultimate objective of producing Christian teachers and self-reliant citizens who would be useful to themselves and their different communities. The motto of the school was *Disce ut Doceas*, meaning "learn in order that you may teach."

His mind was made and his body prepared for the rigours ahead, to become a priest and teacher. In his words:

Life on the campus to me was not easy, but I found it adventurous, interesting and educative. The wife of the principal who doubled as the welfare officer in charge of food and other domestic duties was a rare mother while her husband, Reverend G. Burton was very fatherly.

To complement her husband, Mrs Burton would assign work portions all over the compound to all the students, an act which provided for unbiased and impartial distribution of the assignments to the students. Years later he recalls his immense gain from his interaction with Burtons.

If the normal course was to produce good Christian educationists, there was the shorter two-year Catechists course for church workers. Other two advanced courses were run in separate parts of the college compound called the Divinity Hall, later the Melville Hall in honour of the founding principal. Alayande during this training period imbibed deeply the teachings received from his teachers. And also enrolled for the two-year Deacon's Course and another one-year for the

Theology Course at the University of Durham through Fourah Bay College to which Saint Andrew's College, Oyo was affiliated.

The students of the college were subjected to strict supervision and monitored schedule of activities from Monday till Friday which were full workdays. Saturdays for students were meant for clearing and personal laundry. Apart from the personal domestic activities, it was also a day for outings. He recalls:

Our Saturdays were meant for outings, we went to Akesan Market in Oyo township to buy the food and provisions we needed. We engaged in ethnic and tribal association meetings, hair grooming and shaving.

Other days of the week, it was sports and games. This was in confirmation of the saying that "all work and no play makes Jack a dull boy". For the purpose of competitive sports and games, there were four houses that competed during inter-house sports, they were Coleman Hall, Gardom Hall, Oluwole Hall and Phillip's Hall.

It would be an incomplete story to relay the academic and extra-curricular activities on the college without a mention of the teachers and students that made ever-lasting influence on his life. There were some Nigerian teachers Mr (later Rev.) E.O. Ajayi, Mr (later Venerable) S.A. Banjo, Mr (later Canon) S.O. Osyale, Mr (later Barrister) G.E. Longe, Mr S.T. Adejobi, Mr S.T. Babalola (later S.B. Tenabe), Mr (later Rev.) M.K. Adefoye and Mr J.S. Ogunlesi.

Other Nigerian staff included Mr (later Bishop) I.G.A. Jadesimi and Mr I.O.S. Okusanya. Also on the staff of the school were expatriate members to augment the contribution of the Nigerian staff members. Among these were, the principal, Reverend (later Archdeacon) G. Burton, a Botanist of great repute, Mrs Hannah Burton in charge of labour, food and school uniform and Reverend (later Archdeacon) Henry Dallimore. The assistant to Mrs Burton was Mrs Dorothy Dallimore, others included the Reverend (later Canon) E.J. Evans, Mrs Evans, Mr N.C. Porter, Miss V.M. Hurn, Miss V.M. Batley, Mr H.G. Ramshaw the Sports Coach, Mr O.H. Grundy and Miss Grundy (later Mrs Porter).

And the students, in his words:

My classmates include late S.O. Awokoya, later Minister of Education in the defunct Western Region, J.O.I. Longe from Aiyede Ekiti, Akinyemi who was my best friend right from our first day in school. His bed was beside mine. Others were Venerable Archdeacon Omigbodun from Osogbo who was the founding principal of Osogbo Grammar School, Osogbo, Obadiah Olanrewaju Sawyer (still alive) from Lokoja and I.O. Abe from Benin City who is a retired Magistrate.

Alayande's list of friends and classmates included S.A. Urhiale from Warri who is a father-in-law of Goodie Ibru of the Ibru family fame, I.O. Dina who died in 1973, Chief Michael Ajasin, the civilian Governor of Ondo State from 1979 - 1983, and Canon Olumide.

In the year 1946, Alayande in pursuance of his insatiable quest for higher education, enrolled in the London Institute of Education for a one-year programme in education. It offered more courses and had more knowledgeable professors. Programmes that made students versatile and deep were offered such as Educational Psychology, Philosophy of Education, Developmental Education and Health Education. Alayande was over-awed by the large number of erudite professors and the high academic standards in the institute. Till today he could recall, mimic and gesticulate accurately the antics of those learned gentlemen. The eminent academicians included H.O.D. of Education Professor Margaret Reid, Professor Flemming and a German professor who could close his eyes and reel out verses and chapters to be pursued for his students. Many others could dictate lectures quoting pages, authors, titles without any text at hand. And the principal was Mr Roberts later succeeded by Mr Sneillgrove.

Three

Courtship and Matrimony

At Ondo Boys' High School, tall, suave and amiable Alayande commanded much respect from both staff and students. His sartorial sense was perfect, his transparent humility toward others was acknowledged. But his love life was unsatisfactory. His wish was to have a loving, caring and understanding lady who would not only be his wife, but a friend and sister. Twice he had fallen in love without success. He had exhausted all his "toasting" abilities on the two charming ladies, all to no avail. He was fed up, until the night he had a dream which later came to pass.

Recollecting the incident:

I had always prayed to get the woman of my own after two unsuccessful attempts. This fateful night, I had just escorted a friend who came to drop a textbook in my house when I fell asleep. In the dead of the night, I heard a strange voice saying "Young man, have no fear, your wife will come on a platter of gold, this one I will give you, and you shall be pleased."

Immediately after this strange voice stopped, I opened my eyes, looked round the room, nobody was around to relate the dream to. I stood up, paced up and down, finally retrieved my Holy Bible, placed it under the pillow, dozed off again, till the second day.

His major problem at this time was how to effect a transfer from his boring Ondo Station to another place when there would be action and not a matter of getting a wife. But no, the dream had to come to pass. Before this night young Alayande

had resolved to leave Ondo before the education authority posted Bishop Akinyele there. Alayande despised the school because he was always at logger head with the School Manager. Bishop Akinyele's arrival in Ondo changed the course of events.

During Bishop Akinyele's tenure as Principal of Ondo Boys' High School, his daughter, Miss Egun Akinyele came visiting regularly, in particular during holidays. Alayande looked up to Bishop Akinyele as a role model. On hearing of Alayande's attempt to transfer to another station, he felt concerned, and took it upon himself to advise him to stay. As resolute as ever, Alayande hatches a trick perfected by students of Saint Andrew's College, Oyo, when he was there.

At Saint Andrew's College, Oyo it was against the rules for a student to impregnate any lady. Anyone who ran foul of this rule would be invited by the Principal of the school, given a copy of the Holy Bible, prayers recited for him, and thereafter dismissed from the school. Some clever students however hatched a trick to this effect to achieve their own goal. There was the case of one of his classmates who secured a job as Accounts Clerk in Jos. His problem was convincing the Principal in releasing him to take the appointment.

The said student travelled to Ibadan, bargained with his junior sister to disguise like a pregnant woman, and sent to Saint Andrew's College to report him to the Principal, that she had been impregnated by the student. At the appointed date, the pregnant sister surfaced at the gate. The gateman refused her entry at first attempt, but when she narrated her story, she was allowed in to see the Principal. After making a full report to the Principal, the student was sent for, handed a copy of the Holy Bible, prayed for, and dismissed from the school unaware of the intention of both parties. On reaching Jos, he wrote to his friends about his new job, his handsome salary, higher than the annual salary of the Principal. Such was the disciplined life on the campus at Oyo.

At this point, he had no female partner in mind. He was for months in a complete state of celibacy. The school authority only helped a bit by inviting girls from Saint Anne's College Ibadan to pay social visits to boys at Saint Andrew's College,

Oyo but no romantic relationship was allowed. The Saint Anne's girls would arrive in the morning after breakfast and depart after supper in the evening.

Miss Egun Akinyele, a glamorous and beautiful dame schooled at the United Missionary College, Oke-Ado, Ibadan while Alayande was at Saint Andrew's College, Oyo unknown to each other. It was then that Bishop Akinyele, her father, a former Principal at Ibadan Grammar School, got transferred to Ondo. And his ordination as the Bishop took place in London on July 25, 1933 in Canterbury. He had spent two terms in Ondo, when Bishop Akinyele came on board.

Recollecting how he first met Bishop Akinyele in Ondo:

He was knowing me for the first time, but I knew him. He came without his family.

The very first day Bishop Akinyele arrived Ondo, young Alayande helped with some domestic chores. It was about seven in the evening, as he was set to go to sleep. The Bishop called his attention and wanted to know where he came from, having noticed his tribal marks. And he replied swiftly:

I am from Ode Aje, Oke Offa in Ibadan.

The Bishop replied:

My mother also came from that side.

Alayande continued:

I know you very well Sir,

Alayande further revealed.

You used to flog us for truancy when I visit my maternal compound.

Alayande applied a brake to this conversation as a mark of respect expected between a pupil teacher and the principal of a secondary school. In those days, the teacher and the school Principal were poles apart not to talk of a reverend and respected clergyman of Bishop Akinyele's status. The following morning, he was the first person to arrive at the house of the Bishop, to wash his clothes, plates and assist in preparing food. The relationship soon surpassed that of Principal and teacher, or a superior to subordinate but that of brothers.

In no mean time, a day would not pass without the Bishop sending for Alayande. They were never apart. They discussed various issues, read the Bible together, said joint prayers, sang melodious hymns and meditated together. At this initial period, the daughter, Ebum was not there, but the wife had arrived.

In December, 1933 there was an Executive meeting where the issue of teachers that applied for transfer was the major point for discussion. Before then, the Anglican Mission had set up the Executive Council or Location Committee. At the said meeting the chairman raised the case of Alayande from Ondo Boys' High School, who has just completed one term, seeking for transfer. In a swift reaction, another member of the Council reminded the Board that the applicant did not satisfy the mandatory three years.

It was the regulation of the Board that any teacher seeking for transfer must have spent three years in the place of assignment before his application could be considered. He would also state an option of three places he so desires. Supporting the views of these aggrieved members, Bishop Akinyele response at the meeting was to the effect that the young man does not require a transfer. Bishop Akinyele's view at these meetings were always much respected as he was the next in rank to the Bishop of Lagos. And the application failed.

On getting back to school, Bishop Akinyele sent for Alayande. To his dismay, Bishop Akinyele declared:

It is not possible to get transfer from this school, you better resettle your mind and stay here."

He was much disappointed and tears welled in his eyes. When he summed enough courage to ask why, the Bishop replied:

All I know is that you are destined to remain here with me.

It was in the tradition of the Council that if anybody wanted to leave the school, it would be through scholarship to study and the only attainable one then was Agbebi Scholarship. It was made available every four years to enable the student attend Fourah Bay College, Sierra Leone.

After passing the Higher Elevated Examination, Ebum Akinyele was posted to Kudeti School, Ibadan. Ebum Akinyele soon settled down at Kudeti and later decided to visit her father at

Ondo during the holidays. All Ibadan schools operated on three-terms basis, while Ondo schools operated two-term basis. Hence when the students in Ibadan were on holidays, those in Ondo would be in session.

As fate would have it, Alayande was on his way to the Principal's office, when he sighted a beautiful lady approaching. Her gaiety and poise attracted him. In a dashing manner expected of an eligible bachelor, Alayande opened up a barrage of questions — "How are you? Are you a new teacher?"

Miss Egun Akinyele was composed and cool headed, waved off these questions and entered the principal's office to Alayande's surprise. Alayande remained undaunted and resilient, and made up his mind to wait for the lady.

His plan was to seek for Miss Egun's help to teach in his class when he knew she was the Principal's daughter. She agreed being a friendly and hard-working teacher herself. It was never his plan to fall in love at first sight, but it was inevitable. He was not well-prepared for a wife at the time.

This brought to his mind the experiences of some of his friends who got posted to Omu-Aran after their training at Saint Andrew's College, Oyo. These friends were posted to Durbar School, Omu-Aran in Kwara State. Dubar Schools were special schools established to cater for the educational needs of the children of Emirs, Obas, Chiefs, District Officers and other elites. The schools were generously funded with facilities provided to enhance effective teaching. The welfare of the teachers was of first order, with special salaries and generous allowances coupled with decent accommodation. These friends were accorded royal treatment by the Education Officer in Ilorin. They were introduced to the Emir of Ilorin during a courtesy call on the prominent traditional ruler. They were lavishly entertained with food and drinks, got fixed with eligible spinsters, presented with eligible spinsters, presented with big tubers of yams, goats, gallons of palm oil, bags of salt, bags of pepper among others.

His friends' experiences were his dreams. And their letters titilated him. His desire was to join his friends in Omu-Aran. In a discussion with Eburn, he casually narrated the story he read in the letters sent to him by his friends. Pretty Eburn would not have him succumb to any of it, she advised him not to follow the steps of his friends, but Alayande would not reason with her. He quite well knew there were few eligible ladies to make a wife of. The good girls were very few and the few good ones were proud and unyielding to advances made by men. Writing letters to girls was in vogue, but many would not bother to reply for close to two years. Lurking in his mind was the thought of an affair with Miss Adedotun who jilted him when least expected. He intended to be cautious this time around. After hours of narration of his previous experiences with ladies to Miss Akinyele, it was resolved that he was no more travelling to Omu-Aran. Would Miss Akinyele marry him? Eburn finally succumbed to the persuasions and sweet talks from Alayande. The deal was sealed and they both chorused simultaneously

I will marry you.

The agreement marked the beginning of a life-long affair which has blossomed to be one of the most successful marriages contracted in the history of Nigeria. Their courtship was on course with the hope that one day, they would be joined together in the house of the Lord. Months rolled by, years rolled by, in 1935 they co-habitated, all this was well known to Bishop Akinyele who closely monitored the two lovers, till 1938 when after five years of lovely, affectionate and intimate co-relationship, they got married.

When the wedding was fixed, the idea of having a Bachelor's eve party was not new to the new couple. Alayande had attended many of these parties, while Eburn Akinyele had been at different times an active participant in some. Some friends and associates of Mr Alayande rallied round, organized a befitting party for him. There was a particular generous friend, Mr Samuel Ade Fajembola (Professor (Mrs) Bolanle Awe's father) who offered his personal car to be used for the occasion right

from the day of the Bachelor's eve party, till after the church service. Unfortunately, the road leading to the house of the Alayandes was not motorable, so the car could not get to where the action was to take place. After due consultation with friends on both sides, it was agreed to shift the Bachelor's eve party to quarters of the bride in the United Missionary School, Oke-Ado.

The party was a talk of the town. It was an occasion for many eligible bachelors and spinsters to seal their affairs and others resolved to go to the altar as soon as possible after that of Mr and Mrs E.O. Alayande. The bride's father, Bishop Akinyele was present with some relatives. The groom left the party at 4.30a.m., had some four hours of sleep, before calling on his best man, Mr Latinwo for immediate preparation for the wedding ceremony at Saint Peters Church, Aremo, Ibadan.

At 9.20 a.m. Alayande and his bride rode in Mr Latinwo's car to the church. The church was full to the brim. This was on 6th October 1938, a memorable day in the lives of the Alayande and Akinyele families. The car they rode, the bridal train and all were gorgeously decorated. One which guests would not forget in a hurry.

On alighting from the car, the couple were received with songs of praises to which they joined. The hostesses made sure things went as planned. The hostesses led by Mrs Adewole made sure everything went on fine, and succeeded in making all present comfortable. Among the hostesses were co-teachers of the bride from the United Missionary College (UMC) and friends and co-teachers of the groom. It was a grand occasion.

The service started at exactly 10.00a.m. with Bishop Akinyele, Reverend Williams, Canon James Olaseyinde, Reverend Adejumo and Reverend Omidiji as officiating ministers while Mr Latinwo was Alayande's bestman. Other dignitaries present included Bishops, Reverends, Catechists, School Principals, Education Officers and other eminent personalities. The service was the most celebrated marriage in Ibadan for many years because it involved the first daughter of a celebrated Principal and distinguished Bishop and a brilliant and accomplished teacher.

After the solemnization, the couple could not go to the Alayande family house because of the unmotorable road leading there. It was a friend of the couple Mr D.O. A. Kupoluyi of Ilesa that offered his new house to the couple to spend their honeymoon. The couple made sure the guests at the party had enough food and drinks at their call before proceeding to Ilesa.

At the end of it, all the guests had praises for Alayande who was at that time a teacher on five pounds per month, not much to throw a lavish party on. The couple had a jolly ride from Ibadan to Ilesa for the honeymoon which lasted for just three days. After, Mr and Mrs Alayande returned to Ibadan to start a new life.

The marriage is blessed with three children, Keye Alayande, Mrs Bukola Ori (nee Alayande) and Chief Funsho Alayande a Lawyer and businessman who later became a chairman of Ibadan Municipal Local Government. The marriage has been filled with undiluted love and devotion towards each other.

