

"COME OUT FROM AMONG THEM, AND BE YE SEPARATE."

Train yourselves and your families to observe - to think - to plan for safe living - to repent and be baptized in the name of Jesus Christ for the remission of sins: and ye shall receive the gift of the Holy Spirit.

"For by ONE SPIRIT are we all baptized into this ONE BODY"

When you receive God's Spirit - which is the spirit of sound, sane mind, you are automatically put into the body of Christ - which is the true **CHURCH OF GOD.** Church attendance is not the most important thing! Church going does not, by itself, mean Church Membership in God's sight. So, your Eternal Salvation is at stake! May God help to heed this warning!

"AIYETORO"

THE

HAPPY CITY

BY

S. O. M. AUTHORITY

NOTICE

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"AIYETORO"

THE

HAPPY CITY

OF

THE HOLY APOSTLES' COMMUNITY

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NOTE

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OBTAINABLE FROM

HIS HIGHNESS OBA CHARLES E. AKINS

HOLY APOSTLES' COMMUNITY,
AIYETORO CITY, OKITIPUPA
WESTERN NIGERIA



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CHAPTER ONE

PREAMBLE

Very early in 1955, the idea came from His Highness, the late Oba of Aiyetoro, Ethiopia O. Peter, who advised me to write a short history of the Holy Apostles a town situated about one hundred and four miles east of Lagos. I then consulted some of my senior in the Community and after a few desultory conversations I dropped the venture being not fully prepared yet.

But it returned to me in 1956 as a boomerang when some of the men I first had talks with suggested that I should undertake the scheme. I am rather happy about it but as happy as I am, I can not just help from being disturbed occasionally about the difficulty of the task. However, I am always aware of two things: the proposal to undertake a scheme and the initiative to do it. So I bent down to work and this booklet is the result of my desperate labour. I am thankful that it is completed and I am deeply aware of its short-comings for I have learned that there is nothing harder than the creation of a miniature.

This booklet in its present form is intended primarily to educate the people within and outside Nigeria about the mode of life of the great Apostles in this corner of the world. It is also hoped that it will prove

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digestible to them. A booklet of this sort is like a map: it sets out only the main features of the organisation to be explored; it is intended to give an idea of the general view of Aiyetoro and the Community so that when the explorer later finds himself acquainted with the facts and figures he will retain in his mind and perhaps come the way to see through the long journey he had made for years.

To my readers I should like to say that this booklet is not a detailed exposition of Aiyetoro. You will, however, appreciate that it has been difficult for me to go into the minds of the members individually to know what exactly to stress and what to eliminate and what to compress.

No doubt many are those who will consider my choice wrong and many of the readers still will condemn this booklet as entirely rubbish and wishful thinking but I console myself with reflection that after all, I am not vying for supremacy in contemporary writings to make this little book a literary achievement and furthermore, an introductory booklet of this kind can never be self-sufficient.

I am well aware that I shall be snubbed for my bad English but my excuse will be that it was not my entire intention to write in foreign language. Being a Yoruba by birth, I have to sacrifice the enjoyment of my mother tongue for the benefit of some of my readers who can neither read nor speak that language. I think that a true story, however wrong the sentences may be, does not require to be dressed up in fine words before one can get out the facts he wants.

I must tender my unreserved apology to the people whose names I have constantly referred to in this booklet because it has been forced upon me by the nature of my mandate; nevertheless, I have the feelings that it might be irritating but it is never intended to defame their names but history, as records of past and present events, brought it.

To try to explain the spirit and the atmosphere of this Community is much more difficult for one because many of the events have been forgotten by us for not being recorded. I can only touch a little I am able to say as a matter of fact through the practical experiences and leave the rest.

I have much pleasure in making the following acknowledgements:

I am deeply indebted to His Highness E. O. Peter, the late and first Oba of Aiyetoro and also the Spiritual Leader of the Holy Apostles for giving me an up-to-date information of this Community and necessary support. He gave me a great deal of encouragement when I was writing this booklet and my gratitude goes to him first. The next person to whom I am indebted is the Principal Secretary of the Community, Mr. T. I. O. Daniel, for making his records available to me and some hints he gave me. I am also grateful to Mr. Z. O. Enigbokan, who helped me regarding some of the important dates for references and also to the writers of the comments which are at the end of this book.

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I further owe acknowledgements to my Printers for courtesy and assistance they have extended to me. My final gratitude goes to His Highness C. E. Akins, my fellowmen, women, boys and girls for their support and unfailing assistance during my research.

S. O. A. AUTHORITY

Holy Apostles' Community,
Aiyetoro City, Okitipupa,
February, 1966

CHAPTER TWO

AIYETORO

INTRODUCTION

The Holy Apostles' Community which has recently become one of the most civilized Communities in the world today, has had a **nuclear** research establishment of her own. The day which it dropped into the founder of this Community was a historic occasion for this city. With pleasure, all members felt that we would be able to keep abreast of development and become scientifically and technically equipped to take our place among the world leading communities. Now we offer ourselves to Thee that we shall ever keep those that invade us at bay.

We like to experiment, to try something new, to live a good Christian life. Nothing could have been more experimental than the loyal cooperation among the members, the establishment of big factories, provision of light, communal exploration of technical work, building of nonesuch launches in Nigeria and the overall rapid improvement of our Happy City.

Aiyetoro, which lies on the Atlantic coast and about seven miles away from the Mahin lagoon, is often spoken of as the happy city. It is inhabited by the members of the Holy Apostles' Community Church in 1947. You may be prompted to ask why do we

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both men and women leave our homes only and find Aiyetoro as our best home in life?

Yes, if you want to be told all about us, I better begin when we were Cherubims and Seraphims. In the year 1928, we were a very small band of Cherubims and Seraphims living in our different towns and villages. We only had to come together when we had important things to do and for the purpose of collective worship. That was so until 1942 when we learned to distinguish people who really worshipped God from those who worshipped idols and served mammon. As it was said by the prophets of God, "What agreement hath the Temple of God with idols?" we took our ticket for Glory.

As we learned and believed that God could make manifest his words through His holy prophets, some prophets among us started to preach the gospel of God as did the Apostels of Old from one place to another when the spirit of God came upon them in 1943. They went round the whole Igbekun area and nearly round the whole country. E. O. Peter, the then Oba of Aiyetoro, Z. O. Okenla, Z. O. Orele, M. O. Lemanu, E.O. Asakasiki, J. Y. Arowojolu, S. E. Ojomo and E. A. Ilemboye, to mention some, were the prophets who first started this missionary work. During this circumstantial period, the course of events proved very difficult to them and in fact not far from what happened to the ancient apostles happened to them wherever they went. Though things in those days were abnormal, their voyages and journies were not entirely a failure for they returned home with some considerable converts.

Our religious convictions were barely the weapon with which we fought the antagonistic ideas of the foes. We felt that malpractices, such as cannibal activities, should not be allowed to represent the true nature of African Religion. However, in 1944, we were able to influence and gain more people to our fold. This was followed by immediate and drastic decisions of the Native Authorities in Okitipupa Division to the effect that many more 'martial' laws were enforced. At that time we were known and called the Holy Apostles though living with our different parents and guardians. We could not help being often disturbed even by our closest relatives. Our rights and liberties were denied us and above all the Native Authorities were all out to interdict our movement at every instance. Not only that. They ordered us not to preach in any place in the area of Igbekun under the dominance of Thomas Lagho, the Omapetu of Mahin and Samuel Ajagboma, the Olugbo of Ugbo. During those days those two chiefs and the members of the community were on either side, fighting desperately. At last, a spectacular victory was gained by us.

For it had been spoken by prophet Joel: 'And it shall be in the last day,' saith God, 'I will pour forth of my spirit upon all flesh and your sons and daughters shall prophesy and your young men shall see vision, and your old men shall dream dreams.' This spirit of God inspired Prophet E. O. Peter and he saw visions and told us that we should come together and settle in a place before we should be able to solve our problems. We did not at first know where to settle, as we were all aware that we were in trouble with everybody in Ilaje area. We had particularly offended them

by turning deaf ears and no attention to their President's order which was asking us to do away with God. We continued our preaching steadfastly as a Christian band. God helping us, we were winning more and more people to our side. In 1944, a great number of our members including the Leader were arrested and charged for contravening the native laws and customs. It then seemed in the eyes of the unbelievers that there was just the end of our band; it was not. For we were extremely serious with our religion. However, when our case was brought before the court, the Native Authorities which had been looking for a chance to incriminate us, seized the opportunity to victimise us and they gave a verdict of Ilaje High Law without option for fines. At first, we had to protest against the verdict and gave notice of appeal.

Now let us imagine what Christ said during his agony in the garden of Gethsemane. He prayed: "Father, if it be possible, let this cup pass away from me, nevertheless, not as I will, but as Thou wilt". He cometh unto the disciples and findeth them sleeping and saith unto Peter: "What, could ye not watch with me one hour? Watch and pray that ye enter not into temptation. The spirit indeed is willing but the flesh is weak." Again he went away and prayed saying: "Oh my Father, if this cannot pass away except I drink it, Thy will be done." It was an exact combination with us.

So before our appeal came up we had lost many of our followers under the threat of imprisonment because our leader and some of the members who were on trial were not allowed bail. It was worthy of note however that when the news of the deserted members reached the prison, Prophet E. O. Peter, the spiritual

leader then said to his other lieutenants: "Let us face our troubles with one mind and dedicate ourselves to our tasks; let us at this moment forget about those deserters of little faith and pray to our God for deliverance from the hands of our enemies."

The appeal came up but we were neither surprised nor worried about the judges returning and upholding the verdict of 'I. H. L.' (Ilaje High Law) passed on us in the lower courts. We rather thought that there was an occasion and opportunity for every one of our members to prove his or her faith and loyalty to our spiritual leader. Some of us vouchsafed to go to prison with the jailed members but the authority refused.

Although the designation of "Apostles" had been the daily song for almost everybody in Ilaje area, until then we did not adopt the name but the leaders in each town or village were known and called "Apostles". When it was proclaimed publicly in the hope that it was defamatory to us, we sounded it as praise. Thus the name of "The Holy Apostles' Community" came to be associated with our society in those days.

THE OGELOYINBO I

The magnificent and realistic speech of Ethiopia Ojagbohun Peter, the Ogeloyinbo I of Aiyetoro through the Holy Spirit showed clearly that he had the ability and the stamina to be a great leader among the Holy Apostles. It also showed that he had the courage and enthusiasm to be placed far above any member of this community's manoeuvre such as non-fraternity. Honesty was the only yardstick by which His success as the



Late Oba E. O. PETER
The Ogeloyinbo I

leader of the Apostles could be measured. He was really the founder director of this 'experiment' and a business man of this nation. He was a model leader having courteous control over a thousand people.

All members of the Holy Apostels' Community called him Father; we meant that he desired that we should all be obedient children, bound to Him by love and not slaves bound by fear to their master. It was an unanimous opinion that He should be the Father of the Apostles with the reason best known to us and that he always cared most for others and that God created in him the spiritual devotion: he ignited whenever any of his followers was offended. We all confessed that the above actions were familiarly noticed by him and we saw them in him.

He was not a person who blew the trumpet of self-glorification and beat the drum of ostentatious advertisement. The death of Oba Peter was a dead-shock to the Community and the whole world.

THE OKENLA — RETIRED OBA

In 1899 at Ilowo, Okitipupa Division, Oba Zacheus Omotuwa Okenla was born to a successful fisherman - a status which he too acquired before he came to Aiye-toro. He was the first person to be appointed as the head of the apostles in 1942 and the parts which he played really helped the Community to come to stay.

