

Garrick Sokari Braide: A Cultural Nationalist, 1882-1918.

By

Keke, Reginald Chikere, PhD

**Department of History and International Studies
Admiralty University of Nigeria, Ibusa/Ogwashi Expressway,
Delta State, Nigeria.**

keke.reginald247@gmail.com

Phone: 08063563032

&

Abutu, Freeman Gabriel Adikwuoyi. PhD

**Department of History and International Studies
Admiralty University of Nigeria, Ibusa/Ogwashi Expressway,
Delta State, Nigeria.**

abutufreeman@gmail.com

Phone: 07037681366

Abstract

This paper examines Garrick Braide as a culture nationalist in light of his pioneering prophetic, revivalist and miracle Christian movement in the Niger Delta of Nigeria. Culture and religion are Siamese twins. The paucity of literature on the relationship between religion, culture and nationalism in the Niger Delta, makes this work significant. Garrick Braide's Africanization or indigenization of Christianity was part of the larger anti-colonial struggle. Garrick Braide (1882-1918), lived at a time when Southern Nigeria was undergoing rapid transition haven been invaded by Christianity and gunboat diplomacy in ways never known in history. The Niger Delta was facing rivalries and clashes with European cultures culminating violent deportation of legitimate kings of independent Niger Delta states culminating in the loss of independence by 1900. Using the culture adaption approach, primary and secondary sources of data, this work found that, the failure by the 'foreigners' to adapt genuinely Christianity to the cultural reality of the people, the explosive growth of Garrick Braide's faith-prayers and healing movement, his destruction of charms, fetish objects, crusade against alcohol and polygamy were to set the colonial administration, the Niger Delta Pastorate and his movement on war path. Garrick's innovative approach to Christianity was viewed as religious fundamentalism by the people who felt he was desecrating and destroying their 'gods' and his genuine intentions greatly misconstrued.

Key Words: Culture, Nationalist, Niger Delta, Christianity.

Introduction

The Niger Delta is geographically located in the Southern-most part of the Nigerian nation state. It is the delta built-up by the River Niger, sitting directly at the apex of the Gulf of Guinea on the Atlantic Ocean, formed through the deposits piled up for about 65million years (Alagoa et al. 1988: 21-28) from the Palaeocene times and covering a greater part of Nigerian coastline. It is the most famous Delta in Africa, South of the Sahara. The region is a vast system of intricate wetlands hosting the largest mangrove forest in the world of about 5,400-6000sq/km, (Afolabi, 1998; Nyanayo, 2002). To Dike, it is one of the greatest deltas in the world Dike (1956:19) and the most densely inhabited delta on earth.

This work shows the pioneering efforts of an African who spread the “good news” and whose efforts brought about cultural nationalism and renaissance in the domestication and Africanization of Christianity in the Niger Delta contrary to colonial ambitions. The people of the Niger Delta and indeed Africa before European advent practiced African traditional religion (ATR) with the worship of a plethora of deities and personal gods. African worship and believe systems comprises a cultural practice of veneration and believe in divinities, ownership of ancestral cults with titular deities, national or state gods and shrines. In the Niger Delta each house hold owned an ancestral cult with the creeks peopled by water spirits. The titular deities, national gods and shrines of the Niger Delta city-states included: Bonny, (*Ikuba*), Kalabari, (*Owame Kaso*), Okrika, (*Finibeso*), Arochuku, (*Ibenu, Ukpabi*), Igbo, (*Igwe ka la*), Keke, (2018) and many other such deities. One thing common to all these religions is their belief in a supreme being. These gods, spirits, deities it is believed controlled human affairs and acted as an intermediary between man (the physical) and god (the spiritual). In fact, spirits and divinities moderate relationship between God and man, (Tasie, 1978:166). The advent of Christianity challenged traditional beliefs and one of the challengers was Garrick Sokari Braide who was destroying the spikes (pagan- priesthood, medicine men, charms images of fetish worship) choking the sprouts of Christianity.