As described by Archdeacon Alayande:

Our marriage has been that of convenience, it has been very interesting, peaceful and stable, all this due to our faith in Almighty God and dedication and loyalty from both of us.

They have lived together for some fifty-five years. Nobody had ever had the opportunity of settling any quarrel for both of them up till date. There is bound to be individual differences, but they know how best to settle them amicably. Attesting to this, Mrs Ebun Alayande said:

We have never at a time invited our relatives, friends and neighbours to settle quarrels for us, after any disagreement, we advise each other and that ends the misunderstanding.

One incident which Pa Alayande has bore with fortitude till date is that his "jewel of inestimable value" went blind about two years ago, but despite this they still love each other. Mama knows the exact part of the dining table where her husband's food is placed. If she goes there and finds out that Pa Alayande has not eaten his food, Mama would call his attention quickly. In praise of this caring and devoted wife, Pa Alayande said:

Our marriage is solemnized from heaven.

His message for the younger generation is that they should look for compatible partners who would have mutual trust, confidence and faith in each other. He agrees that crises are bound to occur in every marriage, but couples must not allow their emotions to overshadow their love and marriage vows.

Love is the solution to any squabble and the prescription for a lasting relationship.

He re-assured. One cannot but agree with him because without love, marriages are bound to hit the rocks. In his words:

Marital life is the best, the younger generation should stay with one wife and take care of their children.



Four

A Seasoned Teacher of Men

The teaching career of the Venerable Archdeacon Emmanuel Oladipo Ajao Alayande started in 1928, at St. Peter's School, Aremo, Ibadan as a subtenary teacher. He was first attached to Standard Two. Some of his pupils at the time included Lasehinde Ojerinola, and Akinyemi in Standard Two. Others were Sunday Fakeye, Ade Osho, Bayo Adelagun in Standard One and Adeyeye Adisa and his junior brothers.

His fellow teachers at Saint Peter's School, Aremo were Messrs Areoye, Adeola, Afonja, and Mr Olukoya who was the headmaster, assisted by Messrs Onadeko and Odunnuga. All Anglican schools concluded their standards IV and V in the Central school. These Central Schools were established in Lagos, Iloro-Ilesa, Ijebu-Ode, Iporo-Ake, Abeokuta, Ondo and Ibadan. The headmaster of Saint Peter's School was Mr Olukoya. He was a very strong intelligent, devoted and hardworking headmaster. Before Mr Olukoya came to Saint Peter's School, he was headmaster of the Infant School. After spending some time at St. Peter's School Aremo, he was transferred to the Central School and Chief Ogunsola took over from him. All teachers including those trained at Saint Andrew's College, Oyo were soon made to prepare their schemes of work and notes of lesson.

There was a register of admission for the whole school. Each class had its own diary which included all the subjects taught. The syllabus was divided into weeks and the diary would show the subject taught each day. Teachers had to write very clearly on the chalk-board for the students to see. The handwriting

must be neat and bold. Lesson notes must be submitted to the headmaster on Friday, marked and signed by the headmaster before any teacher could use.

In his words:

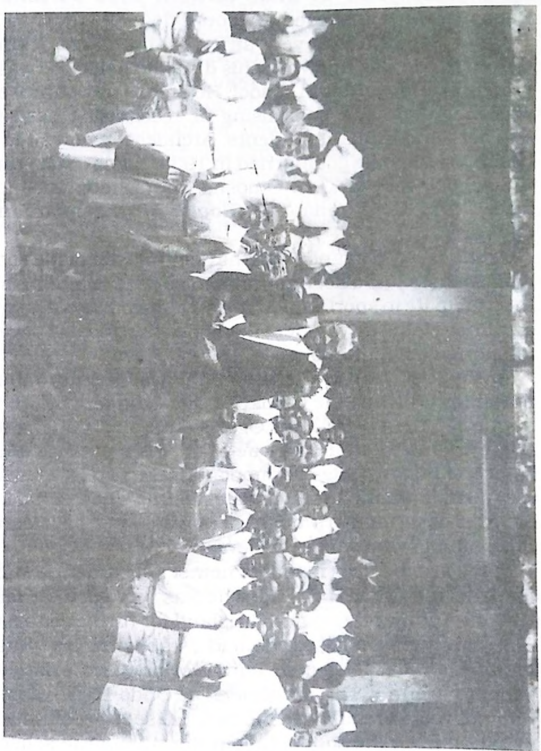
I also learnt from the headmaster the art of effectively marking the register showing the pupils that were absent.

The teachers were saddled with a lot of responsibilities to encourage students to maintain continuous attendance. For example, if any student was not present in school, it was the duty of the class teacher to go to the house of the student after school hours to inquire from the parents or guardian of the student why he was absent. And since the headmaster was extra-ordinarily meticulous, hardworking and dedicated; it was easy for the teachers to follow the good example laid down by the headmaster.

Teachers were allowed to cane or flog pupils but the cane must not be too big. The authorities of the school subscribed to the adage which says "Spare the rod and spoil the child." Apart from flogging, teachers were also permitted to detain erring pupils for the period of break when others were enjoying the recess eating, dancing and chatting with other students. This was done to punish erring students and also serve as a deterrent to others.

In December 1932, against his wish, he was posted to Saint Stephen's Primary School, Ondo. He left Ibadan with his bags and baggage, depressed. But he had no choice but to go. The headmaster, Chief Babalola arrived the school at about the same time with him. Chief Elijah Babalola later became the Principal of Ibadan Boys' High School and Minister in the old Western Region under the late Chief Obafemi Awolowo. Chief Elijah Babalola was an experienced and highly intelligent teacher.

Chief Babalola also attended the famous Fourah Bay College. Chief Babalola was in his final year when Archdeacon E.O. Alayande got admitted to same school. Chief Babalola was headmaster in about two schools before he was transferred to Ondo. He had been the headmaster at St. Phillip's Central School at Ile-ife and also at Ikare Central School before he was



Canon Alagande, as he was. The "Ultimate Principal" leading his students to success, Ibadan Grammar School, 1966.

transferred to St. Stephen's Primary School, Ondo, from 1933-1934. Archdeacon Alayande worked with Chief Babalola for about three years in Ondo between 1932-34 until Chief Babalola was transferred to Ijebu-Ode.

Chief Babalola was very strict, authoritative, fearless and thorough. He was known for his disciplined life. He was always punctual and regular in school. He broods no nonsense, but he was magnanimous in praising or recognizing hard-working teachers and brilliant students. Archdeacon Alayande was his best man when he got married in 1934. Some other teachers in the school were Mr J.O. Omosha from Ondo, Orishanya also from Ondo, Chief Aina, the *Olooke of Oke-Igbo* and Chief Olukunle.

Archdeacon Alayande was the Scoutmaster of the school and gamesmaster. As a keen sportsman he encouraged his students to participate in sporting activities. He encouraged them morally and financially. No wonder all schools he worked at always excel in sports competitions.

In his first year in the school, he was the form master for Standard 6A while the Olooke of Oke-Igbo taught 6B. Some of his pupils then were Miss Ogunsakin, Mr Ogunshakin, Miss Adeniyi (later Mrs Falope, wife of the Bishop), Miss Aknyelure (later Mrs Bolanle) Miss Daramola (later Mrs Longe), Mr Adeyemi, very good, brilliant and the neatest in the whole school. He also had the best handwriting. Others were Mr Oluwole and Miss Omowojuola who was very clever.

In his second year he had a new set of students, such as Dr Olapade and Chief Tugbiyele who was very good, he later went to Saint Andrew's, Oyo and England for further education. By 1939, Archdeacon Alayande had established a reputation as one of the most dedicated hard-working and brilliant young teachers around. The authorities at Ondo Boys' High School, were not unaware of his attributes. He soon received a letter of invitation from the school to join the staff of the school.

Pa Alayande joined Ondo Boys' High School, in 1939. He taught Latin, Mathematics and Geography. He worked under

Canon Adeyemi who was a famous and renowned educationist and priest. He later worked under Venerable J.A. Akindele for four years. In his first year at Ondo Boys' High School, Archdeacon Alayande taught many students who are now distinguished and famous in their various callings e.g. Professor Akinola, Professor Akinla, Professor Dosekun (who was once the provost of LUTH) and many more in different professions. In his third year he taught Venerable Iluyomade, the retired Principal of International School, Ibadan and now the Vicar of Saint Anne's Anglican Church, Ibadan, Mr Akinkugbe, Managing Director of Palm Chemist, Ibadan among others.

Archdeacon Alayande left Ondo in 1943 for Fourah Bay College which was then affiliated to Durham University in England. Archdeacon Alayande went to Fourah Bay on an Agbebi Scholarship. He graduated Bachelor of Arts (B.A.) in 1946. He bagged the Diploma in Education of the University of London in 1947.

Armed with these academic laurels, Archdeacon Alayande returned to Nigeria in 1947 and was launched into a career which has now earned him admiration, distinction, and reputation in Nigeria, Africa and indeed the world at large.

Archdeacon Alayande was the Vice Principal of Ibadan Grammar, 1947-1948 under Rev. Odusanwo. He later presided over the administration of the school for twenty-one years. Definitely the history of the school will be incomplete without his name. In fact, until he retired in 1968, his name was synonymous with the School. Ibadan Grammar School, is one of the oldest secondary schools in Nigeria and a member of the AIONIANS.

As the Principal of the school, Archdeacon Alayande was instrumental in shaping the careers of many eminent Nigerians including Professor Olu Akinkugbe, Professor Kolawole, Professor Akin Mabogunje, the eminent Geographer, National Merit Award Winner and Chairman of the Board of Community Banks. Others are Chief Bola Ige, distinguished lawyer and the first Executive Governor of Oyo State, the Adenugas including Otunba Mike Adenuga (Junior), Chairman Devcom Merchant

Bank Ltd. Mr. Lai Bolodeoku, Managing Director Evans (Nigeria Publishers) Ltd. Ibadan, Chief Bayo Akinnola, and numerous Professors, High Court Judges, Directors-General, Accountants, Medical Practitioners, successful businessmen and women, Architects, Engineers, Clergymen, Diplomats, etc.

Ibadan Grammar School was formerly located along Ijokodo-Eleyele Axis in the North Western part of Ibadan. Immediately Archdeacon Alayande became the Principal, he found the need to expand. The school premises was congested as a result of the ever-increasing population of students.

He felt the need to relocate it to a more conducive location . Pa Alayande moved the school to its present site in Molete in 1951 out of sheer determination and love for a more conducive environment for his students. It was a courageous and bold initiative because some people had criticized the rationale behind the movement, in particular those who lived around the old site. It was not an easy task. There was the initial problem of getting a piece of land , but with determination and God's grace he succeeded in getting a piece of land at its present site at Molete.

He succeeded the former Principal on an eight-acre ground with about eight houses. He therefore acquired a sixty-acre plot of land on which he transplanted the school, put up a beautifully landscaped structure of forty houses. Due to inadequacy of teaching staff, he started with a total of seven teachers, two of whom were University graduates and ended with a staff of forty-five, thirty-two of whom had university degrees.

As was to be expected, there were the initial teething problems. There was much clearing to be done. And students were mobilized to clear the bushy sections of the compound. Through the able leadership of Archdeacon Alayande it was possible to mobilize the students and with the cooperation of the teachers and the blessing of God the school started very well and successfully too.

Pa Alayande's years in the school, witnessed a lot of achievements. He introduced a lot of new ideas, and the school excelled. Pa Alayande introduced science subjects like Mathematics, Physics, Chemistry, Biology, Botany and even

Zoology. In years later, the school produced intelligent students who later became experts in science and technology. Though when he first mooted the idea of introducing science subjects, there were doubts from all quarters, particularly due to inavailability of good science teachers, but Pa Alayande was undaunted. He went on to recruit expatriate teachers for this purpose. At a stage, there were more expatriate teachers than Nigerians. In no distant time the idea succeeded and the school produced award winning students in the field of Medicine, Geology, Biochemistry, Pharmacy, Botany, Zoology, Engineering, Optamology, Architecture and other fields.

Archdeacon Alayande's record at Ibadan Grammar School is imperishable and indelible. The records are there today and for ever. The most notable of his achievements at the school was the introduction in 1956, of the Higher School Certificate programme. The first in a voluntary agency school, apart from King's College, Lagos.

Some pessimists attacked the introduction of the HSC but with the success achieved they soon changed their minds. To implement this idea Archdeacon Alayande had to recruit qualified and competent Nigerians and expatriate teachers with a good grasp of the subjects offered at the Advanced Level.

Within a very short time the Higher School Certificate class gained the much required popularity and acceptance of students within and outside the old Western, Eastern and even as far as the South-Eastern States. These students were from different ethnic groups in Nigeria e.g. Edos, Efiks, Ibibios, Urhobos, Igbos, Ishans. It was his greatest initiative. It was achieved even before schools like Government College, Ibadan started it. With the introduction of the HSC he turned the school to a multi-ethnic, non-segregated co-educational institution.

Some universities especially the University of Ibadan drew a large number of its science and arts undergraduates from Ibadan Grammar School. This was possible because of the vision and dedication of Archdeacon Alayande.

Archdeacon Alayande's record of achievement at Ibadan Grammar School was very much recognized nationwide. His name was synonymous with the school until he finally took a bow and retired gracefully amidst pomp and pageantry, in 1968.

Five

The Able Administrator

D. Malloch, once said:

If one cannot be the sun, one should be a star, It is not by the size that one wins or one loses. One must always strive to be at his or her best in whatever profession or job one is doing.

When Archdeacon Alayande returned to Nigeria in 1947 and was launched into a career which was to earn him admiration and distinction. He presided over the Ibadan Grammar School for twenty-one years. He was instrumental in shaping the career of many eminent Nigerians. Alayande served in various capacities in educational administration of this country. He was the Chairman of the Regional Advisory Board (1956 – 1962), Chairman of the Western Region branch of Nigeria Union of Teachers (1948 – 1968) and later the President of the National Body (1967 – 1968). He was the President and Chairman of All-Nigeria Conference of Principals of Secondary Schools (ANCOPSS) until his retirement in 1968.

He was also the Chairman of Western State Schools Board (1968 – 1971) and Special Adviser on Education during the civilian regime of Chief Bola Ige between (1979 – 1983). It will be recalled that Chief Bola Ige was one of his students at Ibadan Grammar School. Archdeacon Alayande is also a member of the committee set up for the establishment of Oyo State University of Technology now Ladoke Akintola University of Technology, Ogbomosho.

Archdeacon Alayande, a man full of foresight, initiatives and ideas initiated the A.I.O.N.I.A.N Schools competition.

30 *Legacy of Service*

A.I.O.N.I.A.N. is an acronym for the names of some secondary schools established by the Anglican Mission in Nigeria.

The schools were:

- A — Abeokuta Grammar School, Abeokuta - 1908
- I — Ijebu-Ode Grammar School, Ijebu-Ode - 1913
- O — Ondo Boys' High School, Ondo - 1919
- N
- I — Ibadan Grammar School, Ibadan - 1913
- A — Anglican Grammar School, (CMS), Lagos - 1894

Some other schools also joined the AIONIA club later.

Alayande also contributed immensely to the educational advancement of Nigeria when he was the Chairman of the Western Regional Advisory Board of Education (1956 - 1962). He was also a member of the Regional Board of Education from 1948, a period when Nigerians were agitating for self government,

Archdeacon E.O. Alayande with some other educationists of which late Bishop T.T. Solaru was one, once went on an educational visit to England. That was before Nigeria attained independence. They were asked some salient questions by their hosts:

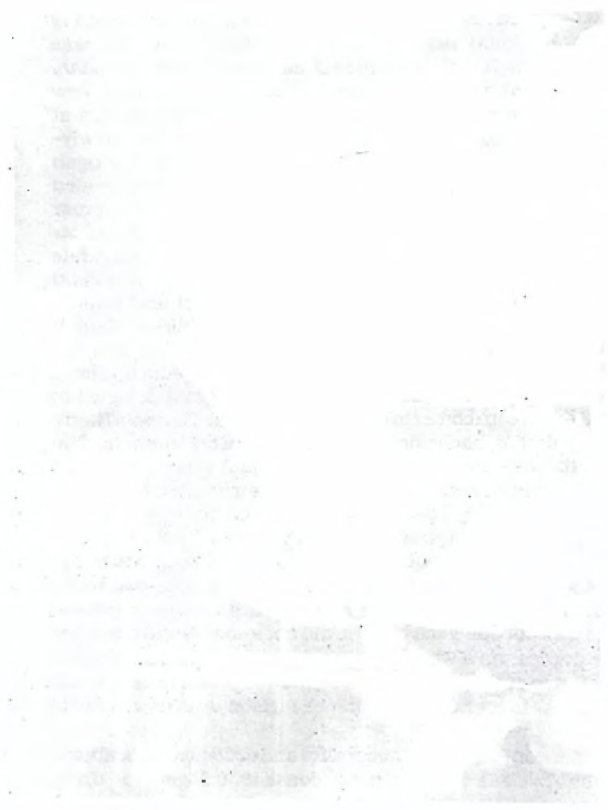
You are agitating for self government. What have you? We can count your lawyers, doctors, can you have independence with only five doctors to treat so many millions of people in Nigeria. How many agriculturists have you? Can you bring yourselves together? You speak one language here, you speak another language there (i.e. Nigeria has a problem of common language or lingua-franca) religiously you are not united.