When Oba Peter died, he, as his assistant, was installed the new ruler in October, 1963. He was born a preacher.



Oba Z. O. OKENLA
The retired Oba of Aiyetoro City

THE OGELOYINBO II

16/2/66 - Oba Z.O. Okenla called upon Mr. Charles Ejagbomo Akins one of the youngest member founders

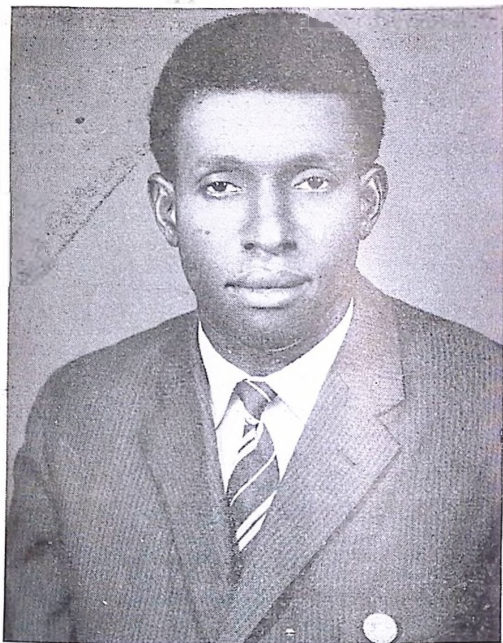
of the Holy Apostles Community Aiyetoro in Okitipupa Division to come forward and lead the Community.

Oba Okenla succeeded Oba E. O. Peter the Ogeloyinbo I of Aiyetoro who died in October, 1963.

This is the first time in the history of any community that a reigning Oba has voluntarily handed over his crown and leadership to a much younger man.

Born 1929 - Ilowo-Okitipupa Division of Western Nigeria the new Oba Charles Akins (Dip. Eng.) has been fisherman, shoemaker, Technical Instructor and Assistant Chief Engineer in A.C.T. School. He was the first member to obtain Marine Engineer Assistant Certificate in 1958 and until September, 1965 was stationed in Lagos as The Lagos Representative of the Community. He was called back home by Oba Okenla to serve on the Supreme Council of the Elders. He displayed a great knowledge of commercial administration and was found competent to lead the Community spiritually.

The young Oba in his first statement said that he shall do his best to make improvement on all aspects of the Community's life. He also said that he may not wear crown because he considered the problems in front of him more serious than that of wearing crown at his age. The problems as described by this young Oba are mainly spiritual to lead the Community along ways of life acceptable to God. Members would enjoy more amenities so that the Community can take her position among today's world communities. Oba Charles E. Akins is officially installed as His Highness Charles Ejagbomo Akins, The Ogeloyinbo II of Aiyetoro.



His Highness Oba C. E. AKINS

The Ogebyinbo II

*The present Spiritual Leader & ruler of The Holy Apostles' Community,
Aiyetoro-City.*

CHAPTER THREE***HISTORY*****DOCTRINE AND PERSECUTION**

From 1929 to 1942 when we were Cherubims and Seraphims, we learned to distinguish between the heathen and devout people. We learned also that God could send His word through some of His prophets and in 1943, the spirit of God stirred some members of the Holy Apostle's Community. They started to preach the Gospel all along the Igbekun areas and far beyond to other climes. Some of these prophets had left the Community before we came to this promised land.

The prophets also said in the visions then that in the future, the Cherubims and Seraphims society would be a group of Godly persons who would come and play a wonderful part in the field of christian life and that the society would be like a big tree having an enormous branch which later would cover the whole area of its functioning. They also added that a prophet would come before then who would gather the apostles and be the spiritual father of them and make things in order of the way they should be.

In 1943, the holy spirit rocked Z O. Lila, whose name from the holy spirit is "God's Table." He was the first apostle to be imprisoned for preaching against the killing of twins. In his preaching, he proved that

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killing of twins at birth was a type of murder. The people of Ilaje area and their chiefs hearing this, said that Lila was proving wrong their secret (Oro) cult's custom. All the apostles agreed with Lila and supported him at large and at last, the native authorities of Ilaje brought Lila and four other apostles to their courts. Without hearing any statement from them, Mr. Lila was sent to prison for one and a half years while the four were fined a sum of £5 (five pounds sterling) each.

This matter was taken to the Okitipupa District adviser who heard the statements of these innocent people. He asked the native authorities if the five men did the preaching at the same time but they answered that only Z. O. Lila, now known as Z. O. Enigbo-kan, did the preaching and that the other members supported him. The District adviser took this matter to the Akure Resident who ordered the Ilaje native authorities to refund the fines and leave those four alone. The Ilaje natives convinced the Resident and the district adviser that what Lila was doing was against their traditional customs and yet the Resident reduced Lila's jail-term to six months.

This sort of threat scared many of the apostles to desert and run back to their families who had been suffering them.

We would have sought for redress from a higher authority but for the reasons that we were distant to the major capital city and that the number of the enlightened members among us was low, we could not.

A year later, the apostles made an elegant plan in order to hold a meeting where they could decide the important matters which would help to build up

a solid foundation of the religious background. They thought and fixed a day for the meeting at a place called Obinehin at the extreme part of Ilaje area (north-west). The place is about twenty-eight miles from Aiyetoro. The people of Obinehin did not allow the apostles to hold the meeting and everyone of the apostles went back to their respective houses.

On their way back home, at Abereke, fifteen miles to Aiyetoro, the apostles, including E. O. Peter, late Oba of Aiyetoro, were badly beaten and suffered from the hands of Abereke inhabitants. The Oba reported them to the Amapetu of Mahin, Thomas Lagho, who had no liking to our religious tenets. He warranted the apostles to give a report of what happened to them. He and Samuel Ajagboma, the Olugbo of Ugbo, jointly summoned a meeting of all the whole Ilajes where they decided to crush the name of this religion of the Holy Apostles in the division. They decided and made a widespread attack on the community. In the case of Abereke people, six members of the Holy Apostles were sentenced to one or two years in prisonment by the native court at Mahin. When the case reached the then District Officer, he made some changes thus: E. O. Peter, one year; Z. O. Lila, eight months; Z. O. Okenla, J. Y. Arowojolu, S. E. Ojomo and E. A. Ilemboye, six months each.

The Ilajes hated the apostles to an extent that in a meeting they held at Atijere early in 1945, they decided that all the children of the apostles would be driven out of the schools in Ilaje area. They did this and all the children of the apostles left their schools everywhere in the district without claiming that our fathers had shares in the schools.

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Another case was that of Ethiopia Ofoyinbo in 1946 who darted into our Church during a service to take out a woman who was a member of the apostles. We asked the woman if she liked to go with the man but she said that she would rather die than to go with him and leave the way of God and His people. Her statement prompted us to disallow the man from taking her away.

This incident occurred at Idiogba, our city's closest neighbour.

There were so many faulty witnesses against us but on the long run, victory came our way. Many were the cases which were unaccountably brought against us but God helped us through.

SETTLEMENT AND HAZARDS

Upon all these, the spirit of God moved a prophet who told us that we should all come and settle in a place which is now known as 'Aiyetoro' (the Happy City). Many people did not come at first but they came later. Some came here and left for their wretched camps after a few days. Some wives, fathers, brothers, sisters, mothers, sons and daughters left their families here and ran away in the night fearing they would be invaded more by the Ilaje native authorities. We were not so strong by that time and our power was not enough to overcome all our difficulties since we had many enemies around us.

All the members of the Holy Apostles came to Aiyetoro on 12th January, 1947. With us were some parents whose relatives did not wish to come and some wives whose husbands did not either. We left many

of our immovable properties and some of the members did not come with us due to some sort of outside influences.

No sooner had we reached Aiyetoro when a head teacher of the Anglican School, Idiogba, sent a report of this town to the Government of Okitipupa division advising that war must be waged on us. In his statement, he told them that there were practices like murder, infanticide and all sorts of evils in the holy city. He also added that we were enemies of strangers. Though we did not know until after many years when some of the police detectives which the government of the division sent to the city were telling us what they heard about us and what they came for. Upon not discovering any of the aforementioned practices among us, they left us alone to continue our normal way of life.

Another trial was that of wives. The Ilaje native authorities reported that we snatched wives from their husbands and forced them to join our community. They also added that we fought any policeman who entered our town. Therefore, the local government of the division sent about twenty-four policemen to fight and arrest us. On reaching here without our knowledge of what they came for, we welcomed them heartily. Unexpectedly, when they saw that we were not fighting types, they took all the leading members of the apostles, without showing cause, away to Mahin, the seat of the native authorities. Our leaders then said that they would not wish their cases be heard from neither the Mahin nor the Ugbo native court. As persons detained, our leaders wanted somebody who could bail them but the district officer refused

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and said that those people must sleep in prison which they actually did for so many nights until the appeal was allowed. The appeal was not even granted until we sent two of our members, Messrs M. O. Yasere and E. A. Ilemboye, to a Lagos lawyer, Mr. Magnus Williams who came to bail our people from prison after many months of appeal. This was so because the Amapetu of Mahin and the Olugbo of Ugbo were working under the district officer in order to plot against the apostles ignominiously.

When the leaders were in prison, our women who went to Atijere (a local market) to buy food passing through Mahin lagoon were accosted by the people of Mahin. All the foodstuffs bought by our women were seized from them and many of their (the women's) boats were not seen. A woman, Esther Ereyon, who was under pregnancy at that time ran into the thick bush of Mahin after a severe punishment and consequently lost in the bush for three days and two nights feeding on fruits and herbs she could collect in the bush. This was another serious case with those people and we had to coincide it with the cases we had with them before, all of which lasted for three years until the two chiefs, the Clugbo of Ugbo and The Amapetu of Mahin came to beg the apostles when they felt that they had no money to switch on the cases and that they were almost finding themselves in a round box. They sent a district officer to beg us for the settlement for they had discovered that we would never be tired until we were allowed to incorporate our church in the Ilaje land even if those cases would run for centuries. The two chiefs left their palaces for Erunna village near Aiyetoro; where the cease-fire pact was signed and witnessed in 1949.

A CEASE-FIRE PACT

After a long spell of open warfare with the neighbouring chiefs, the spirit of reconciliation prevailed and peace was restored by negotiation without the expenses of the courts. The following agreement witnessed by Mr. C. E. B. SIMPSON, the acting district adviser, Okitipupa division, was signed by both parties in July 1949 at Erunna, about a mile from Aiyetoro:

We, the Amapetu of Mahin and the Olugbo of Ugbo in respect of the Ilaje Native Authorities on one side and the Leaders of the Holy Apostles of Aiyetoro in Ilaje land on the other side, hereby make this agreement between ourselves to live in peace together and undertake not to molest or harm each other needlessly and maliciously. We, the Ilaje Native Authorities, agree to allow the Holy Apostles to incorporate their Church under the land's perpetual succession Ordinance and to respect the rights of the Apostles to live in their new town (Aiyetoro) and carry on their normal method of livelihood, to make free unhindered use of the seven-mile canal built by them between Aiyetoro and Oropo (Mahin lagoon). The right to use the canal, to fish in it and farm on its banks shall be opened to all Ilajes. Original fishing right in the bush or either side will be respected.

So long those people came to knock at the door of good notions and had strongly repented, we, the Holy Apostles agreed too that the Olugbo of Ugbo and the Amapetu of Mahin were the chiefs of Ilajes and this made us to withdraw all the cases against them in the courts while they promised that there would be no more fight as from that time.