With the European transportation and introduction of Christianity, the people of the Niger Delta and Africa were faced with a new religion with no chance for effective transition from their own way of religious worship to the new one. The Niger Delta though largely a traditional society, the people had identified with Christianity as a Western cultural practice. The culture shock and crisis of adaption was immense as Christianity was identified by the progressive Western way of life and the religion of the new civilization in the Niger Delta and Nigeria which will bring progress. By 1898 all the Niger Delta City States have been invaded and rivaled through gun boat diplomacy. They have also ratified international treaties of protection, freedom of trade and religion which allowed for

religious liberty and free movement of Europeans unmolested in an already conquered region.

The Niger Delta was willing to catch into the new “civilizing religion” as it brought education, roads, railways, and health facilities for better living. The people of the Niger Delta became Christians because the Europeans came. Africans did not ask for a religion from the invading Europeans. One of those who received and accepted this religion from across the big ocean was an indigenous national hero, Garrick Sokari Daketima Braide Marian, a gig-boy Tasie, (1976:168) who was to become a charismatic Pentecostal leader of ‘pagan’ birth.

Garrick Braide (GSB) was born in Obonoma, of the Marian Braide House in a small pagan village, Obonoma in Kalabari in present day Rivers State in 1882. His village was a major pilgrimage center as it played host to a titular deity the ‘Ogu’. Garrick worshipped the pagan god of his father and mother, Bosi and Abarigania Daketima. After receiving a divine vision, Garrick Braide was converted to Christianity defying the religion (Ogu) of his parents into which he had been initiated by his mother, Tasie, (1078, 168).

Garrick in the 1890s attended Christian open-air-services and came under Christian instructions in Sunday Schools in St. Andrew church in Bakana under Rev. Moses Kremmer. At St. Andrew’s, Braide learnt the basics of Christianity in the Igbo language (Isuama Ibo and later Union Ibo) as the language of instruction in all Delta stations except Brass. This is conquest on Igbo migrants and slaves origins couples to the fact that Igbo was the most developed language of the Niger which the missionaries knew before they left Sierra Leone for the Niger Delta. This irritated the natives who were not happy that their dialects were ignored, (Niger Delta Chronicle, 1906:25) and their local languages were not represented contrary to Henry Venn’s native church policy and caused setbacks in the profession of Christianity in the region. Braide, recited the Creed, the Ten Commandments, and the Lord’s Prayer and mastered the Catechism and was baptized on the 27, January, 1910 and confirmed in 1912 by Bishop James Johnson.

To fully understand the role played by Garrick Braide as a culture nationalist, this work will look at the nature of Christianity in the region before the advent of the Braide Movement, the theoretical approach, challenges of international diplomacy between 1882-1912, the role of the Niger Delta people, the SMS, the Colonial Administration, the international media and Darrick as a culture nationalist.

Nature of Christianity in the Niger Delta before 1882:

In the same year of Garrick's birth, 1882, Bishop Ajayi Crowder head of the Niger Mission of the Christian Missionary Society (CMS) was summoned to London to discuss reforms and resolve teething issues relating to the moral decay in Christian conduct of missionary agents from Europe, Sierra Leone and Lagos. The CMS had been plagued by scandalous financial fraud, rape, adultery, racial prejudices, deliberate untruthfulness, contraband trade in guns, raising money from non-Christian traders in gin and rum, and not bothered about the spiritual welfare of the congregation but the size of the congregation and disregard for black indigenes who were church administrators. As a matter of fact, the Niger Delta Pastorate in 1883, had no black church administrator which made locals to be on the defensive positions against the missionaries who want to change the 'status quo' for a new society. The pre- Braide era saw the practice of Christianity sandwiched between traditional religious practices by the 'so called' Christian adherents. This was antithetical to the true practice of Christianity. Tasié, while appraising the scenario of traditional religious worshippers and Christians at the time and the rise of the Braide Movement said:

If therefore, Garrick Braide...was later to startle his contemporaries with his ruthless attack on shrines, images of worship, charms, pagan priesthood and the medicine men as a key factor in his missionary endeavors, he would only be destroying thorns which had been choking the seedlings of Christianity (Tasié, 1978:166).