Their hosts argued that Nigeria was not ripe for self-government. Archdeacon Alayande and others who listened to the address resolved to contribute immensely to the educational development of Nigeria. They all agreed that education must be the first priority of Nigerians. They all agreed that education is light and once a student is started off on the ladder of education, the sky was the limit. They also accepted the importance of health care system as well as agriculture. It was evident that without food not much can be achieved. When they returned home from their educational tour of Britain they faced up to the challenges thrown to them by the Britons, and did all they could to educate their fellow countrymen and women.

Archdeacon Alayande has contributed immensely to the spread of education in Nigeria. When he was the chairman of Western Regional Advisory Board of Education, he was instrumental to the establishment of some twenty new secondary schools. He did not only encourage the establishment of new schools but went further to sacrifice some of his teachers at Ibadan Grammar School, to manage some of the newly-established schools. Some of these schools are: Gbongan Grammar School, Lagelu Grammar School was another headed by Chief Labiyi (who was an old teacher of Ibadan Grammar School). Ibadan Grammar School financed the training of Mr Samson who was the Principal at Gbongan. Archdeacon Alayande with Mr Adeyi were instrumental to the establishment of Fiditi Grammar School, Fiditi, Oyan Grammar School and Baptist High School, Iwo had Principals who were teachers at Ibadan Grammar School, under Alayande. There was the case of the first graduate teacher at Olu-Iwa College later named Adeola Odutola College, Ijebu-Ode. Archdeacon Alayande assisted in making the dream come through for the school. He was a Sierra Leonean and a bachelor. And students were organized in groups to assist with food preparation and other household chores. Funny enough one of the students who used to help the teacher on a weekly basis is now His Royal Majesty Oba S.K. Adetona, *Ogbagba Agbaotewole II*, Awujale of Ijebu-land. Up till today the Awujale calls Pa Alayande "My Cousin".

Though the Sierra-Leonean teacher sent to Olu-Iwa had a B.Sc Economics/Geography honours degree, the word was that he was not doing too well. He did not know how to mark and fill the diaries. As a way of out, he drove from Ibadan to Ijebu-Ode once in a week to supervise the teacher. He taught the teacher how to mark the attendance register, and how to fill the diaries.

Archdeacon Alayande a successful and dedicated educationist is probably one of the most consistent Nigerians driven ceaselessly by the spirit of matchless and selfless service to humanity and mankind, staunchly believing in measuring life, not by the wine drunk but by the wine poured forth.



Pa and Ma Alayande cutting his 70th Birthday Anniversary cake.

Archdeacon Alayande while Chairman of the Western Regional Scholarship Board was criticized by some Ibadan indigenes who failed to secure scholarship award or were given scholarships in fields other than their choice. Some of them wanted Archdeacon Alayande to bend the rules to favour them. But they forgot that Alayande is a Godly man and a man of principle who applied merit in the award of scholarships rather than ethnicity. He is a completely detribalized and overwhelmingly magnanimous Nigerian.

The enlightened ones saw reason with Alayande and commended his guts. He is not Alayande of Ibadan (though an Ibadan indigene) but Alayande of Nigeria. Alayande is a man of credible qualities who stands out among the crowd as a role model. Archdeacon Alayande believes that the reform of Nigeria should be a collective exercise of all and sundry. He consistently advocates the need for discipline among Nigerians, especially the leaders, believing that if the leadership is good, the followership will fall in line.

Archdeacon Alayande's contribution to the development of education in Nigeria can not be over emphasized. He strived to better the lot of teachers in Nigeria. Canon Efunkoya, another great educationist on the occasion of his retirement from Nigerian Union of Teachers (NUT) said inter alia:

Rev. E.O. Alayande rendered invaluable service to NUT as its liaison with Western Regional Government. During the 29th NUT Conference, 3 regional officers were recognized for outstanding service. They were J.K. Nzerem, Chairman of Teachers Disciplinary Council in the East, Rev. E.O. Alayande, Chairman of Western Advisory Board of Education who had recently been appointed a member of Morgan Commission in salary revision and J. S. Cookey

It should be noted that the NUT is the largest professional organization in Africa. It was launched on the 8th of July, 1931 at CMS Grammar School, Bariga, Lagos. Since its establishment it has been in the vanguard of the struggle to improve the working condition of teachers and their general well being.



Late Chief Obafemi Awolowo, Mrs Ebun Alayande and Archdeacon Alayande at the latter's 70th Birthday Anniversary.



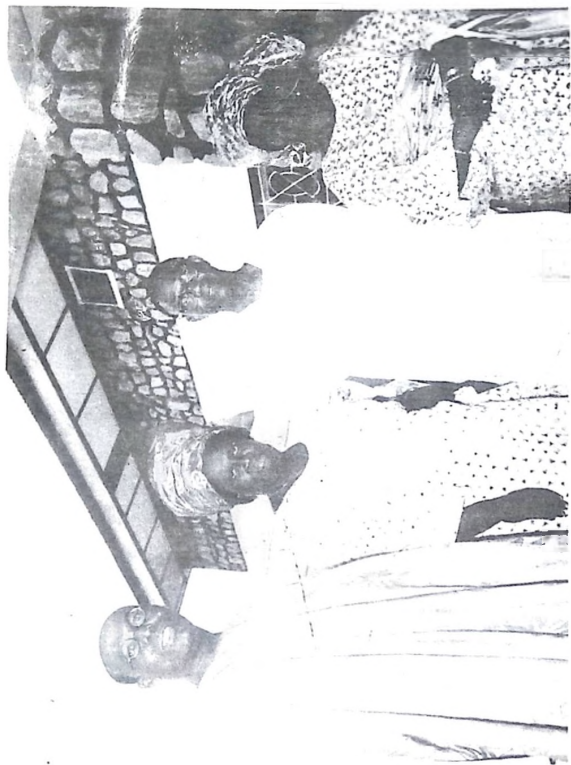
From left, late Magistrate Sawyer, later Professor S.H.O. Awokoya and Archdeacon E.O. Alayande, colleagues at St. Andrew's College, Oyo.



Archdeacon Alayande, Mrs Eburn Alayande and close relatives singing at the burial ceremony of his mother.



Canon Alayande, Chief E.A. Akinyemi and others at a meeting of the National Union of Teachers.



Late Chief Obafemi Awolowo, Mrs Ebun Alayande, Archdeacon Alayande and Chief (Mrs) H.I.D. Awolowo at the house warming ceremony of his Ode-Aje residence in 1967.



Archdeacon Alayande, Prince Oluwole Awolowo, Mrs Egun Alayande, Chief Funsho Alayande, Professor Kayode Oyediran and others rejoicing on the election of Chief Funsho Alayande as the Chairman of Ibadan Municipal Council.



Archdeacon Emmanuel Oladipo Alayande in company of Chief Joop Berkout



From left, Mr Ken Saro-Wiwa, Archdeacon Alayande, Professor T.M. Aluko and others at a public luncheon..

Archdeacon Alayande was part and parcel of this struggle. Indeed his name will be written in gold when the history of the NUT is written.

Six

In the Lord's Vineyard

Emmanuel Oladipo Alayande's service in the Lord's vineyard has been very interesting and fulfilling. Here was a man born into a Muslim family, later involved in traditional religion during his drummer-boy days until he saw the light of the Lord when in 1917 Pa Okeshina enrolled him in Saint Peter's Infant School, Aremo (a purely Christian school). He was put in care of the catechist of Saint Peter's Church, Aremo, Mr Olatinrin. He stayed with Mr Olatinrin for four years as a houseboy.

In describing his later year religious inclination and involvement, the word "Destiny" is the best and most accurate word to use. His unplanned journey from a Muslim family to being a drummer-boy and finally as a priest and Archdeacon of the Christian faith is the desire of the Almighty. It was while living with the Catechist that he completely forgot about drumming, likewise he dropped the garb of his Islamic religion for Christianity.

The foundation of Oladipo's Christian way of life was laid. First was his sojourn with the Catechist, second was his admission into the Infant and Primary School and thirdly was his interaction with some religiously minded people who influenced him. His contact with Bishop Vining and the enormous and everlasting influence of his parents-in-law Bishop and Mrs A.B. Akinyele perfected his involvement and belief in Christianity. Not surprising, he followed the steps of his father-in-law who was a reverend gentleman.

Alayande's acquaintance with Bishop Akinyele for over 21 years, laid an indelible mark on his life-style. Apart from



Archdeacon E.O. Alayande, the clergyman..

emulating and imbibing the saintly qualities of Bishop Akinyele, his successful training at Saint Andrew's College, Oyo, a centre of moral academic and religious education, in 1929, undoubtedly had a lasting influence on him.

In the year 1943, Alayande after receiving news of his much cherished admission to Fourah Bay College, Sierra-Leone, went to the late Bishop Vining to discuss his wish to join the Church. This decision of Alayande puzzled Bishop Vining. A dialogue ensued between the Bishop and the young and hopeful priest.

I know you want to join the Church because of the scholarship.

Bishop Vining opined.

My Bishop, this decision to join the Church comes from the bottom of my heart.

Alayande replied him respectfully. But Bishop Vining said he would have preferred seeing him ordained after his training at Fourah Bay College. But Alayande would not have it. The Bishop insisted:

The reason why you do not want to go into the Church directly is the attractive salary in the teaching profession.

But to an embarrassed and politely uncompromising and highly principled Alayande, it was the sacred order that inspired him. But he found priesthood too exclusive. It was fashionable for priests to mix freely with outsiders as done today. This in later years compelled him to combine teaching and priesthood. It was therefore his avid and unshaken commitment to priesthood that made him ordained at the Cathedral in 1950, a Deacon at S. Peter's Church, Aremo, Ibadan in 1949 and finally Priest at the Cathedral Church, Lagos in 1950.

In a whole-hearted nostalgic reminiscence of his experience as a priest at Saint Peter's Church, Aremo, Ibadan, he quoted from the *Book of Isaiah, Chapter 42, verse 1* —

Here is my servant, whom I uphold, my chosen one in whom I delight. I will put my spirit on him and he will bring justice...



Archdeacon Alayande signing the marriage register for a newly-wedded couple.

Recalling his feelings after being made a Priest at the Cathedral Church, Marina, Lagos:

I had some fear as to how indicate the work is and great responsibility I had to shoulder. I however thought of the scripture, 'A man that stretch forth his hands into the plough and looked back is not fit for the Kingdom of God.

At the back of his mind was his resolution to combine his divine calling with his teaching activities. He pursued his ministrations so conscientiously and was promoted to the post of Canon in 1960.

In 1969, on his retirement from Ibadan Grammar School, Alayande became the pioneer Vicar of Emmanuel Anglican Church, Ekotedo, which was formerly part of Saint Stephen's Church, Inalende, Ibadan. It was founded by non-Yoruba speaking members of Saint Stephen's Church most of whom were nationals of Sierra Leone. Prominent among the members of Saint Stephen's Church at that time were Mr Adegboyega, Papa Lumpin and others. Saint James' Cathedral, Oke-Bola was regarded as the father church to Saint Stephen's.

As the first Vicar of Emmanuel Church, Ekotedo from 1969 to 1979, his record of achievements speak volumes. He spent a substantial part of his ministry in this Church, and made a lot of changes for the better. He improved on the seating facilities, encouraged the establishment of Church societies as well as expanding its capacity.

Visibly fired by his quest and determination to put the Church at the expected level of recognition, he installed the vicarage electric organ. This boosted attendance at the Church. As at the time Alayande was transferred from the Church in 1979, his successors resolved to improve on his spate of achievements accomplished through his devotion to duty and unwaivered in God.

In 1979, Reverend E.A. Akande succeeded Reverend Alayande, till July 1981. From July 1981 to October 1982 Reverend M.O. Ogunmodede held forth while the mantle of shepherding fell on Rev. J.O. Farike in October 1982 till July 1985. In July 1985, Rev. Ipinmoye became the vicar in charge till November 1985 when Rev. E.O. Ogunbiyi took over till July 1987. In September 1987 Rev. A. Oyelade was there till June 1988 when

organized several activities and programmes to sanitize and enliven the interest of the youths in the Church.

His focus of attention was not on the youths only, but on the whole congregation. With the help of the Holy Spirit, he was able to elevate to an appreciably high standard, the spiritual and evangelical awareness among his congregation. All activities embarked upon by the Church during his time in the Lord's vineyard was viewed from the spiritual position. To concretize his disbelief and unapproval of materialism, he made sure that the yearly harvest festival which had always been viewed as a base for display of one's material enrichment or endowment was changed and viewed as a harvest of souls through which many are made to accept Christ.

The concept of "Born Againism" which is currently in vogue among Christians and non-Christians today has been part of what Alayande preached during his active days in the Church ministry. He aptly termed his own "New Birth" which according to him is not attainable through water baptism, confirmation or ordination into the sacred ministry alone, but also through the special grace of God, spiritual and revealed contact with His son — Jesus Christ. "New Birth" is a concept which preaches forsaking worldly and mundane involvements. It is manifested by active evangelization and spiritual ministration of the word of God.

However, his service at Ekotedo was not without incidents. He encountered problems from both clergy and laity. A peculiar allegation against Venerable Alayande was that whenever any of his congregation was accused and found guilty of an offence, he did not effect a punishment that carried as much weight as that of the offence, and that he seldomly refused to effect any discipline or punishment.

He never permitted a situation where any of the congregation gets too intimate. It was not that he distants himself from the congregation. It was the case of not allowing the closeness to becloud his sense of judgement. Where an offender is involved he never allowed prejudice or emotional attachment to override

his stand on discipline. He detests judgements or decisions that hinges on human sympathy.

On several occasions, he was instrumental to settling some unhealthy grudges or disagreements in his fold. In such case he invited representatives of the two warring factions to a peace meeting to end the dispute at hand. He adjudged all cases with fairness and justice which on many occasions drew applause from all parties.

Through his commitment to the ideals of Christianity, formidable administrative capability, dynamism, vibrancy of ideas and unwaivered confidence in the Lord, he laid a solid foundation for Emmanuel Church, Ekotedo, Ibadan. During his tenure of office, he involved his Church in profitable and financially rewarding ventures for the Diocese. The desire to do this was to bring relief to the congregation and avoid overtaxing sauce.

He also exhibited resourcefulness and foresight when out of his strong religious inclination he mooted the idea of establishing a Church in memory of his loving and hard-working father-in-law, Bishop Akinyele. The Church located in Iwo Road area of Ibadan was christened Bishop Akinyele Memorial Church in recognition of the works of the late clergyman who was also the first principal and founder of Ibadan Grammar School.

In recognition of his contribution to the Christian faith, Mrs Bukola Oni (nee Alayande) opined:

He takes religion as part of his life, most of us accept religion as something outside our everyday living but he has taken religion to be his life. He followed up people as far as religion is concerned. He used everyday in serving God.

All through his chequered service to the Church, the Bible was his instrument in accomplishing whatever goals he set for himself. He so much believed in the Bible that before initiating any idea or programme, the words of God in the *Book of Luke Chapter 1 verse 37* which reads thus: "*With God all things are possible*" served as instrument.

So absolute and undiluted was his faith and belief in the power of the Lord that during the December 1983 coup that brought the duo of General Muhammed Buhari and Brigadier Tunde Idiagbon to power when politicians were arrested and jailed in numbers, a state security service (SSS) man went into the Alayande's house at Ode-Aje requesting to know his protector.

In his usual jovial manner, he replied:

Yes, I have a good protector, but could you allow me to go and bring it?

The security man answered:

You just have to bring it out as instructed by our oga.

In a pretending and sober manner, Alayande went into the bedroom to fetch his protector. To the utter dismay of the security man, he brought out a Bible.