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Both parties agreed to accept the district adviser's arbitration on the subject of wives. The principles of settlement were to be that the wives should be given leave to decide with whom they wished to live and if they said they wished to live with the side which had not paid their dowries, the dowries must be refunded. Small children should go with their mothers and older ones should be questioned about their wishes and the most beneficial course for their own advantages should be chosen without argument.

The invasion ended that year though there have been reports behind-the-curtain manoeuvres, to which we pay no heed.

The first Oba of Aiyetoro, E. O. Peter, up till his death time, showed signs of love to all the opponents forgetting the past. When He had any ceremony at Aiyetoro, he invited them.

PRESERVATION OF INDIVIDUALITY: CAUSE

One is always attracted by a 'model town' for its successful experiments in a communal uplift and progress. But such a project is doubly intriguing when it is a grassroot movement. Such is the case with this town of Aiyetoro. The questions underlining the curriculum are: What is the cause of this effort? Secondly, what is the manner of the life in the community and thirdly, what is the final aim which the people are trying to achieve for all?

The cause of the effort was a religious conversion with the consequential persecutions. We, the Holy Apostles were members in a good stead of a christian

church. But as the Ilajes in particular and all the African Christian Churches in general were not altogether free from the yoke of paganism, a sudden misunderstanding of the evil and falseness of some of these practices made them voice their bad opinion against us.

The people hated and fought us greatly over our persistent criticisms of their infanticidal act. We also added that the juju practice which they applied to frighten the people was not in keeping with Divine Order.

And since 1943 up to this moment, many twins of the neighbouring areas have been brought up under our protection.

COMMON COFFER

In this Holy City, God told us through a prophet that we should put all our properties together before we might be able to overcome our difficulties. We all agreed to do so.

After our properties had been merged together and everything was in common, we then had the power to overcome our troubles and also the ability to do everything as we wished.

Our fame since then had started to spread beyond the country to the outside world.

EARLY TRADE AND ACHIEVEMENT

Another problem to be solved then was the lack of carpenters while our common work was fishing.

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This lack was truly a wonderful example of faithful endurance which needed accomplishment.

By that time there was not a single skilled carpenter in the community and there was much need for carpentary work. Some hacked with their bushknives to make crude tables and stools. By leaps and bounds, their skills improved.

The income of the cooperative fishing provided funds to buy some of the necessary tools and materials. The need for chairs, tables and better houses forced our carpenters to try and build all the present houses in Aiyetoro.

When we sometimes thought of our achievements, one of the things which impressed us most was how we formed a solid union.

We felt, too, that the spirit of courage, confidence and enterprise which augured well for the future of this community was a love. Furthermore, we achieved our aim with breath taking rapidity and few other cities in Africa could claim to match the rate of expansion now taking place in the Happy City Aiyetoro.

The transformation was a little short of a wonderful foresight and determination of the pioneers and to the courage and confidence of the men who had united so strongly on well-laid foundations of this community.

The functioning in Aiyetoro is a typical bold step for it actually means the bring up of nations to the same level of development. Moreover it is an act

of faith to prove to the world today that it is possible for a homogeneous community of this nature to live in racial harmony and share in their country's economic, except political, development. The immensity of the task was at first obvious from the onset and the fact that the plan made by the leader would have its opponents was not overlooked.

Really our progress does not end here and why? because, what we have seen has proved that the material progress is really astounding. Now we feel that at present all is fair with us because our earlier problems have almost been solved.

There are non-community members living in town comprising of strangers and traders who come here to buy fish and leave at any time their trade permits them though some spend at most two or three months and some, one to ten days. No rent is paid on the houses built by the community builders and we build more houses as the population increases.

We, the members of the Holy Apostles' Church of Aiyetoro Community are recognised by all other churches and the people have known now that there are great differences between their worshipping of God and ours.

CHAPTER FOUR

RELIGION AND CITY BACKGROUND

Aiyetoro is inhabited by the members of the Holy Apostles Community Church. This town is run and administered on common bases. We are mostly Ilajes, most of the leading members come from Ugbo and Mahin and due to religious differences with the native authorities, we have come to settle here some nineteen years ago.

The economic life of this town is somewhat communistic.

This christian community, known as the Holy Apostles' Community of Aiyetoro, was founded in 1943 by His Highness, the late Oba E. O. Peter through the inspiration of the Holy Spirit. Our object is to arouse the world in general to the practice of spiritual christian life and of those subline principles of christian charity and faith as we have been taught by our Lord through the Holy Spirit.

A person who is supposed to be one of the Holy Apostles shall be deemed to have agreed to become a member of this community and his or her name inscribed in the roll of the apostles for the purpose of worshipping God and shall promise to abide by the rules and regulations therein prescribed.

Any penitent sinner whether christian, mohamedan or pagan who acknowledges his or her sins and accepts the doctrine of the holy spirit as he or she

will be taught in the community and decides to live a new and holy life is eligible for membership and shall, if still a member for long, be a good hand among the apostles.

We enjoy our lives everyday and we work every day. We call upon ourselves at any time in the day and play together when there is time for us. We do not observe Sundays as the other churches do. We believe that everyday is holy for a good christian and he can work or rest at any day of the week. We invite people to parties or ceremonies which we may have any chance to perform for a long or short period.

There is no leisure until the people return from their different offices at 4 p.m. when we rest and play all sorts of games and music given by recorders or radios. A resting day night be introduced soon.

In this modern town, there are no paid public servants and no class discriminations, no idleness, no crime, no unemployment no beggary, no excessive liquor and many other horrible stains do not exist. Men and women are active workers. We know mostly how to live peacefully with our families and how to work together without quarrel. Being in the way of such a mood, we are able to overcome some of the thorny words which can sometimes cause a division between two friends extending to an exchange of blows.

We are not slaves to material conditions. We are spiritual sons of God, living in a spiritual universe and all our wants are supplied through the holy spirit. As we are His sons, God shares with us His abundances. All the riches of the universe are merely a thought or idea in Divine Mind and above all God never lacks

any idea. His Mind is inexhaustible; therefore our supplies are inexhaustible.

Knowing that only bank balances and investments can save us from hard times, we have remained in bondage with wealth which has turned to be a burden and a source of anxiety to us, not forgetting that true believer in God will lack nothing.

As we rely and believe very much in the words of God, we think that wealth and riches may take to themselves wings and fly away at anytime. We also have the belief that riches and Divine supplies will be enduring. God is able to look after His spiritual children and keep watch over them if they shall let Him—that is to say that abundance will be made manifest in our life time if we shall think and this abundance will be in harmony with the Divine Mind.

The spiritually-illuminated fellows know that their supplies will be made manifest just as surely as the rising of the sun, therefore why do we worry ourselves? Surely, this is the only carefree life while this model and complete life depend upon God's choice. When we find that we always do well through if we persistently rely on the holy spirit and refuse to be restricted by evil thoughts, we develop knowledge, faith and conscience in our minds. We begin to be certain that what we have seen and dealt with is absolutely mannerly correct.

We hold our meetings at any time that is suitable for us. We always learn about how to serve God in the right way. According to us, our yes must be yes and no must be no, we must be humble, mannerly, courageously and determined, loyal to individual and we

RELIGION AND CITY BACKGROUND

must show our interminable unselfish sympathy with others and we must be able to control our tempers among ourselves and other people in the world wherever human beings exist.

Most of our fathers and mothers here were born in many cities, towns, villages and not all to religious parents. The way of life in those places do not satisfy our fathers and mothers in this community, so they change to this new way of life.

This is really Christ's new order and it is because Christians have departed from this pattern that they have been engulfed in the world of satan with the deplorable results we see everywhere—all growing worse today.

Practically, we in Aiyetoro are now restoring the new order which will be the universal practice in Christ's Kingdom. To enter this new order we have to see that we cross the highest mountain in the garden of Credence which according to a saying from Jacob is "love" and it is advisable we enter into this new practice with good manner.

This is the meaning of love that casts out all fear which has roots in the self-life. Love towards God or Christ which is not also love for the brothers and sisters; the love which does not include sharing of all things—joy, sorrow and also possession—is abstract and unreal. Love means union with others, one in Christ. If we love our brothers only with our lips but not with our possessions, we are hypocrites.

Certainly, in the Kingdom of Christ, all selfishness, jealousy, hatred and strife do not exist. We have instead, peace, joy, cooperation and fellowship. This is the way

the Holy Spirit is preparing us for the kingdom of God. This new way of life is the solution to ills of individuals and the community.

From many prophets during the research, we were constantly reminded of the necessity of this kind of restoration or reconstruction of this world. How many things are to be done, especially in relation to our behaviour to our fellowmen and women, to the power of families and property. Family and property were the two biggest subjects of controversy which tormented many of our members then.

Many who have come to see us here have seen through these visions of the golden age for now, we do not usually offer theories for Man's salvation; and Man used to ask from us, what is our task and purpose? Do we merely provide this opportunity for this small group to live out their ideals with the minimum molestation? Such questions we used to hear from many visitors. The right answer to the questions is that Jesus was not a theorist, He was a Man of action, He did not force anybody to his group, He saw in the heart of each man pattern of the discipleship. Therefore, we too search for the quality but not quantity of our faith. We choose to obey and to be loyal to any voice of truth even though it seems to dislocate our usual routine and make us the object of ridicule to on lookers. What strikes us as more important still is our brotherly love which to some people outside the community appears to be a form of suffering. But it is a suffering which is quite voluntarily accepted, a suffering which is not foisted on anybody. What does

the suffering means? Each of us is accepting this act of suffering, as is called by the people, in order to stop mankind from perpetrating the crimes which lead to horror finally.

In fact, our task is to give a living witness to peace and brotherhood in daily life with our doors ever open to all who would see with us. We believe that there can be no peace without peacemakers; there can be no brotherhood without brothers. Our words then, we feel, remain empty and fruitless unless we can speak from a real experience and unless we can share the experience with others and follow what we are saying.

There are many movements and activities ready to engage us but we, as the followers of Jesus Christ and a band of efficient tools for the building of God's Kingdom, we use to examine ourselves in all our lives and moves. We have untethered ourselves from the bondage of frustration that whatever we, as individuals, may do, we must do it in the face of fact and it must be done with pure heart.

No religion produced by a mortal man is worthy of your trust. If the hope of the faithful Christians is not to achieve the world of immortality and resurrection, you and me may discard the entire New Testament, for the early Apostles based all their claims on the fact that the true believer of Christ shall not die and if died shall rise. "If these Claims be not true," the Apostles believe, "then is our preaching vain, and your faith, Muslim, Catholic, Pagan, Hindu, Protestant or Christian etc. is also vain. The best religion in the World won't do you much good unless you contribute

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something of yourself into it. Our Community's religious policies provide an easy life for every individual and guidance on your behaviour which can be acceptable to God, but you must contribute your obedience and determination to love of God, yourself and the people around you everywhere. A successful christian is a partner to God in the task ahead him.

This book is an earnest and profound attempt to show where we stand and to display our creative forces at work in the catastrophies of the time. Our religious policies have never been confined to Communism, since Communism in its later phase has lost the prophetic character of its early years.

CHAPTER FIVE

MISCELLANY I

GREATEST WARS FACING MANKIND

FIRSTLY, the 'greatest danger facing the world today is the love of money which compels those who know the truth to be reticent of saying it for fear of temporal pain. Let us explain to you that having a great deal of money may or may not be sinful, it all depends on how the money is acquired and the use it is put to.

SECONDLY, the matter of women in this world of today is one of the greatest dangers which one must handle very carefully in order to save his life. This second matter as you will notice from the beginning of the world was the root of death. It was Eve, the first woman, who caused the ruin of the first man, Adam. Luckily, God, in the ministry of Christ, had promised to save us if we shall listen to the lessons of Jesus. We can learn much from the old prophets that men had fallen because of women and all those should be lessons to us.