Furthermore, Ayandele buttressed the moral decadence amongst Christian converts when he opined that, the early Christian converts in the interior markets could take for themselves female customers as concubine and even became polygamists themselves without any feeling of immorality in the act and the people wonder why Bishop James Johnson could tolerate polygamy and liquor dealers in the Niger Delta Pastorate (Ayandele, 1966:277-279).

If Braide's activities was to ensure the true practice of Christianity viz destruction of traditional shrines, idols, charms, teaching of Christianity in native tongue, and healing the faithful, why the attack on Braide and his Christian movement by the CMS and the Niger Delta Pastorate? This was the beginning of the adulteration of Christianity in the Niger Delta, Nigeria, and Africa. This was the nature of the church at the time of Garrick's birth to about 1910 when he was baptized with his family. With the appearance of Braide's movement on the horizon, it was to be a mark transition from the old to the new Christianity of Braide based on truth, spirit and deed. Braide was termed a 'separatist' or a breakaway "unorthodox" by the CMS just to stigmatize the Africanized movement as

inferior versions of the European Christian church. Braide's divine revelation was never recognized by the CMS, as they doubted his prophetic and spiritual powers.

Garrick Sokari Braide was baptized on the 13 January, 1910 and after a mandatory probationary period of two years he was confirmed a certified Christian by Bishop James Johnson in *Corpus Christi* (the body of Christ). Before the Garrick movement, there was the preponderance of the Igbo language (Igbo and Union Igbo) in evangelism which the people did not like because not all the people understood the language, which was 'foreign' to the people. The foreign Agency of CMS conversion that is foreigners from Sierra Leone, Europeans (strangers). Catechism, the Lord's Prayer, Ten Commandments and others were recited in other languages (Isuama Ibo and Union Ibo) in neglect of the local languages. The imposition of these languages on the Niger Delta District and the lack of local agencies propagating Christianity in the region saw the rise of Braide as a culture nationalist preacher in the native language.

Besserlaar, opined that, even the Niger Mission and CMS understood the challenges of the Igbo language to capture the message in the civilizing mission particularly in Southern Nigeria. While Okonkwo and Ekebuisi affirmed that "many people from towns like Bonny and Kalabari complained to the Bishop the dialect used by their missionary" Okonkwo and Ekebuisi, (2018:38) but Bishop Crowder will assure the people by saying they 'were laboring to arrive at the proper dialect to acknowledged by all the Ibo tribes...which will remove any thing reason they have to complain of' (CMS, 1876:475-476). On the issue of local agency in the pastorate, in 1888, the CMS opened a theological Institution led by Rev. J.G. Wilson and could only raise on native clergyman ten years later in 1898. Pastor, David Okparabietoa Pepple ordained on May 1, 1898 by Bishop Tugel Herbert in St. Stephen Cathedral was not a free born and full blood native of the Niger Delta as he was an ex-slave of the Igbo extraction acculturated into the House System in the Niger Delta, Crowder, (1912: 263-266).

This made it difficult for the people to express their experiences and understanding of the new faith in their own native language and thought in any systematic and meaningful manner under the CMS. Based on the culture accommodation theory, culture through language affects the way people think and perceive the world. Bond and Young assert that language influence the way individuals think and act, Bond & Young, (1982:169-185). Garrick felt this was wrong. In other words one had to deny his Africa-ness to become a Christian. Absence of native-born youths of the Delta in church ministry as a clergy and ministers was a form of injustice to Braide. No native ordained minister as at 1897. In 1898, the Theological institution was parted with and in 1901 joined to the Government