Among his other numerous instruments of protection is the Anglican Hymn Book. Some of his favourites are Hymns No. 350 and 339 of the Hymnal Companion. Both are reproduced overleaf:

HYMNAL COMPANION

H.C. 390 (Yoruba Anglican Hymn 384)

*Take my life, and let it be
Consecrated, Lord to thee
Take my moments and my days
Let them flow in ceaseless praise.*

*Take my hands, and let them move
At the impulse of thy love
Take my feet, and let them be,
Swift and bountiful for thee.*

*Take my voice and let me sing
Always, only, for my king;
Take my lips, and let them be
Filled with messages from thee.*

*Take my silver and gold
Not a mite would I withhold;
Take my intellect; and use.
Every power as thou shalt choose.*

*Take my will, and make it thine,
It shall be no longer mine;
Take my heart, it is thine own.
It shall be thy royal throne.*

*Take my love; my Lord I pour
At thy feet it's treasured store;
Take myself, and I will be,
Ever, only, all for thee.*

H.C. 339 (Yoruba Anglican Hymn 435)

**Jesus, thou wounded lamb of God,
Oh wash me in thy cleansing blood;
Give me to know thy love; then pain
Is sweet, and life or death is gain.**

**Take my poor heart, and let it be
For ever closed to all but thee;
Seal thou my breast, and let me wear
That pledge of love for ever there.**

**How blest are they who still abide
Close sheltered in thy bleeding side.
Who live and strength from thence derive.
Any by thee more and in thee live.**

**How can it be, thou heavenly King
That thou shouldst us to glory bring!
Make slaves the partners of thy throne
Dedk'd with a never fading crown!**

**Ah, Lord, enlarge our scanty thought
To know the wonders thou hast wrought;
Unloose our stammering tongues to tell
Thy love immense, unsearchable.**

**First born of many brethren thou
To thee, lo, all our souls we bow;
To thee our hearts and hands we give
Thine may we die; Thine may we live. Amen.**

He remains to date the patron of many societies in the Anglican Church. He is the patron to the following societies and Churches:

- i) Hope Society founded in 1926**
- ii) Youth Christian Circle of Saint James' Cathedral, Oke-Bola, Ibadan.**
- iii) Lady Workers Society of Saint James' Cathedral, Oke-Bola, Ibadan.**
- iv) Saint Mathias Church, Ibadan.**
- v) Patron and very active member of Bishop Akinyele Memorial Anglican Church, Ibadan founded with the 800 pounds gratuity on his wife's retirement and dedicated by Rt. Rev. Timothy Olufosoye on January 19, 1980.**



Seven

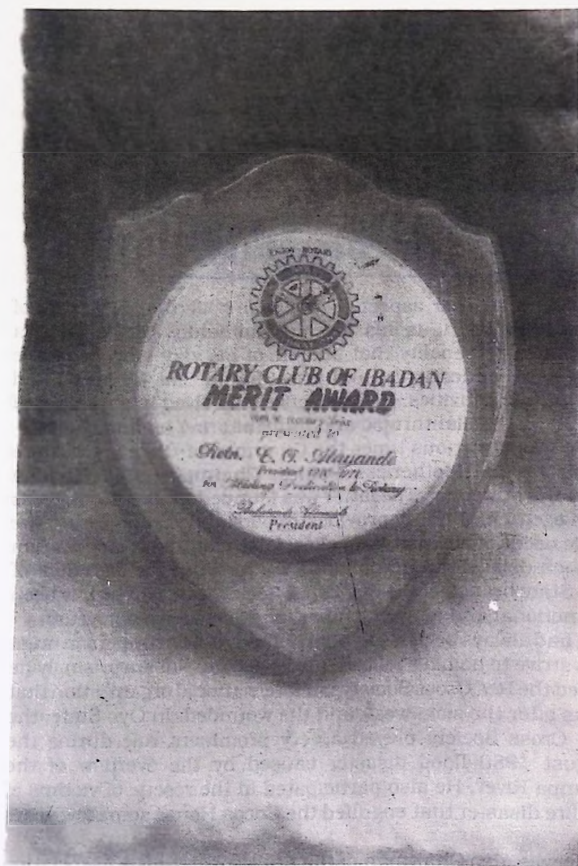
Service to Humanity

If there is another aspect of Alayande's life that is worthy of commendation, it is his love for humanity. He is such a wonderful personality that in spite of his very busy schedule both as an educationist and priest found time for social and community activities. He was actively involved in a number of charitable, philanthropic and humanitarian organizations.

He was at various times the Chairman of Oluyole Cheshire Home for the Motherless Babies, Chairman of the Ibadan School for the Deaf. The latter was founded to cater for the less privileged children. It provides opportunities of enjoying the basic needs of life, that is, shelter, food, clothing and education to such disadvantaged children. He was also the President of Oyo State branch of the Red Cross Society of which he has been a functional and active member for over twenty-one years.

It had always been his fervent belief that a Godly person must also strive to help his fellow human beings. Not surprisingly he joined the Red Cross Society, an international organization that looks after the sick, weak and the wounded. In Oyo State, the Red Cross Society played a very prominent role during the August 1980 flood disaster caused by the overflow of the Ogunpa River. He also participated in the rescue of victims of the fire disaster that engulfed the Cocoa House some few years ago.

He was also Chairman of the Anti-Tuberculosis Association of Nigeria. This association was founded to find ways and means of minimizing if not eradicating tuberculosis, a disease of the lung and bronchitis. Under Alayande's able leadership, some



Merit Award plaque presented to Archdeacon Alayande by Rotary Club of Ibadan for his "Abiding Dedication to Rotary".

anti-tuberculosis drugs and vaccines were imported and applied to prevent spread of this contagious disease.

In the year 1962, he was inducted as a member of Rotary Club International, an International Club founded by Paul Harris in 1905 to serve humanity. In recognition of Alayande's enviable contribution to the upliftment of mankind, he was made a Paul Harris Fellow. This organization awards scholarship to less fortunate children, it also builds bus stops for commuters, aids Road Safety in the country, builds public toilets, markets and recreation grounds among others for the people.

Alayande was also a committed member of "A Circle of Nigeria", a social club founded for friendship and excellence. He was also a member of the Boys' Scout movement, formed by Lord Baden Powell in 1908. In addition to the numerous voluntary organizations he belongs to, he is also a member of the Ibadan Progressive Union (IPU) a Union of prominent Ibadan sons and daughters with the sole objective of contributing to the upliftment of the social, economic and political life of Ibadanland.

It was therefore in recognition of his contribution to the development of Ibadanland that Oba Adebimpe conferred the honorary chieftaincy title of **Aare of Ibadanland** in 1977. This title first held by his father-in-law Bishop Alexander Akinyele, confirmed his acceptance to the Ibadan community.

As the Aare of Ibadan, Alayande was instrumental to the construction of the palace of Olubadan of Ibadan, digging of boreholes and provision of infra-structural facilities in Ibadan. To stimulate and spur the interest of young Ibadan indigenes in education, he gave scholarship awards to some deserving indigent students of Ibadan. He established the Bishop Akinyele Memorial Scholarship Scheme in loving memory of his father-in-law.

Over the years, the tentacles of his humanitarian activities reached across ethnic and tribal lines. He had at various times initiated and implemented policies and programmes that Nigerians as a whole benefited from. It was as a result of this that he was in the year 1982 honoured by President Shehu



Pa Alayande in traditional garb.

Shagari with the Order of the Niger (OON) as a mark of appreciation of his interest, patriotism and nation-wide achievement as a Nigerian. Earlier in 1960, he was awarded a Member of British Empire (MBE) by Queen Elizabeth II of Great Britain.

To complement his involvement in various voluntary and social organizations which he belongs, he attends other important engagements he is invited to, including birthday luncheons, wedding ceremonies, send-off parties, old student association meetings and book launches. In post-humous honour of his friend, Chief Obafemi Awolowo of blessed memory, Alayande made it a point of duty to attend the annual March 6, Birthday Service for Chief Awolowo and also the May 9, annual Memorial Service and Lectures organized by the friends and political associates of the late sage.

He carried his ageing physique about as that of a teenager. He surprised many people with his bubbling aura at the March 18 1992 launching of Professor C.O. Taiwo's book *Seventy Years in the Nigerian Education System* at Nigerian Institute of International Affairs, Lagos. He was also at N.I.I.A. venue of the launching of the biography of Chief (Mrs) H.I.D. Awolowo *The Jewel* written by Chief Tola Adeniyi, in Lagos on February 22, 1993. In his leisure time, Alayande finds time to listen to Church music, read books and watch television.

In a clear testimony of his agility, he keeps a busy schedule. These could involve a Holy communion service at Ikenne-Remo at 7.00a.m., a wedding at Osogbo at 11.00a.m. and a birthday party at 5.00p.m. in Lagos, all done with vigour, gaiety, poise and carriage. Regardless of his very busy schedule, he is known to be sociable and amiable. He is a good mixer, friendly with both the old and the young. Like any other human being, though he interacts freely with many people, he had and still retains his favourite friends. According to him:

"I had very good and trustworthy friends at different stages of my life. During my days at Saint Andrew's College, Oyo, I had reliable late Canon Akinyemi, late Mr S.O. Latinwo as my best friends."



From left, Kester Olanrewaju, Archdeacon Alayande and Raymond Zard, District Governor D9130 of Rotary International, after a Rotary meeting.

Later in life, late Chief Jeremiah Obafemi Awolowo the leader of Action Group Party and Unity Party of Nigeria became his very good friend and close confidant:

"He trusted me, confided in me and I believed in him"
he submitted.

Alayande had another friend whose children he calls his own. This friend, Mr Oyediran, the father of Professor Olukayode Oyediran, the Vice Chancellor University of Ibadan was so close that anytime he travels, all his children came to live in his Ode-Aje, Ibadan residence. Other friends include Mr Ogunsina (an Accountant) and Mr Morgan.



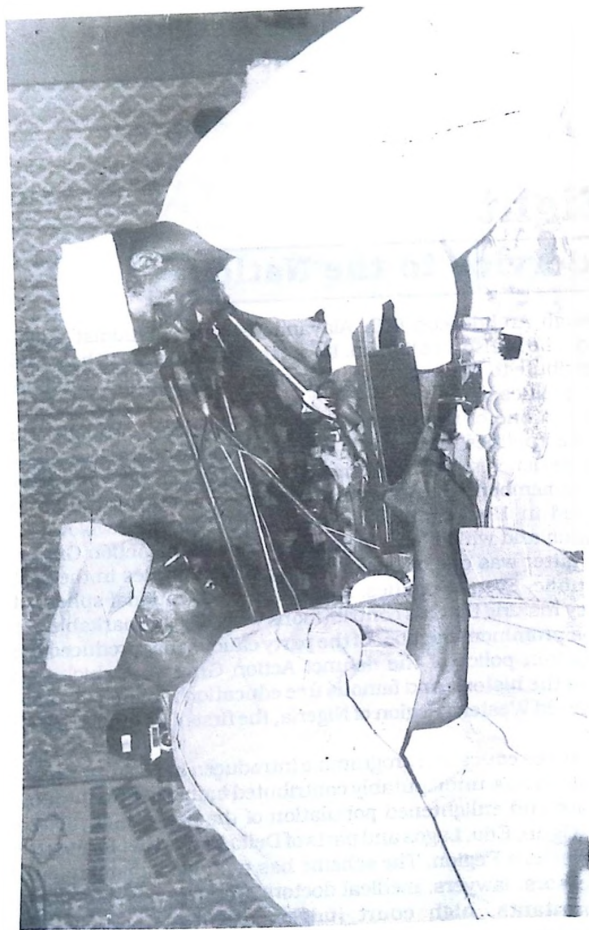
Eight

Service to the Nation

Though Archdeacon E.O. Alayande is an educationist and a cleric, he is also a politician. It was the natural urge to help and contribute to the welfare of his people that made him to dabble into politics.

He is one of the heroes of our independence struggle. He entered politics in the early 1940s and today offers his wealth of experience to the "new-breed" of politicians. He was a very active member of the *Egbe Omo Oduduwa* a socio-cultural group formed in 1945 by the late sage Chief Obafemi Awolowo in London and which later metamorphosed to the Action Group. The latter was one of the foremost political parties in the first Republic. Even in politics, it was in the educational sphere of policy making that his contributions were most remarkable. He was a prominent member of the party caucus that produced the education policy of the defunct Action Group on which was based the historic and famous free education initiated in 1955, in the old Western Region of Nigeria, the first of its kind in Black Africa.

The free education programme introduced in Western Region of Nigeria has undisputably contributed immensely to the large literate and enlightened population of the present-day Ondo, Oyo, Ogun, Edo, Lagos and parts of Delta States that formed the old Western Region. The scheme has produced distinguished professors, lawyers, medical doctors, pharmacists, engineers, accountants, high court judges, architects, journalists, educationists and clerics, etc.



*Archdeacon Alayande receiving an award from Brigadier-General
Intenger, GOC 2nd Mechanized Division.*

His active social life which facilitated full interaction with Nigerians of different ethnic origins, religious affiliation and political allegiance has helped greatly in shaping his philosophy and attitude to practical politics. Politics to Alayande should be free from rancour and unwholesome practices. Politics should not be a do-or-die affair. The fact that people belong to different political camps should not degenerate into rancour. If anyone deserves to be described as practising politics without bitterness, it is Archdeacon Alayande.

As far back as the colonial era, Alayande was actively involved in the politics of his home town, Ibadan. He was a co-founder of the Ibadan Progressive Union. He was once a Councillor of Ibadan District Council. The Ibadan Progressive Union was responsible for sponsoring and awarding scholarships to indigent but brilliant Ibadan indigenes. For example, the Ibadan Progressive Union was responsible for the payment of the school fees of Adegoke Adelabu when he was admitted into the higher college. Adegoke Adelabu later became a stormy petrel of Ibadan and indeed Nigerian politics in the 1950s.

He began his political career in 1945 when the late Chief Obafemi Awolowo (of blessed memory) a close friend of his formed the *Egbe Omo Oduduwa* in London. It was formed primarily to unite Yorubas towards agitating for self government, with the aim of presenting a united and strong force to face the colonial rulers. Furthermore, during the colonial era, there was no uniformity among Nigerians, no common language, no qualified, effective, well trained and thorough administrators to take over from the Britons. The *Egbe* was formed to mobilize the people and prepare them for independence. It was the belief of the late sage that if the Yorubas could be united then it would be a first step towards the unity of Nigerians. He felt other ethnic groups could come together too then there would be mergers with people of like minds in different ethnic groups which would form the beginning of unity in the country and present a united front to face the colonial masters.



Professor Ayo Barjo and Mr. Ekaniem Ita, Vice Chancellor and Registrar respectively of University of Ibadan, capping Archdeacon Alayande on the award of the honorary Doctor of Law degree to him at the 10th convocation ceremony of the University.

Many of those who joined *Egbe Omo Oduduwa* were politicians who did so for the purpose of improving on the political, economics, social and educational condition of our people. Eight people, Chief Obafemi Awolowo, Chief Olatunji Dosumu, Mr Ade Akinsanya, Mr Ayo Akinsanya, Hon. Abiodun Akerele, S.T. Oredin, S.O. Shonibare and Hon. J.O. Adigun were the founding fathers of the *Egbe*, but was later expanded. In one of his addresses at the early stages of the formation of the organization, Chief Obafemi Awolowo commented:

"We are shouting for self-government,

Are we ready for self-government?

Supposing the white people say let us confuse them by packing out. What are we going to do, we do not have people to manage our administration, hospitals, schools, media, commerce."

The organization soon drew many Yorubas from all walks of life including Archdeacon Alayande and these people became active members of the *Egbe*. Awolowo a lover of education who also believe that education is light and the only legacy one can bequeath to his or her children initiated the *Egbe Omo Oduduwa Scholarship Board* which awarded scholarships to brilliant but indigent Yoruba students.

Archdeacon Alayande worked tirelessly for a number of years on this Board. He played an advisory role in the area of scholarships to be awarded and he also made sure that the scholarships reflected the geo-political area of the awardees. The scholarships gave a lot of Yoruba the opportunity to further their education up to university level. Many of the recipients of this scholarships are now top professionals in their different calling.

The *Egbe* was one of the first attempts at unifying Nigerians. It laid a solid foundation for the forthcoming political parties. Its main aim was to provide experts, that is, Nigerians who would replace the Europeans. To a large extent the organization achieved its aims. It later metamorphosed to the Action Group of Nigeria, formed in 1951 by the late Chief Obafemi Awolowo.

The Action Group stood for:

- a) Selfless service
- b) Honesty, public work
- c) Social justice
- d) Equal opportunity for all and the well being of individuals with a view to enhance the country's national greatness and promote international brotherhood.
- e) Unity of purpose and freedom of association of trade between Nigeria and all countries of the world, in such a way that Nigeria's balance of trade will not be impaired.
- f) The immediate introduction into Nigeria, efficient and scientific method of farming and the progressive co-development of agriculture industry.
- g) Provision of health facilities for all weather farmers or clerks, young or old by the provision of adequate funds for building of more hospitals, dispensaries, maternity centres and the training of more medical personnel.
- h) Believes that primary, secondary and university education should be free.
- i) Workers to enjoy fruits of their labour.
- j) Interest of self-employed persons should be protected.
- k) Unemployment should be abolished.
- l) Nigerian businessmen should be encouraged and assisted by the states etc.

Alayande was a foundation member of the Action Group. He was also a member of the Pressure Group within the party, and the chaplain of the Action Group. He said the prayers at meetings. He was also a member of the Federal Executive Council of the congress of the Action Group which was responsible for the finance of the party. The Council was the principal agency of the party for the purpose of formulating and carrying out its programmes and policies.