It is against this religion of the holy apostles to pet these mischiefs. We must not, for the fear of victimization or scourge of the people of the world, mortgage our conscience and close our eyes to glaring injustice.

WHAT IS SIN?

The theological definition of sin is: a lack of devotion and obedience to the will of God by a reasoning of moral being. There are some pardonable sins and there are also some unpardonable ones. But, to say briefly, all unrighteousness is sin.

The pardonable sins are expressed as all manner of sin and blasphemy against a living person but unpardonable sin is the blasphemy against the holy spirit and the world's 'Projector'. This, in short, shows a sinner who hears the preaching of our Lord Jesus Christ but wilfully rejects it. In this sense, the sinner is said to have committed an unpardonable sin.

Many sins at first when approaching them seem attractive, bright and exciting. Satan often disguise sin to make its appearance desirable but sin always destroys the people of this world in many ways as many can see.

God has assured us that the righteous shall flourish like a palmtree planted by the side of a river which bringeth forth its fruit in its season, its leaves shall not wither.

We must check ourselves in order to live long and the trail of bad company and imitation must not be followed. We must love God first. If you would like to know how you can be truly saved or you desire any spiritual help and teaching from God Almighty, you should not please your friends or families by going with them into the ways of satan. You must obey God not your people. You must please God and displease your people for God's sake if they deserve it. Lastly,

ye sisters and brethren, know ye not that the friendship of the world is enemy of God? Whosoever will be a friend of God will at first be an enemy of the people of the world.

To be fruitful christians, we must lay aside every weight of sin which doth so easily beset us. We must also abstain from the fleshy lusts which haunt the souls everyday.

STING OF DEATH

The sting of death is sin and the power of sin is the law. When lust hath conceived, it bringeth forth sin which ultimately bringeth forth death.

The Holy Apostles are a variegated collection of people who choose to express their protest against death in a significant manner. This we take as the last battle between true Christians and death. The victory is sure with the whole universe in one heart fighting. Winning the war means acclamation of Immortality for the true christians.

A MEMBER MUST KNOW

It is time for us to know that the formation of this community was a great battle and a great victory indeed. And the glory of the victory went to one man the Oba of this 'Experiment' and the head of the apostles late Oba E. O. Peter. The Oba not only had the wisdom to judge a nation, he also had the courage to lead them to battle. He was a prophet standing between God and the people. He was a musician as well and God had richly endowed him with talents. Oba E. O. Peter had

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received the whole hearted cooperations and loyalty of the men and women of this Community. But no matter how great the courage and ability of a leader, an organisation cannot be effectively deep-rooted in all aspects of life without the joint efforts of his ordinary people.

God had given intellectual strength and courage to some men and women of this Community and they had been trying to make the community great and to lead the youths to God's kingdom. According to the christian character, if there was a woman who had the power to think more clearly, speak with greater conviction and act with greater courage and determination, men should stand by her with loyalty and cooperation.

Women of this community as described by the head of apostles were not like the women in the world; they read and noticed the progress of the members. A woman member must not only have interest in fashion and culture but she should also be interested in the events of this Community.

As our elderly men were assuming more and more responsibilities in the affairs of the community, our women were privileged to understand the problems of our communal life so that they might help the men in the matters which concerned the progress and freedom of our nation.

THE CONDEMNATION OF DEATH

The case between Men and the death is that of compromise between Men themselves. As it has been said that the death shall be surely condemned. So,

it shall be as soon as Men can agree with a common belief. Many a times Men feel very sorrowful when their relatives die but to my greatest surprise the second minute will be joy for them to invite the highest class of entertainment. This spelt out that people are eventually happy about the death of such relative. Men have been under this condition for the time immemorial because of fear of death. Men put the fear of death in their heart first before anything they do in the lifetime. Let us, so to say, express it that the fear of death is greater than that of God. If Men really feel very sorrowful for the departure of their untimely relative, the best thing should have been for the whole relative to conspire and plot to assassinate death if not found at that time commit it to the highest court of justice where death would be sentenced to death. Death in the real sense of it is nothing but a common belief that Man cannot live for ever simply because God had cursed us in the Garden of Eden forgetting that God in the same constitution also promised the regain of our freedom from death and thus allowed the word—'IMMORTALITY' to exist in the world's constitution.

The goal of Christians, Mohammedans, Pagans, Hindus and all sorts of religious groups on earth has always been to live for ever in a happy Paradise although there have been several interpretations as to the hope and why every person on earth do worship in his own way. Should we say they all worship in order to die? No, they all pray for longer life. If you disagree with me on this theory, please, tell me what result these groups would expect from all the efforts they have been making. I am sure if the result should be to die there

should be no need to pray since the death has been occurring quite well and often at times. Basing my conclusion on these reasons and the others, —I state that right from now the world as a whole will consider vouching Mankind in the utmost struggle for the condemnation of— 'death'.

THE YOUTHS

Children need to be guided or corrected, no matter how well behaved they are. Some parents hold back their children by bringing them up without a sense of consideration for others and knowledge of good behaviour and words of God at the right time.

In Aiyetoro, each child develops attitudes which will continue for the rest of his or her life. He or she learns feelings about himself or herself, the purpose of life, his attitude towards his own and other sex—most of which he learns from his parents and in the kindergarten. He also learns tables and various good manners, how the parents feel towards others and themselves. In this sense, parents check themselves to evolve commendable precedents so that they may not unknowingly teach their children many bad lessons.

Our youths know that boyhood shows manhood and it is the considerate person who goes the furthest in the world in making friends, living together peacefully and finding and keeping a job from which he may enjoy worldly necessities. It is the youths who make life pleasant for others, following the fine trail of their leaders. That is why this chapter is devoted to them.

According to the teaching of Jesus, our youths feel exulted and satisfied whenever an unbeliever becomes a christian and is baptised. They also know that we do not ask nor do we care to what church denomination he or she belongs.

WHAT WE MEAN AND SAY

Some of our readers, both inside and outside the country, may be left in the dark as to the meaning of "The Happy City". By this, we mean the Holy Apostles' Community is at peace. In the real sense of it, there is a loving tie between all at work and at home. We are in this city with free minds, facing trouble-free life which is full of freedom.

We are saying and we shall continue to say that we whole-heartedly congratulate those elders who have spearheaded this great crusade for the Holy Apostles' members of today. Our posterity will always bless them for their formidable task.

Since 1944, we have thought and encouraged ourselves and our fellow brothers and sisters with this beautiful song until 1949 when the great war waged against us by our opponents was about to end. This song was abruptly ejected into our mind for joy when we were thinking how we would live a life of peace and this new way of life for everything then was moving topsyturvy in this great religion. Though we remember and sing many songs several times when we feel about all these worries but here is the supreme one of those songs:

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- 1 *Courage, brothers, do not stumble;
Though thy path be dark as night!
There's a star to guide you on
Trust in God and do the right.*

- 2 *Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely, strong or weary,
Trust in God and do the right.*

- 3 *Perish policy and perish cunning!
Perish all that fear the light!
Whether losing, whether winning,
Trust in God and do the right.*

- 4 *Some will hate thee, some will love thee,
Some will flatter, some will slight!
Cease from man and look above thee.
Trust in God and do the right.*

And now the Community has come to her new city where everything is easy and where no war but peace is proclaimed in all the corners of the city

CHAPTER SIX

GOVERNMENT

ADMINISTRATION

The affair of this town is so conducted by the founder in such a way that things are made very easy for every individual. Not only that, every member can have a say in the government thus making it really democratic. There are some delegates who see to the affairs and the smooth running of the community.

When the delegates see that there is a project to be embarked upon, they will go to the ruler and tell him. The ruler will then summon a meeting of all the people. He will reveal his plan about the new idea and all that are necessary to be done about it will be suggested. If anybody has something to add, he will say it and his suggestion will be put into consideration.

RATE — BUT NO HELP

Taxes for the whole community is paid in a lump sum out of the community's purse. We pay our taxes without trouble with any tax collector. We also pay in time but as they raise the tax rate every year, we are not helped even though help has been sought from the Western Nigeria Government. We have been helping ourselves. We really need help on the building of a canal which we have dug from



The above picture shows some of The Supreme Council of Elders of the Community

Sitting from left to right are : Chief E. A. Ileboye; E. O. Asakasiki; M. O. Lemamu; Madam C. J. Ajiri; Z. O. Enigbokan (Alias Lila).

Standing from left to right : P. A. Bishop; M. Aseto; M. O. Yasere; and O. D. Adebanjo

Aiyetoro to Oropo (Mahin lagoon) and tap water. The canal was dug without the help of any outsider or the government. Furthermore, we need the help from the regional government in digging the canal so that it will be deeper for our launches to ply through both in the rain and dry seasons. After many applications to the governments, we took our time and started to dig the canal again when we saw that it was getting poorer and poorer but there was no help rendered. At last we called upon the government dredging department to come and work on this canal with an assurance that we would foot the bill but action was not taken.

In 1955 when the Premier of Western Nigeria visited here, we put this matter before him and we told him that this was the only problem that we had not been able to solve by ourselves since our settlement. He strongly told us that he would send a letter to us about how he would deal with the matter but since, no letter has been received. Up till the time of sending this book to print, many letters have been written and also personal contact with the various ministries, but, no action has been taken and not even our case being considered one day.

THE PEACE KEEPERS

As big as this town is, the local authorities of this division does not supply us policemen but the community has watchnights from the members who guard the town both day and night. They also pilot any stranger who has never visited this town before. The improvements we have in this town are made by the inhabitants without the help of a single outsider.

CHAPTER SEVEN

HEALTH

TOWN PLANNING

The population of Aiyetoro, quoting the 1963 census figure, is roughly one thousand and one hundred. The population, naturally, increases monthly as the women give births at an average of three babies every month. We the people of Aiyetoro build houses that are rectangular in shape and the houses are raised above the water at about three to four feet high. The facades of the houses are composed of well-proportioned doors and windows, with interest centralizing on the fine entrance doors, the rooms surmounted with lights and the houses surrounded by extravagant cleanliness. The houses are arranged in beautiful straight lines and roofed with corrugated iron sheets while walled with planks as much as they are built on stilts.

The power house is built with blocks and the house of His Highness, the Oba of Aiyetoro, is put up with bricks and blocks—a mighty house of about 120' × 60'. Sooner all the houses of the community will be built with blocks.

The houses are all double wall planking with-panel doors and fit French glass windows. There are little artistic touches—a groove in the beam and a decoration over the floor—which add more to the homeliness of this town.



THREE STOREY PALACE FOR THE OBA OF AIYETORO-CITY.

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Each house has a big sitting room and two large bedrooms at either end of the house. Women's houses are built separately, kitchens are built separately while the bathrooms are attached to each house. These houses are truly wind and rain tight. All the men's houses are at the other side of the street but we are free to play and eat with our spouses at any time at the either house. Thus a man has two houses and woman has two likewise.