Department of Education and Industry in Bonny. The Theological Department suffered abandonment with no straightforward strategy to raise native agents to grow within the ranks of the church ministers. The high cost of maintaining missionaries from Lagos and Sierra Leone through salary, leave of absence, long travels and expensive fares were burdens on the local people. This further agitated them and under these painful conditions the people were ready to hear new gospel of freedom, healing, promises of 'true' protection and a prophet who 'cared for his sheep'. These, the people found in Garrick Sokari Braide. No native was ever baptized unless the creed is memorized and accepted monogamy as if monogamy was an automatic ticket to heaven. Garrick had always felt that Christianity must realistically accept the African personality, its cultural spirits, and basic institutions to ensure religious vitality, fruitfulness and stability.

This paper shows that Garrick was a real man of God who believed in the Christian religion and practiced it thoroughly in truth and in spirit which made him worthy to be called a culture nationalist based on his insistence on African Christianity. Christianity must be practiced the African way. That is the domestication of Christianity to suit African culture and politics. More so the paper shows that Garrick's vision and action were in line with his unalloyed faith in God as seen in his miracles, prophetic gifts confirmed by Rev. M.A. Kemmer pastor Bakana in *The Chronicle*. He predicts deaths, healing sick people, causing rain to fall.

Theoretical Approach:

The Culture Adaptation approach adopted in this work shows that for Christianity to succeed in the Niger Delta Africa, it must be routed in the way of life of the people. The personal and agency approach to Christian conversion must be effectively adapted to the reality of the local people with a sound touch of originality. This approach opined that for Christianity to truly transform a people it must be rooted in the culture of the people and the mode of transmission must be it personal or by any agency must localized, domesticated in harmony with the way of life of the people through dialogue and cooperation. This will also entail genuine openness to ideas and values that are *in tandem* with the people's unique existence leading to cross- fertilization of ideas, reciprocal growth and blending of both Christianity and the culture of the people. This can only be possible if the church is creatively resourceful and serious on meaningful adaptation by exploring and studying the cultural heritage, life and complexities of the people to see how to make original contributions that will enrich the Christian faith and practice in the people. This was total lacking in the early church in the Niger Delta Pastorate and the colonial project. Failure in this area was to lead to the rise of the Garrick Movement.

To properly understand Garrick Braide's meteoric rise as a culture nationalist, it will be pertinent to understand *inter alia*; the challenges of international diplomacy within the thirty-six years he lived, the decadence in the CMS, coercive role of the Colonial administration, the reaction of Garrick's followers and the role of the international media.

Challenges of International diplomacy between 1882-1918:

In 1882 Garrick was born at a time Southern Nigeria was in transition (Anene, 1966) in every facets of life as the Europeans geared for complete takeover of the territory by fair (religious diplomacy), by foul (gunboat) and spurious treaties. As the Christian Missionaries plant the Cross of Jesus in the Niger Delta, they applied pressure to penetrate the hearts and minds of the people. Between 1871 and 1891, Nigeria had become three separate British Protectorates; Lagos, Oil Rivers and Territories of the Royal Niger Company (RNC). This seriously affected church missions as Europeans began to lord over Africans to grab territory and push forward Commerce, colony and Christianity; conflict and discrimination between Europeans who discredited educated African missionaries was rife. At the 1884-1885 Berlin Conference, the Europeans shared Africa and the Niger Delta became British lot by effective occupation. In 1886, the global economic crisis and falling oil price owing to the scarcity in supply caused break neck scramble for Africa.

Britain not yet ready to control the territory in 1886, granted of a Royal Charter to Lord Goldie of the RNC and British representative at the conference. The RNC maintained high handedness in trade and ceased the markets of the people through rapacious monopoly leading to the Anglo-Nembe War of 1895. Between 1887-1900, John Beecroft made sure all Niger Delta merchant Princes and kings' were deported including King Jaja of Opobo, King Ibanichuka of Okrika, King Nana of Itsekeri king George Pepple of Bonny, King Onvorawmen of Benin, king Koko of Nembe.