As the clergyman of Action Group, he was responsible for saying the Christian prayers before meetings. Likewise the party had an Imam for the same purpose. He was also responsible for swearing in members of the Action Group. And the Imam did same for the Muslim members.

In his view the activities and achievements of the Action Group was not an individual responsibility, but a collective one. Members saw the party as one big family. Different committees were set up to take charge of the administration of the Action Group. He was a member of the 'Education Group' who prepared "The Blueprint on Primary Educational Scheme in Western Region of Nigeria". Chief Adekunle Ajasin (the former governor of Ondo State between 1979 - 1983) also belonged to the group. The Action Group was one of the best organized and well-planned political parties in black Africa. The government of the Action Group had a highly successful tenure. The party was responsible for the building of the Liberty Stadium, Ibadan which was the most modern sports complex in Africa at the time. The party introduced the first free and universal education scheme in 1955, free health care services, built many dispensaries and hospitals, provided infrastructural facilities like water, roads and electricity for the rural and urban areas, as well as established the first television station (WNTV) in Africa.

The agricultural policy of the party placed the old Western Region in the forefront of food production in Africa. Trade in cocoa was at its peak and the money realized was judiciously used in building industries and housing estates.

However, in 1962 there was serious crisis within the Action Group. The crisis almost tore the party apart. In the course of the turmoil some party loyalists deserted the party for another. Some of the allegations levied against the leadership of the Action Group by these disgruntled people were that Chief Obafemi Awolowo favoured some members of the party and offered them fantastic salaries. Some of these allegations were that Ibrahim Imam, Sam Ikoku and Anthony Enahoro were given fantastic salaries without due consultation and that these people were selected into high offices such as vice-President and Secretary. It was also alleged that party funds were deposited into personal accounts while others wanted the party's administration to be further democratized. Furthermore, it was alleged that some powerful clique in the party were

running the party affairs like their private estate hence some party faithfuls were marginalized.

But according to Archdeacon Alayande the causes of the Action Group crises of 1962 were as follows:

- 1) The desire to usurp power (i.e. everyone wanted to have the ultimate power) which should not be.
- 2) No self satisfaction. He illustrated this with the picture of one's father's house, saying that he does not believe that one should desert his father's house because it is leaking but rather one should stay, amend and renovate the house.
- 3) People wanted to satisfy their own lust. They were bought over, i.e. have another godfather elsewhere. He felt the crisis was a matter that should be settled at home (internally within the party) rather than the ex-members allowing themselves to be bought over and encouraged external influence in the crisis.
- 4) Avarice or greediness was another cause i.e. the people wanted a share of the "national cake".

When the crisis started, it almost crippled the smooth running of the affairs of the party but the remaining party loyalists rose to the occasion and resolved to work together and face the task ahead with renewed zeal, vigour and enthusiasm. They forged ahead to achieve their enviable objectives and aims.

The crisis brought out the dirt in politics, as many would say. Alayande does not subscribe to the "politics is dirt" argument. Politics is a clean game if played according to the rules of the game. Those who engage in dirty politics are those who are in it to enrich themselves and not those who serve their people. He also believes that "Theocracy" a government of clerics was the first form of government in the world and by that example, there is no reason a clergyman should not participate in politics to enhance the well being of all. He recalled Bishop Makarios of Cyprus, the late Rev. Ransome Kuti, and Archbishop Desmond Tutu of South Africa. Rev. Ransome Kuti's zeal for the general welfare of his people portrayed him as a politician while

Desmond Tutu's abhorrence of all forms of discrimination against black people in South Africa, made a politician of him.

In the struggle for a better Nigeria, education for all is a priority. While some had believed that universal free education was impossible in this part of the world, he and other colleagues made it possible. Alayande was one of the four members who wrote the policy paper on free education in the defunct Western Region. He was also a member of the Propaganda Committee that toured the length and breadth of the Region to sell the idea to the people. The electorate and in particular grassroot people had to be convinced to accept that it was possible and inform them of the benefits to expect from the programme. There was some initial resistance to the idea, not unexpected from some illiterate parents who felt the government wanted to withdraw their home-grown labour force from the farms. Children were the ever-ready source of labour for most farm families in those days, sibling, nieces, nephews and all. If these were then drafted to school in view of free education who would work on the farm?

The educated ones were genuinely skeptical on the grounds of lack of infrastructure and qualified teachers. Some others opposed it on religious grounds, while the N.C.N.C. opposed it for political expediency. The N.C.N.C. was the party in opposition in the Region.

In England, the Butler Act introduced free education up to the end of School Certificate level in 1944. This the Action Group decided to emulate in 1955 in Western Region of Nigeria. The colonial masters were not enthusiastic about the scheme.

It was in this scenario, the Action Group appointed three men as emissaries to travel to all the local government councils in the Region, to sell the free education programme to the kings, chiefs, school heads, teachers, mosque and church leaders, community leaders, councillors, etc. The others in the "Propaganda Committee" were Bishop Solaru, and J.F. Odunjo. The trio travelled far and wide to reach all the nooks and crannies of the Region. They were on the road come rain, come sunshine for almost nine months, returning to Ibadan occasionally to brief the party executives on their progress.

Action Group set up working committees for administrative convenience. Alayande served on the Education and Health Committees of the party. There was a question uppermost in Alayande's mind "If the Europeans (colonial masters) should give us independence all of a sudden who were going to take over in health, commerce, administration etc.?"

The Action Group ran a tight schedule. It desired independence and prosperity for Nigeria, among its other aims and objectives. And it was a battle against all odds to achieve their aims. Alayande was the first Treasurer of the Action Group. There was no ready source of funds and members were encouraged to contribute to the party's purse. However, the party was launched with the money given us by Chief Obafemi Awolowo, already a successful lawyer at the time. Other party stalwarts also donated to the party, including Dr Maja, Zubair, Adebayo Doherty, Daddy Doherty, S.O. Gbadamosi, Adeola Odutola, Balogun Soye, Chief Agbaje (Ibadan), Chiefs Lawrence Omole and Ajanaku (Ilesa) and many others.

After the famous treasonable felony trial of Awolowo in 1962 and his imprisonment, the Action Group was banned. But Awo loyalists of which Pa Alayande was one remained steadfast, planning for the future. When Awo was released from prison by General Yakubu Gowon, he served briefly as Federal Commissioner of Finance in the Gowon regime before he resigned his appointment in June, 1971.

When the Obasanjo regime announced its time table for the Second Republic, friends of Chief Obafemi Awolowo under the cover of "Committee of Friends" began holding meetings on their game plan for the Second Republic. The group held their meeting in Ibadan at the Oke-Ado residence of Awo, later at Ikenne and Park Lane at Apapa. Awo thorough and tactical politician had made all necessary plans in preparation for the lifting of ban on party politics. When the ban was lifted in 1978 the formation of the Unity Party of Nigeria was announced the following day. The first National Convention of the party was held at the Mainland Hotel, Ebute-Metta, Lagos. Alayande

participated fully in all the meetings and decisions taken before and after the formation of the party.

Prior to the lifting of the ban on party politics, there had been some lobbying by individuals and interest groups for party posts and posts in the Governments to be formed at State and Federal levels. Interest groups intensified their efforts to get their favoured candidates into reckoning once the formation of UPN was announced. Although the late sage wanted Alayande to be the first Executive Governor of Oyo State, when the convention of the party was held to nominate the party's Governorship flag bearer, Chief Bola Ige won. Archdeacon Alayande who does not see politics as a do-or-die affair accepted defeat in good faith. And the victor was magnanimous in victory too. After his victory at the party polls, Chief Bola Ige called on his former principal for his support and wealth of experience. Alayande could not do otherwise than to accept the challenge. He was also happy that one of his students became the first Executive Governor of Oyo State.

Immediately Chief Bola Ige was sworn in on 1st October, 1979 he made the historic improvement on free education up to the Secondary School level throughout Oyo State. A committee was set up headed by Archdeacon Alayande to look for sites to build more Secondary Schools all over the State. Archdeacon Alayande co-ordinated the activities of the Implementation Committee headed by Professor Yoloye. Alayande was the link between the Governor, Commissioner of Education and the Implementation Committee. If anybody should take the credit for the successful implementation of free education in Oyo State between 1st October 1979 and October 1983, it should be Alayande and his team of dedicated members.

Both Alayande and Chief Bola Ige worked together and their efforts paid off as the UPN was embraced by all and sundry in Oyo State. It should be noted that Chief Bola Ige was his former student at Ibadan Grammar School. During the regime of Chief Ige, Pa Alayande was the Special Adviser on Education. He was also the Chairman of the Oyo State Free Education Implementation Committee.

The Committee was appointed with the following terms of reference:

- i) To examine the problems of staffing all schools with effect from the beginning of the 1980/81 academic session.
- ii) To advise on the construction of low cost but durable structures as classrooms for about 400 new secondary schools.
- iii) To advise on how text-books should be supplied to schools hitch free and how best the service could be maintained without recurring losses to the government.
- iv) To examine how the free education programme launched by Oyo State government would affect the College of Education, Ilesa, the College of Arts and Science, Ile-Ife and the Universities and to offer suggestions.
- v) To advise on how the various communities could be genuinely involved in the free education scheme and develop a sense of commitment that can ensure the smooth implementation of the programmes.
- vi) To examine and recommend to government the need to diversify our curriculum in a way that would cater for pupils with varying abilities.
- vii) To advise on how the large number of new schools required would be built within five years.
- viii) To advise on library service in the State.
- ix) To offer suggestions and advice that can ensure successful implementation of the free education programme.

The committee proposed that:

- a) All the existing secondary institutions should be unified into a single type, i.e. comprehensive secondary school.
- b) The Advanced Teachers' Colleges and Technical Teachers' Colleges should be phased out and converted to Colleges of Education to be affiliated to universities. State Colleges of Education would be similarly affiliated.
- c) The rate of production of teachers for the Secondary Schools should be expanded by increasing the ratio of

enrolment in education and related disciplines in tertiary institutions.

An enrolment ratio of 60:25:15 between Universities, Colleges of Education and Polytechnics was recommended

- d) It was also recommended that the party policy was to transfer NYSC year to the end of secondary school career, although this was not possible.
- e) Post-graduate education was to be encouraged to produce more teachers and researchers for the tertiary institutions.

To achieve the objectives of primary education the curriculum was organized as follows:

- i) Languages: Yoruba, English
- ii) Mathematics
- iii) Social Studies
- iv) Elementary Science
- v) Culture and Creative Arts
- vi) Health Education and Physical Training
- vii) Religious and Moral Instructions
- viii) Agriculture Science
- ix) Home Economics

To achieve a broad-based functional and practical educational system at the secondary level in the spirit of the New National Policy on Education which proposed a six-year programme divided into two parts, i.e. three years at the Junior Secondary School (J.S.S.) and three years at the Senior Secondary School (S.S.S.), the curriculum was revised

- a) Core and Integrated Technology subjects for the Junior Secondary School level firsts, i.e. first three years.
 - (i) Core: Nigerian languages
 - (ii) One foreign language preferably French
 - (iii) Science
 - (iv) Mathematics
 - (v) English language and Literature in English
 - (vi) Arts and Music
 - (vii) Social Studies

- (viii) Agricultural Science
 - (ix) Religious and Moral Instruction
 - (x) Physical Education
 - (xi) Pre-vocational: Woodwork, Metal-work, Technical Drawing/Elementary Surveying, Home Economics, Typing and Shorthand, Principle of Accounts, Electronics, Mechanics, Painting and Sign Writing, Fine and Creative Arts, Local Crafts.
- b) For the Senior Secondary Schools (The last three years) the following subjects were recommended: Core or basic subjects that will enable a student offer science or arts subjects in higher education. English language, one Nigerian language, Mathematics, Physics, Chemistry, Biology one of Literature in English, History, Geography, Agricultural Science or a Vocational subject.

A student is expected to select three other subjects from the list below and may drop one of those non-compulsory subjects at the end of the second year. He thereby has eight subjects in the last year of the senior high school course. Biology, Physics, Chemistry, Additional Mathematics, Literature in English, History, Geography, Agricultural Science, Home-Economics, Social Studies, Political Science, Typing, Shorthand, Book Keeping, Government, Arabic Studies, Bible Knowledge, Islamic Studies/Arabic Studies, Auto-mechanic, Metalwork, Woodwork, Music, Art, French, Physical Education and Health Science.

Archdeacon Alayande a Paul Harris Fellow subscribes to the Rotary International motto "Service above Self". He enjoins newbreed politicians to put the interest of the masses above self. He recalled that between 1953- 1955 he was a councillor in Ibadan. And it was notables in the society that were appointed by the Government to head the councils. Some of them were Mr Titcombe who was the Editor of the '*Daily Times*'. He was appointed to the Local Council in Abeokuta. Isaac Akinyele (who later became Olubadan) and Aboderin were also appointed to Ibadan council. They were appointed to contribute their intellectual vibrancy to the development of the Local Council. They advised on what projects to embark upon etc.

Archdeacon Alayande was a councillor in Ibadan in the early 50s with Williams, Bayo Adeyinka, and others. They received sitting allowance only which was worth five shillings per month. None of the three did collect the money. Instead they instructed the cashier to keep the money and at the end of the year would use the money to award scholarships to the brilliant but indigent students.

He also recalled that when Chief Awolowo was the Premier of the Western Region he used his own car and resided in his own house at Oke-Ado, Ibadan. The security men had a hard time convincing him to allow them guard his house. He felt it was not necessary since he was working for the people. But these days Alayande says the reverse is the case. Instead, these days some people go into politics to get a slice of the proverbial "national cake". There are the ten percenters and by grace of SAP now known as twenty percenters. It is the contention of Alayande that any government official who accepts any percentage of money from the actual cost of any project should not expect the job to be done thoroughly and or the cost inflated.

In his view the children must first be fed, in this case the grassroot people. The people must be taken care of because they are the people who voted the politicians in. He believes a good politician must be understanding and courageous and must be ready to listen to all possible points of view. He advises the newbreed "to live within their hard-earned means, and not by crooked means".

He calls for caution, tolerance and restraint in the agitation for increment in salaries. He recalled a similar incident. There was general recession in the 1940s while he was a teacher in Ondo. Government cut the salaries of all categories of workers, but he continued to use his money to buy kerosine to lit the lantern to teach his students extra lessons in the night for the common entrance examination.

He calls on workers to be dedicated to their duties, with restraint on demand for salary increase without corresponding

increase in productivity. He urges employers to give their workers their dues as and when due, to assure industrial peace in the country.

He advises the younger generation who nurse the ambition of going into politics to epitomize Godliness and honesty. A honest politician is better placed to create prosperous nation, knowing fully well that the ends of politics is to serve humanity.

Finally, Pa Alayande asks the military to examine itself. The state of our development since independence calls for concern particularly, since soldiers have spent more years at the helm of affairs of this country than civilians.

Archdeacon Alayande does not see soldiers as saints. He is sure that corruption has never been the monopoly of civilians. Some soldiers are more corrupt than the civilians they ousted. There have been cases of military officers jailed for corruption. Archdeacon Alayande does not in any way support corruption nor absolves civilians of all blame, but he does not like a case of a kettle calling the pot black. He is of the opinion that corruption is the number one vice in Nigeria today. Once corruption is removed the nation would forge ahead.

Nine

An Overview

After ploughing through this brief story of Archdeacon Alayande right from his childhood days to the present, one is tempted to inquire about the factors that aided his success in life. This he attributes to hard work, perseverance, honesty, self discipline and the will of God! In his words.

Life to me has been very interesting, fulfilling and memorable. I owe all that I have achieved in life to my dogged determination to excel in all my endeavours, the support of God Almighty, hardwork and my belief in fate. Always live within your hard earned means, live above board in whatever you do and work in a deserving honour.

To his former students, congregation, associates, admirers, he has been accommodating and unassuming. In his days as the principal of Ibadan Grammar School, a period of twenty-one years, he was loved by the students and both indigenous and expatriate staff. He carried along with him people of diverse social economic and cultural backgrounds. He was undeniably referred to as a charismatic principal. He was a man of principle and strict disciplinarian, despite of which his students were at ease with him. His students and staff called him **Oga** or **Canon Alayande**. He was not a boss but a friend as thousands of students who passed through Ibadan Grammar School will remember Alayande affectionately for he had a way of encouraging every student who passed through him in Ibadan Grammar School. On occasions when he had to scold and tongue-lash students, it was done to motivate rather than condemn.

If Alayande made a success of his career as an educationist, he was more successful as a clergyman. This submission lies in the fact that the office of a priest is more demanding. The position demands fear of God, piety and total devotion to christianity. He was and remains pious and devout Christian whom no worldly distraction could ever change. He doggedly transformed his family to christianity. He remains humble and dedicated in the course of his cleric activities. In every sermon he delivers to the congregation, he made sure they learn some lessons that would put them in the right path as treaded by Jesus Christ. His sermons bring to mind the days of the Apostles and disciples of Christ, laying a solid example for young church ministers to follow. He was undoubtedly a priest well loved, believed in, open-heartedly accepted and desired by his flocks.