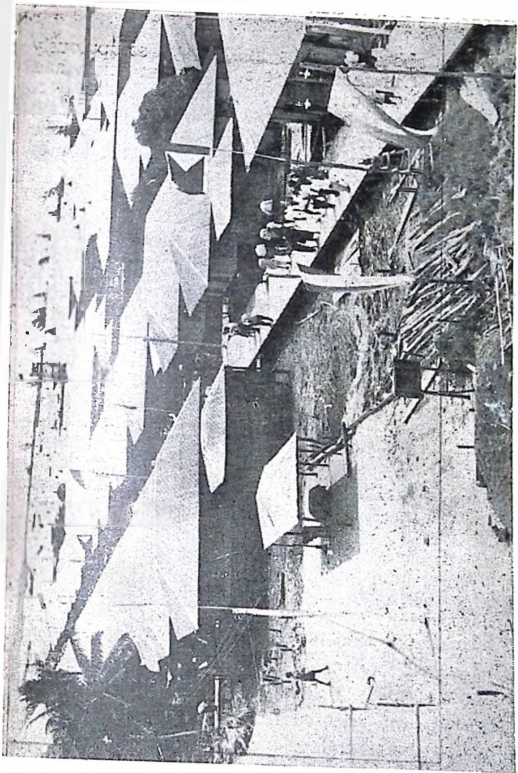
The little boys live with their fathers and the girls with their mothers but there is chance to use both houses as they like

Since 1949 when we have started to build good houses, we have started to buy different kinds of planks from many places like Agbabu, Siloko, Akotogbo, Ijosun, and many other places in the region. Some of these towns are about seven to twelve days journey in rowing boats but when those places deliberately increased the prices of their planks, we made a trial by using the small saws to cut some woods brought home for use (Abura wood). It was a successful trial and we therefore got some people as our full-time sawyers.

No rent is paid on the houses built by the community builders and we build more houses as our population increases.

HYGIENE

It is the duty of every family to see that the surrounding of their quarters is clean. Here we keep rules of health very well and our surroundings are free from



View of Aiyetoro from the top of the Palace showing the Lay-out.

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bad odour and our houses are always scrupulously kept clean. Our foodstuffs are free from germs and we are free from over-crowding in our houses. A house of two large bed rooms with a big sitting room is for two or three persons of the same family. We have sufficient water for our bath and all the houses are well ventilated.

We take nourished and balanced diet.

The most astonishing thing one can find in the town is that there is no dispensary or hospital. It is not contrary to our religion that people should not go to the hospitals but a good christian believes in prayer which is the keeping of oneself away from all evil deeds. We do not believe in a herbalist nor do we believe in a physician but we have the belief in us that any person who keeps himself or herself away from evil has nothing to fear and is immune to all kinds of evils which can cause an incurable disease.

Though we believe in actual prayer, our sick are tended at the Okitipupa general hospital-fifty miles away.

It is our plan to have a dispensary if the government does not build an hospital for us.

Because our leaders were put into prison where hair is shaved, we members, decided to shave our hair and not to wear shoes until 1959 after all our leaders had been released from prison and troubles with our opponents ended.



Madam CODELIAL AJIRI

*She is the Community's Mother
and also
the director of foodstuffs in Aiyetoro-City.*

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MARRIAGE SYSTEM

Matrimonial contract is an individual wish which finally receives the community's approval. We do marry according to this new way of life. Boys and girls who are up to the age of puberty and willing to marry will be allowed to go between themselves and choose whoever they like but there will be no sexual connection until the approval of the members of the Church. After the marriage, the members of the church will warn them and teach them how to live and how they can live together in peace as the community wants. After this, the members will give them God's blessing and the couple will then go to their houses to enjoy their married life without spending any amount of money at all.

The marriage is so solidly performed in a way that the couple shall have hope in God, that they shall stand well within themselves and be sure that their marriage is a heavenly one from the heart of the spiritual universe. Everybody is happy at marriage since he or she has been given the free access to prolong his or her marriage.

To marry more than one wife is not prohibited but some of the young men choose to have one.

To lust after another person's wife or husband is really one of the things which the holy apostles' community strongly objects to, for it is contrary to our religion and it cannot allow a community of this sort to function very well.

By not spending any amount of money on our marriages, we are free to live peacefully with our wives. Money as understood is the most compelling weapon which makes man to act on his wife as an article of his and synonymous to a slave.

This method of marriage seems very strange to the people of this country today because we have never heard that it has ever been put into practice by any family or a society in this country, Nigeria. The love within the members is a mixed one that hardly one can guess to which family one belongs without being told. There is absolute trust among members and in the other hand all members are regarded as a family in Christ.



CHAPTER EIGHT

EDUCATION

Some years ago, a rumour was carried out in this country that there were no educated persons in Aiyetoro and that we were all unenlightened. It was also said that before we the Apostles could read or write letters we had to go and hire an educated person somewhere else who would read or write for us. The person who said this, and who had been here to do all these as they said, was not known. As we heard from some far-off strangers, we were greatly surprised because we had got persons already in the Community who could do even more than necessarily to be done about the world education for us. There are also many educated persons in this community who are real assets to us. The Oba himself can read, write and speak in English fluently.

KINGDERGARTEN

Before the children of Aiyetoro attend school, they have to spend about a year with their parents and about three or four years in the community's kindergarten where some parts of the work in which they are going to learn in their first year in school will be introduced to them.

The children are considered first as members of our own small families. Infants are carried on their



KINDERGARTEN — NURSING HOME

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mothers' backs and when they are old enough to disturb their mothers at work, they are sent to the kindergarten where they are trained accordingly. There, the children acquire discipline.

They learn and play in a care-free atmosphere. Their entertainments are music, playing with small letters written with woods and planks, throwing balls made of cloths and many other games. They often dance in groups while playing.

Of course the children cannot keep entirely quiet and still. They squirm, cry, and change places. Only when the tumult becomes too great does one of the adults approach with a cane! They are threatened, not actually beaten.

Their mothers bring them at 8 a.m. and take them away by 4 p.m. while balanced diet is vastly provided for them. There are beds for them in case they feel like sleeping.

ADULT CLASS

Education here does not stop with the children but adults' classes at every evening have been started since November 1953. To a great extent, every one in this town can read and write in Yoruba and many can read and write in English also. Since everyone is able to read and write in Yoruba, so, plan has been made for learning the English language. Many of our members who started their ABC from the adults' evening class have been engaged in a higher technical post in our Community. The author also started from the evening class before his college education.

PRIMARY

The education for little children started in August 1954. The name of the school, built at the eastern end of the town, was Aiyetoro Primary School. The school was managed by the educated persons in the community. There were about two hundred and sixty children in the school with nine teachers. Every year the school had an additional class. The community got four registered trained teachers who are members of the community and only the children of the community are attending the school.

When they closed at 2.30 p.m., they go to various departments where they learn different skills of work. The school opened for five days of the week—Monday to Friday—except when there is holiday for the teachers and the children. The school was based on the regional educational system but with serious attention by the teachers.

The school was often visited by inspectors and supervisors from the divisional headquarters. It was visited by the Premier of Western Nigeria in October 1955 and many other personalities who were keenly impressed with what they saw and also to the activities performed by the pupils and the teachers.

But in 1955 when the free education was said to be compulsory, the local authority sent one thousand and two hundred pounds to us for building six rooms for our young children and also one hundred pounds worth of school requisitions.

Then, the head of the apostles managed and supervised the school.



There was a Teachers and Parents Association which saw to the good progress of the children.

The highest class in the school then was primary six and because it was not receiving grants-in-aid from the government, the Methodist Mission provided us with teachers in 1958.

The government promised to approve the school through the Methodist Mission in 1960 but, unfortunately, this did not materialise before a wrangling occurred between the mission's teachers and the community. This led to an abrupt withdrawal of the teachers and an ultimate closure of the primary school in 1964 which was re-opened in September, 1965 with the community member teachers only employed. Many of our boys and girls are now holding Western Nigeria's Primary School Leaving Certificate (Pry 6).

SECONDARY

Some of the community's Primary School leavers are admitted into Secondary Grammar Schools in Okitipupa, Ikenne and other capital cities while some of them go to Secondary Modern School at neighbouring Idiogba. They finally come to take up appointments in the community when they finish their courses. About fifty of them both boys and girls have been benefited by this system. Some are now in Commercial College in Lagos.

Picture on the left (Page 64) shows

Some of the Pupils of the Aiyetoro Community Primary School with their Classroom Teachers standing behind them during a break period in the School Compound.



Aiyetoro Community Technical School & Workshop. This School turns out about 50 Students yearly.

TECHNICAL SCHOOL

A Government-approved Technical School is in the community which trains, not only the community boys and girls, but also those from Ibadan, Okitipupa, Sapele, Warri, Onitsha, Lagos, and from various parts of the country after they have been tested through an entrance examination which is conducted by the School, once a year.

The head of the schools is Mr. Obadiah Adebajo under whom there are many technical instructors who shift a yearly output of well over ten well-trained technicians. The senior Technical instructor for the School has been Oba C. E. Akin and a post for Nautical Instructor has now been established. Courses for sea services have now been introduced in view of the sea fisheries development in Nigeria.

LIBRARY

Since the adults and the youths can read, a very large library has been built for the community. The library contains different kinds of Yoruba and English books.

This beautiful facility of studies, we hope, will help our children and the members of the community very well at the world educational standard.

The library is closely built at the seashore of the Atlantic ocean among the other houses. There is light provided for those who read in the night.

The library, which is thoroughly arranged, is staffed with a librarian who keeps watch of the books and arranges them in good order. It is hoped that the library will be improved sooner and many more books be bought for the benefit of our youngsters who are now undergoing training at various schools and colleges in the country and will come back home to perform their normal duties.

CHAPTER NINE

TRANSPORT AND COMMUNICATION

WATER-WAYS AND CANOES

The fact that Aiyetoro is on water has answered the question of whether there is a tarred road or railway in the town. The nearest motor road is at Okitipupa which is fifty miles away on water. There is no nearby railway than that of Lagos—a hundred and four miles by sea.

The chief means of transport in this area comprises of canoes and rowing boats but in 1953 we bought some outboard engines and at the later part of 1954 we built a big launch which we named "The Aiyetoro Community Enterprise". It is the biggest of all the launches we have today. In the same year, we built another launch by name Aiyetoro Community Transport. We travel to all parts of the country in these launches. Some ply Warri, Sapele, Okitipupa, Benin areas and Lagos. At present we have not less than twelve launches some of which are used for towing logs in the creek areas.

CAR AND MOTOR-CYCLES

In the town herself, there are many bicycles and motor-cycles with which the members travel from one quarter to another. The leader of the Holy Apostles

Community, His Highness Oba C. E. Akins also goes out in his Herald Triump convertible.

POSTAL AGENCY

At present, there is a postal agency in the town with a mailboat which plies Okitipupa two times weekly but we hope to have a post office in the nearest future.

There are many wireless radios and transistors which serve as a link with the outside world.

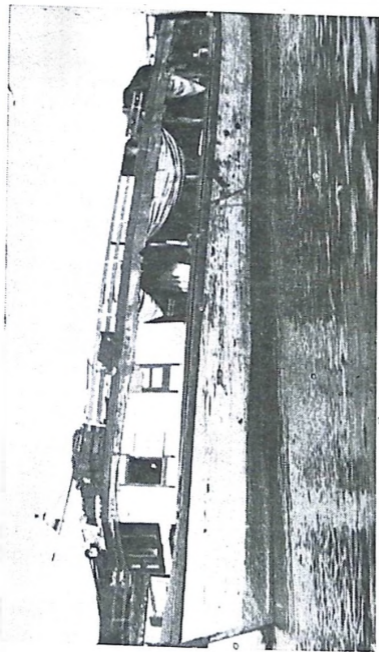
Also there is an internal telephone system which connects the various departments of the community together. Twenty-four receivers are in use at the moment with a desire to increase the number to one hundred shortly.

TOURISM

Many Europeans, Asians and Negroes from different clines have had some enjoyable visit to this city.