In 1895 Anglo-Nembe War, King Koko of Nembe defeated the RNC (a non-state actor who had an army and capable of waging war) in the leading to the revocation of its Charter by the Kirk Commission of Inquiry. In 1900 Britain took full control of the Nigerian territory. At the time of the Garrick Braide Movement in the Niger Delta, there were revolutionary Christian movements in other parts of Africa. In Ivory Coast, William Wade Harris had his own Christian movement wrapped in political gamut to spread anti-colonial sentiments and struggles.

In 1912, Prophet Simon Kimbangu, a political agitator of *The Church of Christ on Earth*, in Leopoldville (Kinshasa) was healing the people of sicknesses and diseases which the colonial government and missionaries cannot do and the people loved and rallied round

him for succor. This was a threat to the Belgian Colonial Government. These movements, couple with the statement credited to Braide that “the white man’s day were over and it was up to the native people to determine their fate” was seen as insightful against the Europeans and thus he must be stopped.

Between 1875-1890 has been referred to as the period of the rise of Ethiopianism in Africa. According to Ayandele (1966:175-177), Christianity which heralded British rule also hastened its demise in Nigeria and Africa, because the church became the cradle of nationalism. Psalms 68:31 captured this correctly thus “Ethiopia shall stretch forth her hands to God”. This was interpreted to mean the liberation to Africa from white dominations which the churches preached against.

In 1902 Aro Chukwu ‘Long Juju was destroyed. 1914 the First World War had started and the British were engaging the Germans in the Kameruns and did not want any distraction from the Braide Movement which could result in a religious war that may overthrow the British in the Territory. Garrick died on the 11th November, 1918. The same day the First World War ended. This raises the question of what the Braide movement meant to the Niger Delta people, the CMS, the Colonial Government, to the international press, African cultural nationalism and the rise of the Christ Army Church. This is examined below.

Garrick’s followers:

The people called him ‘Tamuno Ikiakorobo’ meaning ‘Gods prophet’ while others, ‘Elijah II’. The people believed God authentically commissioned His own mouth piece as seen in the prophet Braide. Braide’s appearance on the Christian firmament saw a revolution in local participation in Christian missionary as church attendance exploded in Bakana. Braide commissioned local evangelists and delegated healing powers and mass baptism of the people. Garrick, healed the sister of Chief Alexander Hart in Bonny in 1915 and evangelized in Bonny vigorously to the extent that people from Lagos, Owerri, Urhoboland, Delta accepted Braide’s teachings and his movement infiltrated these areas. The people loved Braide as he tolerated polygamy and preached that the belief and totally depend on God and denouncing of traditional religion were the most important credentials for being a Christian.

Braide, was uneducated hence did no intellectual teaching of the rudiments of Christianity, but perfected faith-based healing and miracles which was strange to the CMS and has never been performed by any Christian minister of the CMS in his days. One of Braide’s acquaintances, A.C. Braide said, Garrick was known for his strenuous religious exercises as “it was his customs to slip in secretly into St. Andrew’s Church on week days and here

prostrate himself in prayer to Almighty God imploring forgiveness of sin through Jesus Christ our Lord" Tasie, (1978: 174). Braide's evangelical work and his spiritual development made God to call him to serve as Gods' messenger. The people know Braid to have performed two outstanding miracles in Bakana, when he made rain to fall on a Sunday to compel the people keep Sunday Observances and the day he made rain to fall to disprove the strengthen of rain doctors to prevent rain from falling. With Baide's crusades, miracles, Christian participation and advocacy that the people worship God in their own native ways in truth and in spirit, convinced them that a true native church has come to stay.

The Christian Mission Society (CMS):

The CMS considered Garrick a heresy, schist and declared him *persona non grata* because the church does not recognize prophetic ministry. The CMS coerced the people and the Colonial government conspired to testify in court in against Braide on spurious charges.