He proved a seasoned and efficient administrator. He was highly principled, brutally frank, moderately uncompromising and humbly unapologetic in his duties. Archdeacon Alayande would always call a spade a spade and outrightly shun sycophancy and hypocrisy. He would never tolerate indolence and dishonesty but toed the line of truthfulness and objectivity. This no wonder earned him some enemies who failed in their bid to retard progress.

For someone who made his mark as an educationist, who influenced the lives of many as a clergyman and touched the lives of many others as an administrator, it was a surprise to many when he decided to participate in politics. But it was his sheer determination and will power to help fellow human beings that motivated him to join politics. The venerable gentleman, who had experienced the sweet and sour aspects of politics added:

I will remain in politics for the whole of my life however long it may be, if only to serve my people. This may even be corroborated by the word of the ancient and classical philosopher who said that "Man is a political animal."

He argues that his inactivity in politics of the third republic does not portend total withdrawal. In his words:

I still look forward to the future with optimism, if given the opportunity, I will still contribute my own quota to the betterment of the lives of my people.

To the surprise of many, Archdeacon Alayande despite his very tight schedule, is a successful family man who did not allow his public life to infiltrate his role as a family man. He achieved this feat through his undiluted loyalty to his wife and spartan commitment to his family. He made sure he raised his children along pure Christian path. As a family man, he is understanding, caring, loving, kind and passionate. These qualities no doubt endeared him to the hearts of many married and unmarried men in the Nigerian society who look up to him as their role model.

His life has not been spiced with ups only but with some downs. He had seen, fought and conquered albeit with unavoidable failures. But to him, his joy is that any time he falls down, he rises up. He confessed to having only experienced disappointments but not failures in his journey through life. The unexpected happened at the apex of his chequered political career in 1978. It was during the time of the primary election of the defunct Unity Party of Nigeria (UPN), Oyo State branch. Chief Obafemi Awolowo (of blessed memory) wanted Archdeacon Alayande to become the Governor of Oyo State, but Chief Bola Ige wanted the governorship also. Alayande sat back, meditated thoroughly, and agreed to give the position up. According to Alayande:

I yielded to the will of God, Chief Bola Ige appealed to me. I had no choice than to step down for Bola; he was my prefect in Ibadan Grammar School, I did not let this overshadow my sense of reasoning, because at the back of my mind, I knew I can serve any human being, God willing.

Archdeacon Alayande also tasted the other side of life in 1932 when he passed out from Saint Andrew's College, Oyo. His immediate plan was to teach at Cathedral School, Lagos, but

against his long-term wish, he was posted to Saint Stephen's, Ondo, a posting he tried his best to evade. He was shocked to the marrow, down cast, and shed tears of disappointment. Compounding his dilemma, he spent eleven years in Ondo.

In later years, what Alayande thought was a disappointment turned out to be a blessing. In a sincere confession, he concurred:

All my years in Ondo built me up for the challenges of tomorrow. I thanked my God who guided and protected me during these long years that made me a matured and more hardworking teacher.

The spate of disappointments was not over. As fate would have it, he failed to get the Agbebi Scholarship in 1935 to enable him pursue his degree course abroad. That fateful year, Justice Ighodaro won the scholarship. Archdeacon Alayande had to wait another four years to apply.

In 1939, he applied again, he did not pass. Chief J.O. Fagbemi was the successful candidate. Alayande braced up, was unyielding and unrelenting in his quest to gain the scholarship award. In the next scholarship award year, he applied and this time success smiled on him, he nicked it. He went to bookstores, purchased a piece of cardboard paper and wrote boldly on it "Every disappointment is a blessing".

Having scaled these hurdles and thinking he had overcome all disappointment, he was proved wrong, there were more obstacles to scale. The disappointment in his life he saw as the will of God. It helped toughen him.

While at Fourah Bay College, Sierra Leone, failure knocked at his door of Alayande, entered but no, there was not a permanent place for it to stay. Alayande's first examination result in Sierra Leone was not too good, he earned a reference in Latin. This failure did not dampen his spirit, he dusted his notebooks and textbooks, resat for the papers, at the end of it all, he passed. In his opinion, courage, bravery and not cowardice build a man. He confessed that the plethora of the unexpected he encountered in his political and educational careers were

enough to weigh him down, but he never gave up. He remains undaunted and unyielding to his trials and tribulations.

As if destined to find obstacles in all spheres of life, finding a wife was not an easy task. Many ladies shoved him by the wayside, some failed in their promises to marry him while some abandoned him when things went bad. But he persevered and succeeded in the end in stealing the heart of Miss Egun Akinyele. Archdeacon Alayande has a few words for the younger generation:

Do not look back until you conquer, for failure is a friend of the coward, but success loves the ambitious and the courageous.



Ten

Charity at Home

Archdeacon Alayande has since our wedding day been a loving, caring and understanding husband. His affection and passion for me has always been my cause for joy which has endeared me to be a very devoted and loyal wife. Our intimate relationship has enabled us train and bring up respectful and resourceful children.

I also respect him for his love for humanity, service to mankind, affection and care for children and belief in God Almighty. Throughout our years of marriage, we have remained a happy couple but at times we disagree on some issues which we always settle amicably. I cherish his regards for me, if he goes out, we go together, when he prays, we pray together and when he eats, we eat together.

Infact he remains the hardworking and accommodating personality, that if I choose to marry in the coming world, I would like to marry him.

Mrs Eburn Alayande (Wife)

Papa has been very kind, affectionate and generous father even to a fault. I at times wonder how he was able to get along with all the various personalities he's been interacting with. He accommodates people, mixes with all types of friends, family friends, associates, relations both from near and far.

He has a quick working mind and makes decisions without fear or favour, nor bias and sentiment. I know him to be an alert, energetic, intelligent and broadminded person who remains patriotic and helpful to his fatherland.

Miss Keye Alayande (Daughter)

Papa has been very nice and helpful to me since I started working for him over fifteen years ago. I regard him as a father, while he treats me like a son. He advises me when I go wrong like he does to all of us in the household including his children.

This is a man who would never exhibit his anger for long, he forgives easily, a trait he displays with a sense of humour. He always recalls his experiences of those good old days to serve as source of inspiration to all of us. I have tended to be more honest, hardworking and humble during my years with him.

I have never at a time have cause to regret working with him. He makes things very easy for me especially cooking his food. He always remind me of what to cook for him hours before preparation. He loves to eat *Eko* (Palp) and *Moin-Moin* in the morning, *Amala*, vegetable soup and fresh fish in the afternoon while in the evening he devours *Eko* (Palp) with vegetable soup.

What I admire most in Papa is his genuine love for his wife. He is a likeable, affectionate and tenderly husband. I implore all the youths to imitate them by praying, eating and advising each other as done by Papa and Mama.

Mr Bamidele Ogundare (Steward)

If there is only one person who treats his worker as a son, Papa Alayande is the person. He is very nice to me. I started working for him in December 1981.

My joy is that I married in Papa's house and I had my first child there too, who I named Bukola after one of Papa's daughters. Papa does not complain too much whenever I go wrong, he would forgive me in a matter of minutes and if you understand him, you will go on well with him. He has been taking care of me like a son and not as a slave. My prayer to God is to grant Papa more years of active life.

Mr Mukaila Yusuff (Driver)

Archdeacon Emmanuel Alayande has been a very close friend of our family for so long. He is a morally upright and spiritually disciplined man whose exploits in politics served as source of inspiration to many politicians as a member of both Action Group and Unity Party of Nigeria.

He stood for our family during the turbulent days of politics in the First Republic. His love for our family even after the life of Papa Obafemi Awolowo waxed stronger and stronger. Archdeacon Alayande is an able administrator, disciplined clergyman, excellent educationist, devoted humanist and trusted politician.

Chief (Mrs) H.I.D. Awolowo

Naturally, I am bound to be biased about my grandfather, but I am sure everybody will agree with me that I am lucky to have such a grandfather. One who contributed immensely to both educational and political development of Nigeria.

He actually paid for my education to post-graduate level. To many, I am his unofficial last born. I am certain that when the true history of education is written in this country, his name will feature prominently.

Adedotun Oni (first grandson)

Appendix I

Honoris Causa

In recognition of the contribution of Archdeacon Emmanuel Alayande to the betterment of the society, the Public Orator of University of Ibadan read a citation on the conferment of the Honorary Degree in Law in 1988

CHANCELLOR

I present to you the Venerable Emmanuel Oladipo Ajao Alayande, Bachelor of Arts Dunelm Diploma in Education (Dunelm) The Aare of Ibadan, Member of The British Empire (MBE), Officer of the Niger (OON), A veteran schoolmaster, A committed educationist, A dedicated clergy, A humanitarian, and A broad-minded politician and statesman.

Archdeacon Alayande was born in Agodi, Ibadan, on January 10, 1910 into a Muslim family whose traditional profession was drumming. His earliest education was consequently that of a drummer under his father Chief Sanni Alayande, the then Head of Ibadan drummers. But he was soon lost to drumming when his maternal uncle, David Okesina took him to St. Peter's Infant School, Aremo where he completed his primary education. After teaching for a few years he proceeded in 1929 to the famous St. Andrew's College, Oyo. On completion of his training in 1932 he taught first at St. Stephen's Primary School, Ondo and the Ondo Boys' High School before proceeding to Fourah Bay

Archdeacon Alayande returned to Nigeria in 1947 and was launched in a career which was to earn him the admiration and distinction of which this ceremony is a testimony. For twenty-one years from that date, he presided over the administration of the Ibadan Grammar School, Ibadan, the oldest and perhaps the most distinguished secondary school in this part of the country. In that capacity, he was instrumental in shaping the careers of many eminent Nigerians including a former State Governor, numerous High Court Judges, Ambassadors, Head of States, Civil Servants and University Professors. His period at the Ibadan Grammar School was noted for a number of innovations and achievements. The most notable being the introduction in 1956, of the Higher School Certificate programme, the first in a voluntary agency school; the movement of the school from its old site at Oke-Are to its present site at Molete; and the development of a multi-ethnic non-segregated and co-educational boarding institution from which the University of Ibadan drew a large number of Science and Arts undergraduates.

But it is perhaps as an educational policy maker and adviser that the impact Archdeacon Alayande made on the lives of the younger generations of Nigerians has been most remarkable. Archdeacon Alayande was an active member of the party caucus that produced the education policy of the defunct Action Group on which was based the historic Free Primary Education Scheme in 1955. The first of its kind in all of black Africa. Since then, he has served in various capacities in the educational administration of the country: As Chairman of the Regional Advisory Board of Education (1956 - 1962), Chairman of the Western Region Branch of the Nigerian Union of Teachers (1948 - 1968), and later President of the National Body (1967 - 1968); first Chairman of the Western State Schools Board (1968 - 1971) and Special Adviser on Education in Oyo State during the last civilian administration (1979 - 1983).

The contributions of Venerable Alayande to the social and political life of Nigeria are no less exemplary; he is actively involved in a number of charity and humanitarian organizations.

He was Chairman of the Oluyole Cheshire Home and Founding Chairman of the Ibadan School for the Deaf as well as current President of the Oyo State branch of the Red Cross Society; Chairman of the Anti-tuberculosis Association of Nigeria; and a Paul Harris Fellow of Rotary International.

Such as active social life which compels interaction with Nigerians of different ethnic origins, religious affiliations and political allegiances have helped to shape Archdeacon Alayande's philosophy and attitude to practical politics. If anyone deserved to be described as practising politics without bitterness, it is Venerable Alayande. For him, politics, like charity, begins at home. Hence, as far back as the colonial era, he was active in the politics of his hometown, Ibadan. He was a foundation member of the Ibadan Progressive Union, a Councillor of the Ibadan District Council and a long standing President of the Ibadan Council of Honorary Chiefs. As the Ibadan friends would banter "Alayande is a true son of the soil, and he has served the soil well".

Above everything else, however, Alayande is a man of God, ordained as a Priest of the Anglican Communion in 1950. Venerable Alayande has always preferred to combine his divine calling with more mundane activities of the type described above which have made him a man of such varied insights and experience. Yet, so conscientious was he with his ministration that he was promoted to the position of Canon in 1960 and collated to an Archdeacon in 1976, when he retired from the Principalship of Ibadan Grammar School in 1968, he took on, but without pay, full time duties as Parish Priest of Emmanuel Church, Ekotedo. He was the moving spirit behind the founding of Bishop Akinyele Memorial Church, Iwo Road, Ibadan, a befitting recognition to the life and work of Bishop A.B. Akinyele who was the first Ibadan Bishop, Founder of Ibadan Grammar School and incidentally the father-in-law of Archdeacon Alayande. In carrying out the duties of his ministry, Archdeacon Alayande throws his whole life into the swing, even at 78, his day could involve a holy communion service Ijebu-Ode at

7.30a.m., a christening service or wedding at Ilesa by 12.00 noon and a birthday party at 6.30p.m. in Ibadan and all this he does with no apparent sign of fatigue or strain.

It is this exemplary christian, this man of the people. This broad-minded statesman, this committed educationist and teacher of teachers, this philanthropist, this man of deep human compassion and sensibility, the Venerable Emmanuel Oladipo Ajao Alayande, that I request you, Chancellor by the authority of Senate and Council of this University to admit to the degree of Doctor of Laws, HONORIS CAUSA.

Appendix II

Tributes on 80th Birthday Anniversary

Chief Emmanuel Oladipo Ajao Alayande who is 80 years old today, though commanding all the reverence old age normally bestows, hardly looks that much old. He is still active and bubbling. And for a visitor meeting him at home, Papa is not only as fit as a fiddle, he has a full grasp of everything, from local politics to the significance and or implications of major international events around him.

Tall athletic and suave in manner, Archdeacon Alayande remains handsome perhaps unbelievably so for a man of his age. It has been the grace of God on him, as he likes to put it that he is today celebrating the way a religious man should celebrate his attainment of 80. He is having a church service this morning, a reception after and socials to follow.

What is the secret of this excellence in appearance and rich harvest of life? A smiling Papa Alayande said it has to do with God, his creator who has so much endowed him with longevity. But as the human instrument of God's grace, he observes religiously all the rules of hygiene, keeps his mind open, non-assuming, harbours no ill feeling towards anybody, loves all and keeps himself contented in the mind.

As expected Ven. Alayande does not smoke nor drink alcohol, but adds that apart from the regular three meals he takes daily, he does what normal people do, but with moderation. His lust for hardwork combined with his love for humanity have endeared him to a lot of people both within and outside Nigeria but the

area where his energy had largely been devoted is education on which he reflects gleefully as having made expected progress.

"My goal in education is to see that more and more people are educated and I think that has been going on steadily. I'm satisfied".

It would not be wrong for most of the youths today to associate the revered clergy with politics, largely because he was involved in politics in the Second Republic. But then, what is the business of a Reverend gentleman in politics? Why not make do with the pulpit? It is his opinion that Theocracy – a government by the clerics was the first in the world and by that example he sees no reason why a clergyman, being human should not participate in activities that aim to further a better future for the people. He recalls that the late Rev. Ransome Kuti was a clergyman whose zeal for the welfare of the people made him look like a politician to some people. In his words:

Today I am one of those who admire Archbishop Okogie
(The Catholic Archbishop of Lagos)

Archbishop Okogie is known to be a man who wants progress, welfare and peace for the people he observes.

Whoever wants to go into politics, he advises, should epitomize godliness and be decent adding that a honest person with ideas would naturally want to pursue the ideas to its logical end. He however believes that politicians and those in government should always pursue goals that are viable at least once one is convinced.

On military intervention in the governance of the nation, he recommends that soldiers who are interested in politics should take a leave of absence from their job as other professionals. He believes that once the members of their community accept them, they are free to participate like others in politics. He however, reminds them that they are not trained to administer the nation.

The army, he opines, should examine itself on what factors have been responsible for an obvious lack of development since independence, particularly since soldiers have had more years at the helm than the civilians. He does not see soldiers as saints

in the administration of country especially since corruption has never been the monopoly of civilian. He recalls occasions when after probes, some top military officers were found guilty of corruption.

He believes that without corruption, the nation would forge ahead and advises newbreed politicians to be honest. His categorization of the newbreed includes those who have attained 70 years but generally without any form of blame or wrongdoing in their career. "Age" he said, is not the determinant of newbreed or oldbreed.

Defending the so-called old politicians, Ven. Alayande is of the opinion that those with clean records should be free to participate in politics and wondered why retired military officers are being called upon to serve in various capacities. "Are they not old breed?" he queried.

It has not been a bed of roses for the octogenarian, as he disclosed that he has little crosses which he bears. He however refused to disclose the enormity of the "little crosses" pointing out that they did not distract him from his way of life. "Sadness does not swap my joy", he said emphatically.