Among the important visitors have been Former German Ambassador Dr. Whenner; Israel Ambassador Mr. Nedevi and his Chancellor; Officials of the Italian Embassy; British High Commission; Canadian High Commission; Mr. Wolfgang Sonntag Journalist from Sweden; Herr Holtz Muller Journalist from Switzerland; Mr. Cock from BBC London and a host of others especially the American Peace Corps and other Volunteers.

An English lady Dr. Lee Kleiss was sent to visit this town by a Society of Brotherhood in Paraguay



This is one of the 72 feet Wooden Passenger Ships built and operated by our Community all along the Inland Waterways of the Federal Republic of Nigeria and in West Cameroon Waters. She has just off-loaded at the Logos Wharf. All driven by Kelvin and Kromhout Diesel Engines ranging from 66-110 h.p. — Boat capacity 30 tons load with 100 Passengers. It is expected that all future ships are to be built with steel as improvement to wooden with a more modern design.

AIYETORO THE HAPPY CITY

in 1955 and the lady spent about two months during the two visits she made before she left Nigeria for America

And for the fact that this town is often visited by prominent people from this country and abroad, special rest houses have been built and furnished for their comfortable stay.

I discovered from the recent interviews I had with some of our visitors that what a visitor had always anticipated has always been confirmed—and much more. No amount of reading from the local news papers or hearing from other sources can substitute for seeing the reality—the extent to which the Holy Apostles' Community is working out her own destiny. Nothing can take the place of getting to know the Community Members in our own City—Aiyetoro—feeling the warmth of the welcome members will extend to any visitor. One will certainly be immediately be interested in seeing our grasp of problems, our willingness to consider new ideas which might be suggested by a visitor as a contribution to the building of our Beloved Happy City.

The year of 1965 has marked a high point in the development of tourism in Aiyetoro with some of the USAID Technical experts staying in the Community to render an assistance in the development of our Fishing programme.

Our future and immediate plan for the tourism has been to provide more good rest houses, provision of good balanced diet, good drinking water, modern bath and toilet rooms and recreational privileges.

TRANSPORT AND COMMUNICATION

For the past two years the Lagos Office of the Community has been given the conception to handle all the matters pertaining to the tourists in conjunction with the home office at Aiyetoro and other centres in Nigeria where adequate informations about how to reach or make an arrangement to visit our Community could be obtained.

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Our Men in Germany — From right to left: Messrs Richard A. Alofe, Obadiah D. Adebajo, a German Technical Instructor and now Oba Charles E. Akins at a motor testing stand in one of the factories where they did their studies in engineering during their stay in West Germany.

CHAPTER TEN

INDUSTRIES & AMENITIES

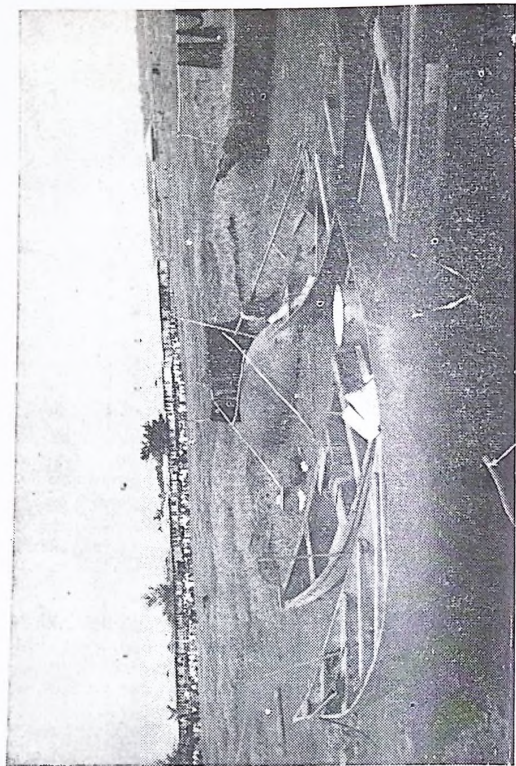
HOW WE WORK

Aiyetoro inhabitants—the people of rare ability and a steady conduct with a thirst for sound knowledge and indefatigable industry—have come to settle in this spot for the purpose of worshipping God, the Almighty in a new way of life unlike the other churches.

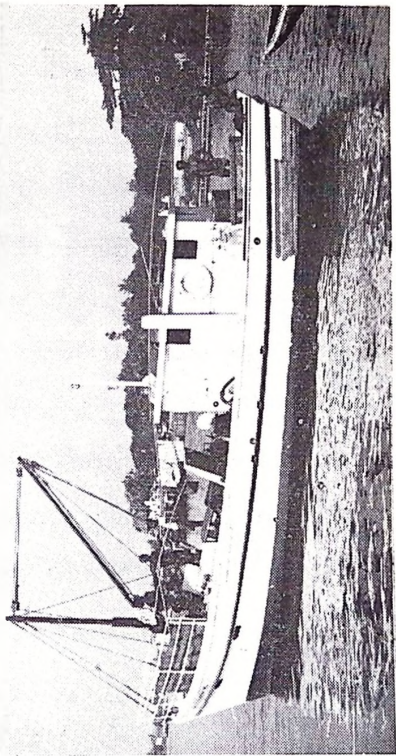
Aiyetoro of nineteen years old is now a little London in Nigeria. It is so popular that people come from different parts of the world to see the wonderful work which has been done by the people through their common efforts. The community is the first to get electricity among all towns in Okitipupa division and the first in Nigeria without government fund.

A seven-mile canal was dug from Mahin lagoon to Aiyetoro. Big launches are in operation and there are many departments too which the community is operating.

In other departments, Sundays are not kept as we are impelled to do our work conscientiously as long as our conscience could guide us. Anybody who is tired or having home duties may not go to work and will send a message to his or her department stating the cause of his or her absence. He must also



MECHANIZED FISHING CANOES 1957 1972



TRAWLER—an improvement from Fishing Canoes—newly completed by the Community.

state the time of his resumption. A prescribed day of such may fall on any day of the week. In the departments when at work, people are allowed to go and sleep at home at any time if he or she feels like doing so.

There is a leader in each department who controls the work and also the representative member for the community as a whole, bringing any report of his workshop to the Community. Every department is fully represented by an able body who discusses all the difficulties which arise at his department with the community's leaders.

DEPARTMENTS

FISHERY :

Fishing is the backbone of our economy. Its importance cannot be over-emphasised because up till 1955, the community was economically maintained with the funds realised from fishing. Now there are thirty groups of six fishermen in each who go to sea daily. There is a good system of recording their work and planning for the new ways of catching.

Only men are engaged in fishing. Women are not engaged in fishing but they help in drying, frying, smoking and selling.

To cap it all, we look at the sea when we have some financial responsibility.

Picture on the right (Page 79) shows:

A full truck load of fish being hauled from the sea shore to the open market place in Aiyetoro-City by some young girls.





A. C. WESTERN EXPL

Built by The Holy Apostles' Community with the assistance of the
Fishing Boat coming down the ways November



RER — 75 FT. TRAWLER

USAID Fisheries Development in Nigeria. This picture show the
er 8, 1965. — Aiyetoro Community Dockyard.

A MATTER OF ROUTINE

SHIRKING is not permitted neither laziness is tolerated. As we talk while we work, there is no bickering or idle gossip, neither is there a dead silence. There is necessary talk concerning the work and there is occasional song at some work but not all time. You can only, often a times, see the leaders going and coming: there is no hard supervision and the work will be done truly without preventing anyone from breaking into a song wherever.

Similarly, if you can go to sea to see the fishermen at work, you will be amazed not only for their skill but also at their well-timed cooperation. There are two boats of five to eight crews each fishing as a team.

Everyone's work does not depend on what he or she has brought home but depends on the output of the whole community. There is no gravity because the division of labour has been skilfully done. Not all work can be equally hard but yet there is no resentment.

The division of work between individual, group and Community is very healthy. For instance, each carpenter is responsible for his own tools, each fisherman for his own net, tailor for his machines, etc. yet tools, nets, machines and many other things of such are bought by the community and distributed to the holders when they are needed.

Launches' services have just been developed.

We learn and teach all kinds of work within ourselves freely. The leader of each department is

to see that the apprentices under him have been thoroughly taught so that at the end of the year, he or she will be able to produce better work and results of the apprentices under him to be examined as to how far they have learnt, if not, what are the causes?

The money raised from different departments is passed into the central purse of the community since there is no private purse.

Our swamp forest is not good for farming and the forest mainly produces ABURA WOOD for planks though the land is not fortunate for the production of food-stuffs.

There is a daily market where people buy fish for consumption and for trading. The market is an open large square hall situated at the centre of the town. Sometimes throughout a month the fishermen may not have a good catch especially in the months of February, March, July and August.

Among improvements that are being carried out in the development scheme are the offer of expert advice to the fishermen, the improvement of housing, dredging of better canal for the rapid transportation of fish, the provision of stores for stalling fishing materials.

Tailoring workshops are two long buildings at about 68' x 15' each. The two buildings are at the centre of the town. One of the buildings is for men and the other for women. Men sew clothes for men while women for women in the town. They sew various kinds of clothes ranging from english to any other native styles. No amount of money is charged for the community members except some outsiders.

CANAL :

To an extent, I am saying this today that the quarrel which the Mahin people and Ugbo men had with our women when they went to fetch for water and firewood, was the most compelling motive which urged us to dig our canal which is now the most useful water-way to all the natives of Ilaje.

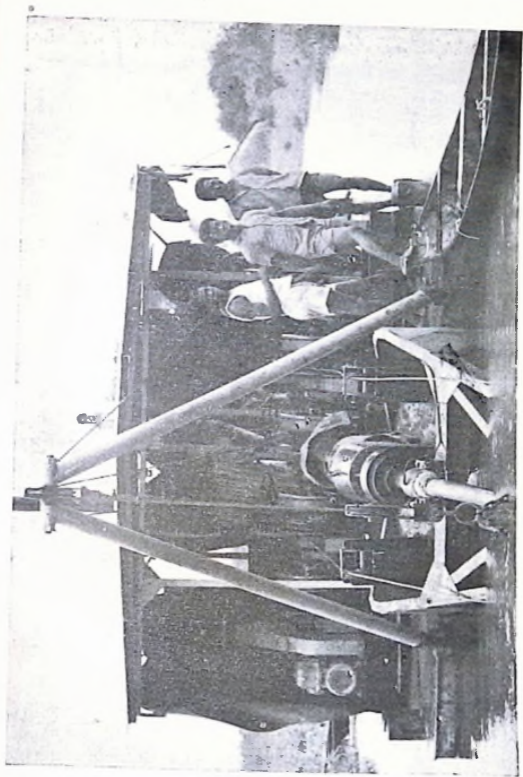
At first we did not mean to dig the canal as far to Oropo. We thought we should dig it far into the bush where we could get our useful materials from the bush. We dug it to a place called Binigbolo about a mile away. Yet these people continued to trouble and caused us a great annoyance. Hence, we choose some of our members who went into the forest to site the right way to Oropo (Mahin lagoon) with many geographical instruments—drums, signallings, compasses and fire. The siting lasted for about five months.

Besides siting and finding, we attempted the proper digging of the canal on the 28th of February, 1948 and ended a year later. The same year we started to uproot the iron woods inside the water and this lasted three months. We have cleared the canal and seen that there is safety through.

In 1954 we extended the canal to about forty feet wide and deepened it as well. Since the time of completion, we have not left the canal unrepaired for a year interval until our big launches are able to

Picture on the right (Page 89) shows :

One complete 8" Cutter Dredger being bought and used by the Community for the deepening of the seven mile canal cut by our communal effort 1948-1949.