The CMS felt there was problem of indiscipline because of the Braide Movement and the violent activities some of his members who started taking responsibility as secretaries, evangelists, teachers and ministers. Braise by 1916, had started commissioning native evangelists whom he gave healing powers for leprosy, rheumatism and others.

In February 1916, Bishop Johnson refused to confirm and officially recognize and induct Braide as a prophet of God in the Delta church after pressure from chiefs in Bonny, Abonnema, Opobo, Kalabari, Bakana. No prophet ministry was part of the Anglican Church at the time and the newly found vitality and practical approach to Christianity against the traditional religion and his exemplary demonstration of power to heal was clearly at variance with what was happening in the CMS. Bishop Johnson and the NDP banned the Braid Movement and termed it: idolatry, blasphemy, superstitious, heresy and schism. Kremmer who had earlier believed in Darrick's ministry, used Garrick to heal people in church services, but out of pressure from the CMS recanted while S.S McCarthy defied CMS church policy and went with Braide movement to preach the gospel of healing, miracles and native participation in missions. The Niger Delta Pastorate lost following, church buildings were seized by the builders and those who kept church cash refused to submit them. NDP knew of the rise of a similar movement in French Ivory Coast by William Wade Harris which was political hence did not want to tolerate Braide movement. At this point it must be noted that with the Braide's movement, there was a problem of discipline in the CMS in the Niger Delta owing to the Braid Movement.

Colonial Administration:

In the ensuing crisis globally and in the domestic religious arena in the Niger Delta, the colonial administration of Degema headed by P. A. Talbot, had to play the politics of power and inter-play of church and colonial interests. Talbot could not tolerate the collapse of the church that plays the pacifying role of the people to enable colonial exploitation to fail. Hence, pitched tent with the CMS against Garrick Braide.

Braide anti-alcohol and liquor crusade led to a deficit of \$576,000 in revenue at a time the British were passing through economic crisis and needed resources to prosecute the First World War. This was a real threat that must be tamed because Braide stance against alcohol was viewed as political and anti-government as according to the colonialist the alcoholism did not debase the religious and moral character and lives of the Niger Delta people. Over 3million gallons of gin and rum were consumed yearly in Brass, Kalabari, Bonny and Opobo. According to Omoyajowo, "some unhealthy rivalry soon developed between trade and missionary work... the trafficking in liquor which demoralized native character" Omoyajowo, (1995:44-45). The World War One was on-going in 1916 and Europe was nervous and careful of the Braide Movement as Nigerian troops were in campaigns in German Kemerun. The colonial government saw Braide as a political agitator for anti-government reasons. Talbot as District Officer, saw Braide as constituting a threat to law and order and was arrested in February, 1916 and charged for; collecting money by false pretense, causing breach of the peace, and damaging idols. Braide was acquitted for damaging idols but was sentenced for six months with hard labor for the first two offences. It should be understood that Talbot was an atheistic anthropologist and for Braide to say God spoke to him and was healing people, was offending to Talbot and Braide's destruction of fetishes statues and artifacts was sacrilegious, hence brought eight additional charges which kept Garrick in jail till January 1918. Braide, died on the 11 November, 1918. Talbot told his successor to watch Braide carefully in his hand over note to watch Garrick carefully as he proceeded on leave.

International media:

Times Magazine in 1918, published an article on the alleged false prophet in Nigeria and that the Braide Movement with over a million people meant power was moving from the white to the blacks. This was the internationalization the Braide Movement, the fear of the Movement abroad and the need to Africanize Christianity. The Europeans called Braide's Movement a cult and implored the Lugard's Government to crush the movement. This is no doubt because the Europeans who conveyed and introduced Christianity did not practice it properly because it is not their religion and their economic and political motives behind the region. The international press published articles of anti-European sentiments

in Nigeria. Europeans suspected the Braide Movement, was capable of overthrowing the British Government in Nigeria and West Africa hence it must be stopped.