As he earlier stated, Ven. Alayande bears no grudge against anyone. He however has those he admires, notable among whom is Chief Obafemi Awolowo with whom he collaborated for 40 years:

"I like to work with a person like Chief Awolowo all my life. I worked with him without any regret. We never disagreed to the extent that I would say I want to follow any other person".

He rates the late Rev. I. O. Ransome Kuti as his hero; admires Alhaji Ibrahim Kashim, the late Alvan Ikoku and the politics of the late Alhaji Aminu Kano. In the military, he declares late Colonel Adekunle Fajuyi as his hero.

An Article Featured in Nigerian Tribune of 13th January, 1990 on his 80th Birthday Anniversary

If Dr. Emmanuel Oladipo Alayande took an insurance policy when he became the Principal of the elite Ibadan Grammar School, in 1947, it must have reached maturity since and had been collected. He did not take an insurance policy at any time, by his own confession but as the copy of an insurance company states, the octogenarians has an all round protection.

The retired clergyman, who looks more like a 65 year-old, an Archdeacon of the Anglican Communion, said last Wednesday at a reception organized to mark the anniversary of his crossing the four score mark at Lagelu Grammar School, Agugu, Ibadan, that his old students were his insurance. So much was the love and affection shown towards Ven. Alayande who was the Principal of the Grammar School for 21 years (till 1968 when he retired) that no one was left in any doubt that the Chief invested well.

Chief Bayo Akinnola who graduated from the school in 1954 spoke eloquently of his former principal and father describing him as the greatest gift of God to mankind. Chief Akinnola, who attached a cheque whose sum which he did not disclose to the gathering, promised to supply all the cars which the former principal and his wife would ride for the rest of their lives.

Mrs Alayande who it was learnt would be 80 years old next year (1991) received a big kiss from the Archdeacon after she helped him at his birthday cake.

One of the children, Chief (Mrs) Bukola Oni also showed that Papa's love is not reserved for outsiders only but is deep rooted

for all the family when she declared that Chief Alayande was no longer a father to his children but their friends. Her father, she said phones her house in Lagos at 6.00a.m. everyday to ask for the welfare of her family adding that he was a person who gives each member of the family a sense of belonging because he consults everyone in everything he does.

Saying that her father was full of wit, Mrs Oni recounted that she had worn a mini dress to her father's house to pay a visit when the style was in vogue only to be confronted by her father who in mock concern enquired if she was short of funds. The confused lady said she shook her head to say no, upon which Chief Alayande said he thought she was cash strapped and could not buy sufficient material to make herself a proper full length dress.

It was a day of great testimonies from all those who know him. It was a most moving occasion. And all present agreed the testimonies were better said now since they will be useless after his death – he would not be around to hear them.

Appendix III

Ibadan Grammar School

Testimonial*

"Plan as if you will never die and live as if you will die tomorrow"

These were the words of a great philosopher, J. P. Sartre. In his essay, *Existence and Human Freedom*, like any other Existentialists, strove to create a new world outlook on life corresponding to the framework of mind.

The above quotation aptly describes the retiring Principal of this great institution. He has demonstrated this by his service to God and his fellowmen.

Canon Emmanuel Oladipo Alayande is one of the great educators of our time. Those who know him have definitely developed admirations for his sterling qualities, respect for his native intelligence, love for his social and human relations, regard for his paternal care for the young, emulation for his indefatigability and the greatest respect for his anti-parochial outlook to life.

Few people have risen to eminence by sheer intellectual power as Canon E.O. Alayande. He seems to incarnate all qualities of strategem, finesse, and sound conviction. His flexibility is that of a highly tempered steel, and his refined and

*An Address by the Staff of Ibadan Grammar School on the occasion of Retirement of our Dearly Beloved Principal Canon Emmanuel Oladipo Alayande.

almost feminine mores conceals his iron will. He has the intention of all that he does, a fixity of purpose and rigid consistency of intellect infinitely stronger than material strength. Some men possess a fund of animal magnetism which seems to radiate strength and confidence among its associates, others by no means equally inscrutable, seem able, at will to dry up all the moral and nervous force of those with whom they come into contact, leaving them helpless and impotent. Fortunately, the latter is the more rare class.

But it is specially powerful because it is almost always associated with irreproachable morals and high idealism. Canon Alayande is of this type.

Much of his power is due to his subtle personal domination, unsparingly exercised over men, controlled more by their passion, their intellect. As a man of affairs, Alayande is modern in the breadth of his vision, his freedom from prejudice, and his devotion to statescraft in a form conducive to his position in the Church.

Those who knew Ibadan Grammar School some twenty odd years back, and know it now would credit Alayande for the physical growth of the school and for his efforts to shape its destiny. The Ministry of Education officials once aptly described him as an "Institution by himself". Alayande and Ibadan Grammar School to the outside world are synonymous. It should be pertinent here to enumerate some of the concrete things Canon Alayande did to create a lasting name for himself in Ibadan Grammar School. It is your policy to find out avenues of assistance for your indigent students, old and new. Many of them have obtained local and overseas scholarships for courses that have since made them successful and important members of this country in many walks of life. At other times you have placed your experience of the wide world at the disposal of your old boys and guided them to posts and offices of eminence. Many local educationists generally believe that the success of their work is to be measured only by the degree of success achieved via external examinations. Your own policy is to

emphasize an all-round education with special emphasis on character building. Thus your motto bequeathed to us is "Character above Intellect". You have further translated this policy into action by agreeing that this school should now and in the future operate a comprehensive curriculum so that not only the head, but the hand also, as well as the heart may participate in the great task of moulding the lives of the leaders of tomorrow.

The great reputation of this institution has indeed been Alayande's creation. We may cite a few of his achievements. He succeeded to the principalship of this school on an eight-acre ground, with about eight houses. He acquired a 60-acre plot on which he transplanted the whole school and built a city of about 40 houses. He started with a staff of seven, two of whom were graduates, and ended with a staff of forty-five, thirty-two of whom hold university degrees. Biology was the only science subject until he took over; now the school offers all branches of science. The number enrolled in 1948 was about 300, all boys, today the school has a population of about 900, nearly 400 of which are girls. There were about 120 boarders in 1951, against about 400 boys and girls in the boarding department in 1968. The highest class in 1948 was school certificate, the school has been raised by him to the distinction of being first to start Sixth Form in this State. The retiring Principal has distinction of leaving behind for generation yet unborn, a chapel.

His latest addition to education in this school is the innovation of the Home Economics Department. The long catalogue of his achievements for this school is inexhaustible, we have only mentioned these few in order to elaborate some of our foregoing assertions, and to show how distinguished Canon Alayande is in the field of education. But your image as a sound educationist and as a man imbued with a thorough knowledge of man and the educational matters of this country are things to which your wife, Mrs Ebun Alayande has contributed in no small way.

Ebun Alayande has not only played a laudable role in creating a congenial family atmosphere from which our successful Principal has emerged, but she has also played a very significant role in the life and activities of the Ibadan Grammar School

community. She is motherly, kind and generous almost to a fault. Hers has been a good influence on the social and spiritual of this great school.

We are sorry to miss you both at the same time we are happy that you have been called to serve this great country and its Western State in a greater capacity. Yours shall be an example to teach, to guide, and illuminate this and generations yet unborn.

(Signed)

(Signed)

SECRETARY

ACTING PRINCIPAL

On behalf of the Staff of Ibadan Grammar School
9th November, 1968,

From the Principal's Office*

First and foremost, I want to thank the Almighty God for giving me the opportunity to contribute to the publication of this book. I praise God that this event is taking place during my tenure as principal of this great and renowned institution.

Ven. Dr. Alayande was principal of Ibadan Grammar School from 1948 to 1968. So far, he has been the longest-serving principal in the history of the school. We have abundant records of his achievements, built upon the solid foundation laid by his father-in-law, Rt. Rev. A.B. Akinyele, the founder of the school.

As a student under his tutelage, (1960-1961 H.S.C.), I knew *Oga* (as he was fondly called by his students) to be a very good administrator and manager. He was a strict disciplinarian and at the same time, a darling of his students. He was kind enough to give discretionary admission to some students but whenever such students ran foul of the rules and regulations of the school, they were summarily dismissed or suspended from the school notwithstanding the close relationship of the students' parents with the principal.

Oga was hardworking, not only as principal but also as a priest, as politician and as social worker. He played a major role in the defunct Action Group. He was one of the stalwarts of the party. Although he was very stern as a leader of youths, he tempered his sternness with great humour especially during assembly in the school hall. We were always thrilled by his interesting stories and allegories from which great lessons were learnt.

Papa Alayande, as I would want to call him now, is my benefactor and mentor. He is a close friend of my late father, Ven. J.O. Daramola and this relationship continues for the two families. The role he has played in my life as a father will remain indelible in my memory.

**About Ven. E.O. Alayande by Canon G.B. Daramola,
Old Boy and Current Principal of Ibadan Grammar School*

Generally, Papa is kind-hearted, philanthropic, humanitarian and ubiquitous. He is always ready to contribute to a worthy cause. He has helped many people out of their problems. In fact, his philanthropism cuts across religious, ethnic and tribal barriers. He continues to demonstrate these philanthropic and humanitarian traits in the clubs and societies to which he belongs – the Rotary Club International, the Red Cross, Forah Bay College Alumni Association, to which I belong, St. Andrew's Colege Old Boys' Association and many others.

Papa's ubiquity is demonstrated by the fact that he makes sure he attends all functions he has in a day or in the week as much as possible. This attribute endears him to the hearts of his acquaintances. Even now that he has become an octogenarian, he continues to attend a few functions. He attended all the events of the 80th Anniversary Celebration of the school including the Anniversary Thanksgiving Service on Sunday, 4th April, 1993 during which the Anglican Bishop of Ibadan Diocese, Rt. Rev. Olajide presented him with a gift for the school – my being promoted to a Canon of the Cathedral of St. James Ibadan.

Papa is a church dignitary who has rendered selfless service to the church in particular the Anglican Communion. Any time, any day, he will ever rise stoutly against forces that may want to undermine the traditions of the Anglican Church. He remains a force to be reckoned with in the Anglican Communion.

I thank God that I am one of those opportuned to head a school once headed by this charismatic leader and an illustrious son and great chief of Ibadanland. I am happy to be one of those to sustain and nurture the legacy he left behind in this great citadel of learning that has produced eminent and prominent sons and daughters of this country. My predecessors also made their various contributions — Chief Ayo Labiyi (1968—1975), Chief G.A. Otunla (1975—1976), Rev. J.A. Larewaju (1976—1978), Rev. Canon Lapese Ladipo (1978—1984) and Mr. M.O. Oladunjoye (1984—1991).

The following are extracts from comments of some visitors to the school during Ven Alayande's tenure of office as principal. I have lifted them verbatim from the "Visitors Book" of the school:

Paid a courtesy visit to the school and was much impressed by the general lay-out of the compound. It is interesting to see the boys in their new "home" and is hoped that the general quietness of the surroundings will be an incentive to higher and nobler ideals.

The Principal and the staff are to be congratulated on this noble achievement.

J.A. Akinyemi, The Grammar School, Ilesha. 13/3/51.

I was so pleased to visit this school. My first visit to the new site. It looks a very lovely school with great possibilities.

I am sure your school has a great future.

L.G. Vining, Archbishop of West Africa. 28/5/51.

First visit since my return to Nigeria from U.K. I am particularly impressed by the substantial progress in every sphere of the school's affairs.

A.G. Olatunji Agbaje, Ayeye, Ibadan. 6/8/52.

As an old boy of this school, I was pleasantly surprised at the tone and standard of the "new" Grammar School. The improvement on the old site is tremendous and I have no doubt at all that this school will soon approach the standard of a public school in the U.K. The Principal deserves to be highly commended.

D.M.O. Akinbiyi, Lagos Town Council, 29th July, 1953.

I have been gratified to have the privilege of seeing the great work you are doing here. It is an inspiration to me. May the Lord continue to bless you.

J.A. Adegbite, Baptist Academy, Lagos. 2nd March, 1954.

Every good wish for progress.

J.I. Horstead, Archbishop of West Africa,

Bishops court, Freetown, 22/10/55.

An old and well established school obviously deserving the high esteem.

Dr. Katrice Johnson, Ella Lyman Cabot Trust,
Cambridge Mass, U.S.A. 5/11/57.

Thank you very much for this visit to this fine school. Best to you and to the students.

Jean Elliot, Teachers' College, Columbia, New York
City, U.S.A. 4/8/59.

The second Grammar School I visited in Nigeria. It is definitely one of the best. Good wishes for your future.

Gye Makkink, Holland. M.D. 6/8/59.

Greatly impressed by head and staff — The bulwarks of a city are its men.

Ronald Gould, N.U.T., London. 8/2/60.

It is inspiring to see what can be accomplished of a socially important nature on an initial capital of ten pounds.

Lloyd A. Free, Institute of International Social
Research, Princeton, N.J. U.S.A. 29/9/62.

Our first visit to a school in W.A. We were most interested and impressed. Thank you.

M.K. Newell, Wolsey Hall, Oxford, England.

With great admiration for what is being done here.

George B. Baldwin, World Bank, Washington D.C.
24/6/65.

An enjoyable and interesting visit. Much impressed by the play in French.

A.R. Thomas, Ministry of Overseas Development,
London. 2/11/65.

Finally, I congratulate Papa Alayande on the publication of this book in his life time. I also congratulate Mama, Mrs Ebun Alayande, the children and all members of the family. I wish Papa more years of good health and useful service to humanity.

Reminiscences*

My arrival at the gates of Ibadan Grammar School early in 1955 to embark on a secondary education course was a product of accident and circumstances. For I had neither applied for admission to the school nor taken entrance examination in 1954. As it happened, Chief (later Professor) Stephen Oluwole Awokoya whom I approached for employment as messenger in January 1955 had minuted on my paper that he was minister of education and not a personnel manager. But when he saw my impressive primary school education record, with a will and determination to succeed in life, he defied all administrative procedures and asked the director of education to find a school for me at once and a scholarship to the bargain. This was how I found myself in Form 1A and in Olubadan House under the special care of Layi Ayoade, the senior prefect of Ibadan Grammar School. This step has since shaped my life and determined the course of my career.

At 3 feet and 9 inches in height, I had no rival for three years as the school's smallest boy. In this capacity I found myself introduced to the late Bishop Akinyele, the school founder and first principal, himself a small man who must have read my mind as he shook my hands warmly at our first meeting. I had a further advantage in being alone, with no descent from a line of distinguished educationists, priests or politicians, the type you found in Ibadan Grammar School of our time. My origins were also obscure as my modest village was some 200 kilometres away from Ibadan. And I was only the third Seventh Day Adventist on the school roll. I therefore, felt free, and uninhibited. Help came from those who cared, some loved to bully and rob

*From Michael Omolewa (No. 3040), 1955) and culled from *Mountainer*

me of favours while there were those who felt happy extending favours to the unknown, the weak and the struggling boy. But dedication, commitment and determination were permanent features of my life at the Ibadan Grammar School. I knew I had to be alive, to fight, to struggle.

Below is a record of my fleeting memories as student No. 3040, of my association with an excellent crop of teachers, workers and pupils, and a special breed of friends many of whom have remained close to me till today.

Ibadan Grammar School acquired very early in its history, the status of an institution geared to developing Ibadan and its environs. Students recruitment had thus brought children from the remotest parts of Ibadanland. These students subsequently became pillars on which the growth of the ancient city depended. The headship of the institution had also revolved round Ibadan indigenes who knew the people and appreciated their needs. However Ibadan Grammar School was more than an institution founded to serve Ibadan people. Rather, it was famous as an Anglican school, assembling children from Anglican schools throughout Nigeria. As a missionary school, church services were never toyed with and christian songs and celebrations were a permanent feature of the school's public effort. Its status as a missionary school affected finances. Thus school sports fields were constructed by community efforts and books were not regularly stocked in the school library. Yet the school did not consider this handicap a disadvantage. Rather, it cherished its provision of Christian education and the inculcation of Christian values. Its principals were ordained ministers active in the ministry and devout in the task of promoting Christian ethics.

The location of the school on a mountain may have encouraged the editors of the school magazine to name it the *Mountaineer*. The conviction that the school should not be second rate just because it was not wholly supported by government made the school authorities and students insist on the maintenance of the highest standard in all spheres of school life. School badges, caps and blazers were introduced to the school and proudly owned. There was no room for half measures.

In one respect, Ibadan Grammar School of 1955 was an offshoot of Fourah Bay College, Sierra Leone. There was, quite visibly, an air of *Saro* around us. The principal's graduate hood smelled *Saro* (his B.A. Dunelm was echoed in dormitories); the vice-principal, Mr. Charles was a *Saro*. Closer to us was our class teacher, Paa Kuti-George. He caned us in a *Saro* fashion. For unlike other masters who beat us on the palm or who applied, randomly, canes on our well clothed and pad-cemented buttocks, Paa Kuti-George often requested culprits to be backed. 'Back him, my man', said in a high intonation was familiar to the class. Our master would insist on giving 'six', often painful ones.