AIYETORO THE HAPPY CITY

ply through it both in the rainy and dry seasons. The depth is seven feet in the rainy and two to four in the dry season. We are now using the cutter-dredger to deepen the canal to eight and ten feet throughout the year.

We allow all people including the Ijaws living along the way to Oropo to use the canal free of any charge.

STREETS :

Our early streets of 1947, built with pole and sand branches of trees, wasted a lot of time because they quickly got damaged and needed repair. These were built round the town and from house to house.

Very early 1948, a plan was made for constructing them with mud instead of poles and branches which sometimes broke and injured the people. The streets were made by the community all round the town and finished very earlier. The mud streets were not made from house to house but line by line and joined to every house by a small bridge either made with poles or planks. Later when we saw that the streets were swampy and slippery when it rained, we made another plan for bringing some substances from the bush to cover all the streets; yet when it rained, all the streets were full of water and even more swampy and worse than as ever before. Nobody could enter a house without a proper washing of his or her feet.

Then, we decided and sent some members to go to the bush where iron wood could be found for making better streets. In some places, as we went on, we spent at least one or two months and we could not express

how we suffered in the rain, sun, mud and among the thorny plam trees. We were also bitten by mosquitoes, flies, wasps and snakes. Cutting iron woods was a very hard work indeed which inevitably caused fatigue when we arrived back home.

After we had finished cutting, there was another ponderous work which was harder. That was the transportation of the woods in rowing boats. Some persons rowed until their hands were badly scratched. Some members too were sent to some places to buy planks for the new streets.

We started work on the streets with planks at the later part of 1948. The breadth of the main street then was six feet and the others four feet wide. In 1950 the main street was changed to eight feet and some of the lanes were changed to six feet and those lasted until 1953.

Very early 1954 we made a plan for changing the main street and some other roads to twelve feet wide and some from four to six feet while some from six to eight feet wide.

The thickness of the planks changed to two inches instead of one inch.

The streets round the town now are from four, six, eight and twelve feet wide. They are made very strong so that cars, bicycles, cabs and motor-cycles are able to run on them safely.

Normally, we built all these stilt streets without collecting any amount from the inhabitants of the community. The whole efforts and Labour were communal.

ELECTRICITY:

The story of how the Power House was erected is really astounding. Gravels had to be brought from a spot thirteen miles beyond Okitipupa to solidify the muddy land.

Both men and women worked on the land except the cooks who prepared meals when workers are away. The power house covered an approximate area of forty-eight square yards. When we were searching for the development of this town, there were those neighbours who really maintained that we could not succeed.

The foundation of the Power House was laid by an Englishman, Mr. John Mellamby, M.A. and he was the person who installed the Three Ruston Diesel Engines. He came here in June 1953 and completed the work in August, the same year.

The installation ceremony of the light was held in the Church Hall in Aiyetoro and among those present included Mr. Mellamby and Mr. Awobokun, the then director of the Daily Times.

Since the departure of Mr. Mellamby, our men whom he trained have been maintaining the Power House.

The City's Electric Wiring installation was also performed by the members of the community.

The old power house was 30' x 30' and the foundation made for the engines was 2½ feet deep while the building itself was very indecent to look at. Only the foundation was very strong.

When the old engines could not give normal light, it came to us very early 1958 to buy bigger engines.



The Community's Power Station which supplies electricity to the whole inhabitants of Aiyetoro.

By that time we called upon the Nigerian Tool and Die Company Limited to negotiate with us about the purchase of the two big engines which we were contemplating to buy. They came and every arrangements were made and they ordered these engines. July 1958, two diesel generating plants, DNSB-Herford, each at a cost of £5,550 approximately, arrived at Aiyetoro. Each of these engines weighed about twenty tons with the fittings. The flywheel alone weighs three tons each.

The New Power House, a two-partitioned building separating the new and the old engines, cost £20,500 with the equipments and engines. The building is of blocks and iron-roofed. And early 1959, it was opened in the presence of many prominent people who came to view the sight.

For the fact that we had got these very huge engines, we felt that a huge knowledge of mechanical maintenance was needed, hence we decided and sent three of our community members—Mr. O. D. Adebajo Chief Engineer, Mr. now Oba C. E. Akin, and Mr. R. A. Alofe to West Germany through the help of Nigerian Tool and Die Company Limited to undergo some technical training as qualified engineers for the Community.

They however returned to the Community with good knowledge of engineering and were qualified as Diplomat and Diesel Engine Specialists.

There had been considerable changes in the industrial and commercial activities of the Community since their arrival from Germany 1960.

CHAPTER ELEVEN

OUR FUTURE PLANS

INDUSTRY

Fishery:

Existing twenty-four Outboard Motor-canoes are to be gradually replaced with In-board Motor-boats and many more Trawlers to be built.

Dock:

A permanent Dock-yard is to be constructed which will house at least six boats at a time and some carpenters are to be trained in boat designing and building. Steel vessels will soon be introduced as soon as the extension work in the Dockyard has been completed.

Textile:

It is our aim to provide powered loom instead of handloom, and improve the standard of products produced by the factory.

Soap:

A specialist will be employed to improve the products. Arrangements are to be made to import the proper ingredients and raw materials.

HEALTH

Amenities:

We are building for ourselves a Dispensary if the government does not provide an hospital for us.

AIYETORO THE HAPPY CITY

Streets:

These will be built with concrete instead of planks and good drainage will be erected. Concrete streets are to be constructed round the city starting from January 1966.

Wire Installation:

Electricity and cable wires will be put underground and powerful transformers may be installed.

Pipe-Water:

This is being considered and materials have been ordered for the project. It is expected that every family will soon start to enjoy this facility.

EDUCATION

Vocational:

Higher requisite vocational training for our boys and girls outside the community but for the community is to be strengthened.

Technical:

To possess high-graded engineers, some of the members will be trained locally and overseas to add more to the number of the existing trained ones.

Nautical Engineering will be improved by having well-tutored personnel. Our Technical School will soon include sea-service courses in its scheme.

University:

Apt Secondary Grammar School leavers will further their studies in the country's universities to man the

developing industries of the community. Some will be trained to cope with our future commercial activities and in fishing cooperation management.

COMMUNICATION

Post Office:

We aim to turn the present Postal Agency into a Sub-Post Office.

Telephones:

It is in the list of the Federal Government to supply us with two external telephone lines with a link to the outside world. A more powerful Telephone Unit with many receivers will be installed to replace the existing 24 lines unit.

TOURISM

Hotel:

Resthouses with adequate facilities and a well equipped hotel are to be built in promoting tourism and recreational plan to be launched.

Visitors' line:

For those wishing to visit the community, write or phone to: The Representative, Holy Apostles' Community (Aiyetoro), 185A, Adeniji Adefe Road, Telephone 24327, Lagos; Sapele, Phone 269; and The Manager, A. C. Trading Stores, 39 Obiri Street, Phone 58, Okitipupa.

In case of difficulty, write directly to The Leader, Holy Apostles' Community, Aiyetoro via Okitipupa, Western Nigeria.

CHAPTER TWELVE

MISCELLANY II

CHRIST ALONE

1. The world, I thought, belonged to me,
Goods, gold and people, land and sea,
Wherever I walked beneath God's sky,
In those old days, my word was "I".
2. Years passed; there flashed my pathway near,
The fragment of a vision dear;
My former word no more sufficed,
And what I said was "I" and "Christ".
3. But, Oh! the more I looked on Him,
His glory grew, while mine grew dim;
I shrank so small, He towered so high,
What I dared say was "Christ" and "I".
4. Years more the vision held its place,
And looked me steadily in the face;
I speak now in a humbler tone,
And what I say is "Christ Alone".

SACRED CALL

- 1 Jesus calls upon us everyday,
He wishes us good luck everyday,
Jesus will surely help us to overcome dangers;
But doing bad, we will be helped by satan.
- 2 Jesus, who was very kind and gentle,
Men crucified and killed Him,
Why should we cry of our pains?
When such a thing was done to our Saviour.
- 3 For whom has He died?
What offence has He committed?
If you were, Man, can you bear this?
Oh! let us be sorrowful.
- 4 Dear fellows, what have we seen?
Agony, hunger, latches, hitting and scandal,
But it is sure that the incoming glory
Will be the most pleasantly enjoyable.

AIYETORO IN ORDER

- A — Aiyetoro is an experiment of a heavenly Paradise.
- I — Impossibility can ony be found in a fool's dictionary.
- Y — Your work will prove exactly what you will be.
- E — Evils that men do live after them.
- T — Tomorrow shall never end.
- O — Orderliness is the first law in heaven.
- R — Reveal all your secrets to Jesus.
- O — Obey Christ's laws and thou shalt be saved.

CHAPTER THIRTEEN

IMPORTANT DATES

- 1943 — The Society was founded by the Apostles.
„ — December: Z. O. Lila was sent to prison by the Ilajes.
- 1944 — Oba E. O. Peter was inspired by the Holy Spirit to gather the flocks.
- 1945 — The Children of the Holy Apostles were ejected out of Igbekun schools in Ilaje Land.
- 1946 — A conference at Idiogba — By the Apostles.
- 1947 — January 12: Aiyetoro was founded.
- 1948 — Feb. 23: Work started on a seven-mile Canal to Oropo.
- 1949 — Feb. 28: Canal work completed
- House roofing with corrugated iron sheets (The first to be roofed was Ajiri's house—the Food Store).
 - July: Olugbo and Amapetu signed a Treaty with the Apostles.
 - Weaving Industry established.

IMPORTANT DATES

- 1950 — Oba's Coronation Ceremony.
- 1951 — Ironwood elevated — Streets constructed.
- 1952 — More New Houses built.
- 1953 — August 11: Electricity operation began.
— August 24: Installaton ceremony of Power was performed by Mr. J. Mellamy.
— February: Batches of motor-cycles, bicycles and radios purchased.
— November 16: Adult Education started.
- 1954 — August 6: Nursery School established.
— Visit of Western Nigeria Minister of Land, Chief J. F. Odunjo.
— The strongest main Street was constructed.
- 1955 — February 17: Primary Education started.
— Visit of B. W. Tiffen, Education Officer, Ondo Province.
— Jan. & May: Visit of an Indian, Dr. Lee Kleiss
— October 21: Visit of the Premier of Western Nigeria, Chief Obafemi Awolowo.
- 1956 — Visit of Mr. Sangowanwa, Senior Education Officer, Ondo Province, Akure.
— Visit of Mr. Adegborioye, Adult Education Organiser, Okitipupa.

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- 1957 — Jan. 3 & 4: Visit of Sir John Rankine, the Governor of Western Nigeria and his wife.
— March 4-8: The Editor of Nigeria Magazine, Sir Donald MacRow visited the community.
- 1958 — Visit of J. S. Bell, the Chief Commissioner of Police, Western Nigeria.
- 1959 — Oba E. O. Peter visited many Towns and Villages in Western Nigeria.
- 1960 — Oba E. O. Peter on two months visit to Europe — Italy, Switzerland, France, United Kingdom and Western Germany.
- 1961 — New Palace opened.
- 1963 — New Development Plan launched— Canal and Industry.
- 1963*— 8/10/63 Oba E. O. Peter the founder died
- 1963 — 10/10/63 Oba Z. O. Okenla was installed.
- 1965 — Expansion and Reconstruction Programme of the City launched.
- 1966 — 16/2/66 Oba C. E. Akins installed.
-

CHAPTER FOURTEEN

LAST LINES FROM THE DEPARTMENTS

REVISED

Aiyetoro

Dear Readers,

It is with unbounded joy and warmest affection in proclaiming our allegiance and fealty in respect of matters which are more serious and of vital interest to this book. I have followed with great interest the way which the people of this city are attaining by working and living together peacefully among themselves.

I am glad to see the assurance that in achieving this aim it is the intention of the youths to work in loyal cooperation with the elders and elders with the leader himself who is deeply sensible of the past and forthcoming events in this community.

After many years of troubles, from village to village in Igbekun area, we the people of Aiyetoro looked for a living place which we might keep for ourselves and from where we should not be worried since we were among our old families. But we were not able to take all the land at our first attempt. As a matter of fact, our survival for many years has made me to put this record into writing in order to explain some of the reasons why and how we took this land. God

had given it to us and in fact, He had given His words to our fathers who had been in this religion for years.

The Apostles have their senses of being dependent on God. The great apostles were quick at learning this. The land where we are now is the land cared for by the Lord our God, His eyes are on it all times, from one end of the year to another. And it will be that if we truly give our ears to the orders which He will always put before us, "Love our Lord God and worship Him with all your hearts and souls", then He will send rain on our land at the right time, the early rain and the late rain, so that we may have food in full measure.

The longer we go on living on this land, the more it shall become ours and we shall never be progressively deteriorated. Our fathers in this community have started to give to the youths the accounts of how God had given us His words to them and that He would give to them all that they need. This land has become very dear to both youths and adults since 1947. We are happy on it, naming it a land "flowing with milk and honey." We are ready to safeguard this land and her religion at any time and we are conscious of being very happy in it for we have the full chance to give glad cries of songs of joy.

When years later, our leaders were taken away as prisoners to Ugbo, Mahin, Okitipupa, Ondo, Akure, Owo and many other places in the country, nevertheless we were full of deep desire for the word of God and the Holy Spirit which had been ours was with us and with us now too. It was, and is, God's land to which He had given His love and care and to

be parted from it is very hard for us and God was looked upon as our teacher. We then hoped that the time as God had said through some prophets that a time would come when "every man will be seated under his vine and under his fig tree" and no one will be a cause of fear to us, for the earth will be full of the knowledge of the Lord as the sea is full of water."

One of the things we believe that one can do in order to please God is "a perfect heart always tries to please God". There is joy in owning things; if we rightly value the things we own, we find pleasure in taking care of them and in being careful not to loose or break them. There is nothing wrong either in desiring what we would like, as long as we do not let that desire slip over into the sinful thing of covetousness. A desire becomes sinful when we let it make us discontented or so eager for the thing that we try to get in a sinful way

We also learned that when we wanted anything so much that we let ourselves be discontented in order to get it, we were covetous. If we love what we own, so much and we are unwilling to give to God or share with others, we are covetous. God can deliver us all from this sin which so often leads to other sins if we let Him. That is if we keep away from all evil. He will so fill our hearts with love for himself and others that it will crowd out the sin.

I have gone through this book with interest, especially as it contains nearly all the necessary points of the whole history of this community from the onset.

T. I. O. DANIEL
The Principal Secretary.

The Technical School,
Aiyetoro.

Dear Readers,

I am very much pleased to verify this book's topic consisting of manifold manner which is rolling waves astern from mankind carrying truthfully with many wishes performed by the Holy Apostles' Community. This book is one of the plans for our manifesto which is the bed for the subject which we have to solve at present in Aiyetoro. Its brilliance is now penetrating into the world as the rays of sun will find their ways into our rooms.

In our modern way of life this book has explained very far and wide in the curriculum of our religion. You must realise that pains have been taken in meeting the elders so that the exact thing and what is functioning might be fully written down. This book will surely be a great help and to such an advantage to the people in this country and other countries too to know very well about our new way of life in Aiyetoro.

This work is no doubt a truthful attainment from the Holy Spirit inspiration as I have viewed it. The Community of unity in the spirit means a revolution; it is the over-turning of all existing conditions where God rules that there is an end to human domination. This practice seems very strange to mankind but this revolution is possible only if we plant ourselves firmly on the foundation of the truth as Jesus revealed it and as it was put into practice in the original Church. Without this solid foundation, the house of a Community cannot stand. It will collapse under the storm



Mr. OBADIAH D. ADEBANJO
The Chief Engineer and Headmaster of the
Technical School Aiyetoro-City.

of the powers that rage around it; and it will finally perish.

We have hope in Almighty God upon whom we rest and with whom we can see the darkness which is the protectorate of the evil doers. We learn to prove out the evil corruption and people are therefore exhausting and biting their upper and lower lips simply because their work shall be brought to light.

With the best way of life I wish you good Christians the happy life.

O. D. ADEBANJO
*The Chief Engineer and
Workshop Manager.*

Technical Dept.
Aiyetoro

Dear Readers,

I am very much pleased to say something as comment at the end of this book. This book has been so sensibly arranged so that it covers nearly all the events regarding this community.

We, the Apostles, believe that it was and is possible to live in a community of this nature according to the will of Christ in the present-day community, but while all can describe our commitment as being to love and truth, every individual could add something to describe his or her experience of commitment. For some it is to the will of God and the coming of the Kingdom of God on earth. For others, it is less explicit, involving a sense of reality which seems to exclude a personal God. But we firmly believe that in our different words and deeds, we are trying to describe the identical experience. For us, commitment expresses the desire to give oneself to life without reservation.

Since love has been the mark of the Kingdom of God, the secret of this life lies in the joy of faith, in active love. This is Christianity in action. Working together with others is the quickest and surest way for a person to find out whether he has a living faith and is ready to live in real love and true fellowship. Work is the crucial test of the genuineness of a man's faith in accordance to a Latin word (*Laborare est orare*) i.e. to work is to pray. The daily experience of the way in which vigorous and spiritual work raises out of faith makes us realise that faith means life. True life is love and the validity of life is work.

Besides the living work and truth, faith has only one other defence against the corruption of present-day conditions, namely, the weapon of the spirit, which is constructive work in loving fellowship. Here are no words without action. Service under the spirit is the love of work because it is a work of love. It demands a man's whole life in ceaseless practice of his vocation. The highest of all vocations results from a calling by the Holy Spirit. A man who follows it by giving his whole life to the discipleship of Christ is impelled by the love to leave his selfish desires, his own property, and the job that served his own interests. The work of real love calls for a life together in a discipleship serving the common interest of all mankind. The result is a brotherly relationship in which life, property and all wealth are shared in love, no other relationship is recognised. Thus with the Apostles.

This sort of community in true Christianity is an economy of free devotion from Jesus Christ, the Commander of the last Kingdom. It rests on the loving spirit of a life together under God and not on human obligations, much less on mutual demands. Everyday, the members are ready to throw in everything they have first and foremost their working abilities. They never feel that their service to the common fellowship is either exacted under compulsion or the occasion for special praise. It is plain and simple christianity which has resulted as an inner necessity out of the life-giving spirit of Jesus Christ our Lord.

Therefore, in so far as ecumenical christians remain in Christ, Christ's word and command of peace are holier and more inviolable than the holiest words

and works of the natural world to them. They know that he who cannot hate father and mother for His sake is not worthy of himself and is lying when he calls himself or herself a Christian.

The community has stepped into the breach and contributed to this book which I hope will go a long way to meet the difficulties which people used to run into about this town. As an indication, the attitude and the primary aim for writing this book has been shown in the preamble needless I emphasise.

On behalf of the community members, I wish this book the success it deserves and a wider publication through the aspect of facts it contains.

OBA C. E. AKINS,
*Former Assistant Chief Engineer
and Senior Technical Instructor.*

**The Power-House,
Aiyetoro.**

Dear Readers,

I have taken very great interest to go through this booklet and I now feel with the Oba of Aiyetoro, the Spiritual Leader, who gave the advice that since the actions of the Holy Apostle's Community now are of such general interest to the many ambitionists, a written knowledge of this organisation is required in many fields so as to put many people abroad into the light of these proclaimed facilities.

The purpose of this booklet as described in this book is to present in clear and concise language: our Christian Charity and the characteristics of this community since we know that every effort of this organisation has been made to select and devise good factors of Christian life from the Christian home according to our religious background which plainly brings out the important points of the life we are leading to those who are wise. This city can be accounted for on no other ground than that it has been created by the intelligent Leader E. O. Peter through the inspiration of the powerful God. I am quite sure that it has also been created for a purpose of Religion that it might be a suitable place for the members of the Holy Apostles' Community to dwell.

We, the Holy Apostles, are a christian body who have been ordinarily residing in the remote areas of Nigeria. We left our different homes to take up this employment in Christ, exercised wholly abroad under Christ's control since 1947 in this new City.

AIYETORO THE HAPPY CITY

In case of development and Christian Charity, the management of a factory here is one of the most fascinating occupations. It provides ample scope for the whole variety of human characteristics and yields rewards for skill and perseverance which could not be easily reaped elsewhere in the world without God's settlement.

Here is a satisfaction in creating something tangible, useful and attractive from the most traditional materials of this locality which nobody had ever touched. The technical development of most complex and astonishing device has been put into practice among the members of this Community.

From the point of view, the Community's effective work seems easily remarkable. It is just the apparent simplicity of its performances which are good for its perfection as an art. Indeed, simplicity is the basis of all these subjects.

I am heartily commending that this compendium shall balance with success.

M. B. QUARTERMASTER
Assistant Chief Engineer i/c Electricity

MANR
'Ibadan'

Dear Readers,

I have gone through this booklet entitled "Aiyetoro—The Happy City of the Apostles." After my few days' stay at Aiyetoro, I am thoroughly convinced of the permanency of the scheme and of the fact that similar ventures based on agriculture and not fishing can succeed in any part of the whole of Nigeria today.

The history of Aiyetoro is that of a small band of immigrants, who, like the Pilgrim Fathers, were seeking for new homes in which they could develop their religious conviction without any interference. In 1943, a number of Ilajes from Ugbo and Mahin formed a Religious Society calling themselves Apostles. Their object was to break away from the old condition and tradition. Their attitude which appeared to have been opposed to constitutional authorities led to grave misunderstanding.

In 1947, the Apostles founded Aiyetoro at a spot some one hundred and four miles east of Lagos as measured from the coast and about seven miles south of Mahin lagoon. Religious consideration was the compelling motive. The apostles shaped their lives according to the New Testament teaching. Economic problems had to be solved by living in a communal life, every man or woman works for the Community with the profit ploughed into a common purse. Fishing was the principal occupation of the members of the Apostles. But today the Aiyetoro Community has developed other lines of industry such as boat-building, carpentry, tailoring, weaving, dyeing and transportation.

AIYETORO THE HAPPY CITY

Aiyetoro enjoys social amenities which have no parallel in any other fishing community in the whole of Nigeria. The streets and housing conditions are modern in every detail. In 1953, electricity was installed and in 1953-55, the Free Primary Education and Adult Classes and Library were introduced in the town. A seven-mile canal connecting the Mahin lagoon with the sea was completed by the members of the Holy Apostles' Community.

At Aiyetoro, every citizen is a hard and happy worker and is always proud to belong to such a successful organisation. The pooling of sources together has provided the essential capital for most of the schemes which the Community is operating. The success of the Apostles' Organisation is no doubt the triumph of efficient management of His Highness, the Oba of Aiyetoro and the Spiritual Leader of the Apostles. This booklet may not be a literary achievement but it has at least provided thorough insight into the working of the great Organisation.

JAMES I. ESSIEN,
Fishery Officer Western Region



S. O. A. AUTHORITY, DIP. ENGL.

*Principal Secretary & Lagos Representative of
Holy Apostles' Community Aiyetoro.*

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