In addition to caning us *Saro*-style, he also taught us *Saro*-style. For one thing, he introduced us to Latin. The strange conjugation and declensions instilled fear into our poor hearts. *Amo, amara, amavi, amatum*; these were the words. Once you knew the principles you proceeded to attempt to speak Latin. *Ego te amo*, I love you, was used in the dining room to plead for an extra piece of meat from a friend. Some vulgar constructions also emerged as the young minds found no fault with the constructions of *mado, modalake, modotiti, mebasun*. I feel some shame now when I know that Latin is a dead language, not spoken even in Rome. But at the time I thought that Latin was spoken in both Rome and Sierra Leone and that in addition to Latin, Paa Kuti-George also spoke English. We never heard him speak Yoruba, or pidgin English. So we thought he was *Latiner*. And we were curious.

One further way in which Paa Kuti-George sought to inculcate *Saro* values into us was through singing. He loved songs. He played the piano. He had unlimited patience as he assembled us into four groups, the treble, alto, tenor and bass. and in our second year we sang a portion of "Messiah". Lovely, delicious hymn and composition. As the master responsible for singing, Paa Kuti-George occupied an important place in the minds of students. For singing was compulsory.

Few liked singing and many took to the bush during singing lessons. This was the background to the formation of the Jungle Boys' Club. When some students found singing boring and the

number of participating students intimidating, they resolved to spend those hours in the 'jungle'. Some who disliked Latin and many who loathed mathematics, especially geometry and trigonometry, joined the 'club'. The next issue was what to do during those hours in the 'jungle'. It was concluded that any pair of students who wanted to fight over any issue should report to the secretary of the 'Jungle Boys Club'. The secretary would then arrange the time of the fight, of course, to be done in the 'jungle'. The victor was to provide cow meat, preferably *itele*, *moinmoin* and palm wine to spectators. Many combats were arranged during the years I spent in the school and I served as the secretary of the Club for two years.

Talking of clubs, brings to mind the sporting clubs. One of the most prominent was Young Boys' Club. Its rival was the Rainbow Boys' Club. I was secretary of the latter club for four years. Our activities included football, sports and games. We arranged competition with Young Boys' Club. Very often, less equipped, we beat our rivals. The point is that Young Boys' Club made up of boys from established and early literate families were better-off materially. Some of the members included Waldi Gbadamosi, and Adegbenro of the Action Group Party, Tim Ilori, Segun Jacobs, now Segun Idowu, Funso Akinyemi and Olumide Kutí. The Rainbow Boys' Club, in a counter move decided to enlist the support of Wole Awolowo to counter its weak material base; may be to ensure that the club had an international flavour, and to help the small boys. The club successfully wooed Omabegho, a huge, fearless player and keen sportsman. Rainbow Boys' Club became recognized and featured in the *Mountaineer*. In June 1956 the Club reported its progress in the school magazine and thanked Adebayo the goalkeeper and "Majekodunmi, alias 'Miss the ball but don't miss the leg". Its active members included Obilade, Omere, Oluwole, Mobe, Adeyemi, Lajumoke and Adisa.

Not reported for fear of being sanctioned by the school authorities was the series of parties under the club's auspices. The parties allowed our HSC men to spend hours of night life

with the HSC girls. The dance, often held in the Assembly Hall, featured the blues, which allowed the senior men and women to hold themselves for the duration of the music. We observed over the years that those HSC students who danced most intimately with the girls donated greater amounts of money to the club. They also excluded members of the club from strenuous morning duties. Soon, the club began to attract the serious minds from the Scientific Society and the Imperial Club.

On the whole, we had a net of sympathetic prefects. We did not like those who were recruited from schools like Christ's School Adeo-Ekiti or Imade College, Owo. They were often new to grammar school traditions and tended to apply tough measures to combat innocently committed crimes of lateness or noise making.

Before we depart completely from the issue of influences, we must mention yet one more source of influence on the students. This was derived from exposure to British story books which were recommended as literature set books. Charles Dickens and Shakespeare were favourite authors. Conrad was not liked because of the jaw-breaking words in his books. Thomas Hughes' *Tom Brown's School Days* was a thriller. At the time, we were of course not aware that the book was written by Hughes. We were satisfied by the explanation offered by the sub-title that it was written 'by an old boy'. The book proved inspiring and entertaining. Big bullies got the name "Flashman", a contemptible character notorious for his 'rough and brutal treatment' of the young ones. We learnt to break regulations, go to town without exeats, love the school games, defy unacceptable regulations, just like Tom Brown, we learnt the values of courage, adventure, loyalty, dedication, stubborn resistance which prepared us for later days at work and at play. We learnt to sing with Tom the song composed by Lowell.

Once to every man and nation comes the moment to decide:
In the strife of Truth with Falsehood, for the good or evil
side; Then it is the brave man chooses, while the coward
stands aside; Doubting in his abject spirit, till his Lord is
crucified.

The entire school population was affected by the establishment early in 1956 of Yejide Girls Grammar School. Unknown to us students, the Anglican authorities had decided to provide education for the girls, Ibadan Grammar School being for boys. By some good fortune the dreams of the Anglican authorities materialized when we were at school.

Like locusts we were invaded by a horde of smiling, scent-carrying, bra-wearing little dolls that were to form the foundation students of Yejide Grammar School. The school was restive. Never had the boys been in such close contact with the fairer sex. The immediate reaction of the boys was to become conscious of the new visitors. First the school uniforms stayed longer under the iron, tooth brush took over from chewing sticks and more mirrors appeared in the rooms to assist in the last minute assurance of proper form. Prefects and class captains, in their increasingly attractive uniforms with the badges conspicuously hung on the pockets of the shirts, gave more orders. They made more frequent announcements. They also gave out more punishment.

The younger ones who had no power or influence contended themselves with wishful thinking. In their dream world, they assigned the girls to themselves. Olumide Kuti insisted on having Yemisi Akinyemi. The new arrangement drew him nearer to the girl's unsuspecting brother Funso Akinyemi, one year ahead of Kuti. Abimbola Olaiya had assigned to him on request, Ojaleye, fleshy and beautiful. I was given the smallest of the girls in recognition of my uncontested status as the smallest of the boys. I watched with interest the girl's battle with her butter often witnessing her lips losing the war with jam, spread on the little lips. Femi Oluwole was given Gladys. As we had just been taught the declension of the word, Gladius, meaning sword, we observed that the ablative of Gladius was the same for Femi's new girl. We, therefore, called the girl Abla, shortened form of ablative.

The young boys frowned at the more experienced and mature senior boys who approached the girls in person. The more annoying example was that of a girl who often approached a Form V student for groundnut each day after lunch. This

incident was reported to the newly formed Dance Band which entertained the students. The following song, hastily composed, was then presented and remained popular in the school:

Morin s'oje guguru? (2ce)
Ngo je, brother 'Lekan (2ce)

In some cases students became rude to senior boys and prefects who attempted to exploit their position to get attracted to the girls. There was the case of a prefect who removed a popular junior student from the morning duty of cutting the lawn to cleaning the dining room. The junior student protested and frequently left the dining room in a chaotic mess. To back up his protest he arranged for ostracization of the prefect by the forward-looking student population.

After just one year, the girls were transferred to their permanent site. Only a few dashing boys excluding this writer, alas, had the courage to make contacts by writing and putting sealed envelopes in hymn books. Such hymn books forwarded to selected girls at the chapel completed the process of establishing contact.

While the Yejide girls were with us, the senior boys relaxed their efforts at jumping the fence to pay nocturnal visits to the neighbouring girls school, St. Anne's. But as soon as the girls left, the prefects once more resumed the activities of the Debating Society which offered a golden opportunity for the meeting of the boys and girls of both schools.

Ibadan Grammar School was served by a carefully selected stall, an assorted type related perhaps only by religion and geographical contingency. The patron of the kitchen was the indomitable and well meaning Mr. Raji. Complaints about him we were told, could be forwarded to Madam, Mama, our respected mother, Mrs. Alayande. Students rarely did this for fear of being seen by the principal. But there were requests, secretly made, and favourable answers from mama. We therefore had no problems with feeding. The surplus (suppey) after meals were distributed among the favoured prefects and their fags.

To become a fag of a favoured prefect required fervent prayers and immense investments in favour-seeking. Successful ones assigned to powerful prefects were excused from morning duty. This meant of course that no one dared wake them up or beat them; or put their names on late-comers list. What is more, they enjoyed the benefit of the common pail. This was a system under which a pail was kept in the only tap in the bathroom, kept running and serving the powerful senior boys. It was the system that helped in the distribution of "ifo", skin disease.

To return to the issue of the staff, one must quickly explain that the ages of the staff varied. One of the oldest taught us religious knowledge and concentrated mostly on the sources for writing the Gospel (the Quelle). He pronounced this *Kueli* which became his name among every student. There was the most pretty Mrs. Morgan who handled history. There was Mr. Adeyemo who left us for a while to read for a degree in history at the University College, Ibadan. There was the kind Labiyi, the friendly Ojo and the inspiring Latin teacher Bola Ige who later became the first Executive Governor of Oyo State. We had the immaculate M.B. Ransom, we also had the tough Sekoni.

This was the team which initiated us into secondary education. They taught us, beat us, intimidated us, loved us, encouraged us, instilled discipline into us, inculcated noble virtues and values in us. There could have been no Ibadan Grammar School without them. True.

The school defied the efforts of the education authorities who were called upon to effect a major reform in school curriculum. For the students the attraction were the conventional subjects. Bola Ige's Latin was a great appeal; Mr. Charles' geography though little understood, was tolerated, while history under much loved Mrs. O. Morgan, bible studies under Mama, Mrs. E.Y. Alayande and Latin under Paa Kuti-George offered an irresistible charm. Woodwork was resented and woodwork class offered hours of play while Mr. Falajiki the woodwork master was expected to award a minimum of 80 per cent for work done half heartedly. In a similar way, agriculture was

patronized by word of mouth while the hours on the farm were spent peddling rumours about the bully-prefects, or making life impossible for the agric. master, respected M.K. Lasebikan. Thus the curriculum remained, in spite of the cosmetic alterations on the school reports and notes forwarded to the director of education.

Man was prepared for living at the Ibadan Grammar School of our days. When it was time for play, we went all out to have fun. We played with all zeal and competed for the Grier Cup with all determination. We soon learnt to make the best of any situation we found ourselves.

Examination time brought an end to truancy and ill-preparations. We came face-to-face with the reality of the situation. The principal remained a source of encouragement. Junior boys stood round the corner to jeer at prefects who made a 3rd grade.

We learnt to live together and to fight together. We tormented the gatekeepers and nightwatchmen who refused to allow us break the rule which prevented us from seeing the latest films at the Odeon Cinema. When caught we admitted guilt and were given strokes of the cane by the principal at the Friday afternoon assembly. We were really made at school.

We were taught to speak the truth and fight for the truth. Prefects were carefully selected from a team of dedicated and trusted youths. The price of leadership was however often high. For many prefects spent their time displaying their attractive badges to an admiring women folk, and invested their time entertaining law and order. In the end many earned Grade 3 certificates. By contrast, incorrigible ones spent hours on their books and came out in Grade 1. Such is life and we quickly learnt to live with it. For all categories, the indolent and the hard working alike, there was no room for boredom. We are grateful and will continue to be. "Ebenezer": thus far has the Lord led us." We look forward with faith to a happy and brighter future for our dear *alma mater*. *Deo et Patriae*.

Perhaps, I should conclude that after my days at Ibadan Grammar School, a lot of water has passed under the bridge. Many people have found themselves used to assist me to become, in a miraculous way, what I am today. Nothing will be too much for me to give to God, to this people and to Ibadan Grammar School in return as an appreciation for the foundation so thoroughly laid.

The Successors*

The impression must not be given that the school was grounded after the departure of the founder in 1933. How could it be? Hadn't the Anglican Church ensured the continuity of the school by nourishing it with constant supply of capable teachers, all worthy successors to the founder? The success stories of the following are exciting and fascinating.

Archdeacon S.V. Latunde, 1933—1940

Canon E.A. Odusanwo, 1940—1948

Archdeacon E.O. Alayande, 1948—1968

The first of these three, Arch. Latunde, held the degree of M.A. He also possessed the L.Th both of Dunelm. He was a clergyman, a fact that assured the continuity of the ideals of the founders of Ibadan Grammar School. Unlike the long tenure of Akinyele, Latunde's was brief as he was catapulted from one position to the other. Chairman of the Ibadan District Church Council, Canon of St. James' Cathedral and later the Archdeacon of the Ibadan Archdeaconry.

His successor, Canon Odusanwo, was a most dynamic and seasoned administrator. He attracted to himself the late Rev. T.V. Aderinola, a graduate. It was Odusanwo who pioneered many of the educational innovations of the school. He cautiously inspired confidence in the school by establishing a rapport

*From Michael Omolewa, culled from *Mountaineer*

with the Ministry of Education officials. Odusanwo's administration was the first to present candidates for the Senior Cambridge School Certificate examination. The year was 1943, thirty-three years after King's College, Lagos invited the Cambridge Local Examination Syndicate to conduct the Cambridge Preliminary, Junior and Senior examinations for Nigerian students. The attraction of the Examination brought further prestige to Ibadan Grammar School. The school had presented candidates for the Prelim and Junior examinations since 1925. The administration of Odusanwo also brought in girls to the school. It was that imaginative decision that allowed ladies like Justice Atinuke Ige to partake of the training at Ibadan Grammar School that must have sharpened her tongue for the incisive pronouncements from the bench. Another area in which Odusanwo invested his time and skill was on sports. The result of his interest in sports was that Ibadan Grammar School became a force to be reckoned with in sports.

When the history of Ibadan Grammar School is written, the contribution of these worthy successors will be clearly spelt out and written in deserving gold. For now we should move on with our story of the successors. Following the resignation of Canon Odusanwo as Principal of Ibadan Grammar School, frantic search was begun for a successor. For it had become imperative that the successor must be one with a mission, drive, courage, talent and dedication. The standard set by Odusanwo was already high and if the successor would not raise it, he should at least maintain it.

The dark horse that emerged was a graduate of Fourah Bay College — of priest-teachers — a widely-travelled teacher, a kind father and affectionate husband, a peace-loving, vigorous leader. He had taught at the Ondo Boys High School before he left for Sierra Leone and Britain. He had also had his eyes on the school founded by his father-in-law. His desire was to make a contribution to the school that had been established for God and the fatherland. This man of God, this father, this ubiquitous

teacher and clergyman was the Canon Emmanuel Oladipo Alayande, or simply **Oga**. **Oga** joined the school staff as vice-principal in 1947. Son-in-law to Bishop Akinyele, Canon Alayande took up the task of moving the school from Oke-Are to Molete. In the process he was an architect, a carpenter and a tailor. The school hall was built under his supervision: so was the dining hall. The dormitories, the school blocks, the staff houses including the imposing principal's house. It is clear that whoever supervised the movement from Oke-Are to the present site at Molete has carved out a permanent name for himself in the history of the school. Any visitor to Ibadan Grammar School will marvel at the industry, devotion and dedication of **Oga**. Yet it was the educational growth of the school during his twenty-year term that must provide a special place for Canon Alayande. Working under difficult conditions, Canon Alayande laboured to obtain the meagre entitlements due to his school. When government introduced science teaching on a massive scale in secondary schools, Alayande made Ibadan Grammar School a science school. He also attracted scholarships to the school to assist the those from poor homes or homes made poor by polygamy and the attendant zoning of wives whose children were trained. Alayande introduced the higher school certificate course to the school in the mid-50s. He also assisted the Yejide Girls Grammar School with space and facilities at the inception of that school.

It is not an exaggeration to accept the verdict that Alayande made the school what it is today. That was one of the reasons the old students gave him the title of 'Father of the School and Old Students'. **Oga** was tirelessly committed to each student. He insisted on justice at all times. Even when his students left school, he continued to consider them as deserving his attention. Has anyone met **Oga** without that same smile, without that quiet whisper of the name that in the past meant some strokes of the cane on the insubordinate and unrepentant? In 1968, **Oga** and his wife, Mrs Egun Alayande (nec Akinyele) vacated the

school and were succeeded by the following who have kept the flag flying: Chief Ayo Labiyi, 1968—1975; Chief G.O. Otunla, 1975—1976; Rev. J.A. Larewaju, 1976—1978; Canon L. Ladipo, 1978—1985; and Mr M.O. Oladunjoye, 1985 to date.

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Yomi Mamora is a prolific writer. He is the author of *Ben to Rule*, *Social Studies for JSS* and *Conscience of the Nation*.

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Biography



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