Newspapers in Lagos like the *Lagos Weekly Records*, especially those by Otumba Payne and Coker S.A, criticized Braide's incarceration, lampooning the NDP, Bishop Johnson and their colonial supporter for being against the development of Africa.

Many people vowed to return to paganism than join the NDP because of the maltreatment and arrest of their prophet. Garrick was seen as God sent to lead African to save them from European Christian domination as Ethiopia shall stretch forth her hands unto God. The bad theology of the NDP, led to the Fresh wave of spiritual consciousness and Christian churches followed laws not adapted to local environment. Garrick was to emancipate Africa from the bonds of spiritual slavery. With these, the seed for rivalry between different denominations was sowed in the Niger Delta and Nigerian church thus partners became rivals in the vine yard.

Garrick as cultural nationalist:

Christianity came to the Niger Delta and Nigeria fully appraised in Western personnel, culture, philosophy, theology and Western cultural values of monogamy, institutional celibacy, flowing garments, and western patterns of prayers, rituals, names, ceremonies and authority. The Christian missionaries saw evangelism as liberating Africans from ignorance, barbarity, darkness and to impart culture and civilization on the people but failed take African cultural milieu into consideration. This was the reason for the discord which made Garrick a culture nationalist of all time in the region and Nigeria. Culture nationalism, according to Braide is based on ideas, practices, moral, language and vision aimed at maintaining the honest values, identity, integrity, history and destiny of the people of the Niger Delta and Africa in the face of external cultural influences (superior or distinct) from their own. Braide gave his followers physical, spiritual succor and political consciousness.

Garrick Braide was determined to make Christianity context-sensitive in that religion should not be seen and practiced based on colonial patterns without it serving particularly the interest of the local people of the Niger Delta. Bishop Crowder always wore English dress and love teaching in English language rather than the vernacular probably to please the Europeans who made him bishop and give hope of evangelizing and emancipating Africa. It is the opinion of this work that Garrick took Christianity to the Europeans and the CMS at the time and they had no answers but violent attack on him. They drew the

battle line between 'we' and 'them'- representing the relatively powerful Braide and his followers and the very powerful Colonial administration and the CMS in Bonny.

Garrick's religious approach was a paradigm shift from the doctrine of the CMS which did not believe in the prophetic ministry at the time. Braide was pragmatic and radical in Africanizing Christianity by using native songs, dance, teachings, participation in evangelism and baptism. Braide did not bother with teaching the creed, lords' prayer, catechisms and Ten Commandments which were to him alien and unpractical to the people as they did not solve the practical and immediate problems of the people.

Braide organized open- air crusade in all communities against charms, idols and fetishes believing that unless the people lose faith in the latter they will not conform with Christianity, thus he emphasized total destruction of idols and believe in God, prayers and fasting, strict Sunday observance and launched staunch crusade against alcohol consumption.

Garrick believed in the purity of faith and founded a new version of Christianity to the consternation of the Missionaries who were partners with Western political and economic forces and in him the people saw a local evangelist and were converted from paganism to an accommodating Christianity of their environment. Braide Holy water cured people-rheumatism- and the people believed drinking his bath water healed the multitude. Braide was known to have caused the rain to fall. Moses Kemmer testified the growth of the church owing to Braide healing powers. With all these Garrick confronted the status quo, dominated by Sierra Leoneans and foreigners and was hated by colonialists, who conspired with the people to arrest and prosecute this cultural messiah. Braide's religious and cultural beliefs did not die with him in 1918 but are sustained in the emergence of the Christ Army Church (CAC) a century after his demise. Hence Garrick, Sokari Braide lives on.

Conclusion

The European brought the word of Christ and not the Holy Spirit. Braide heard the word and received the Holy Spirit, which was the power manifested in his works, which the CMS, Niger Delta Pastorate, Talbot and their sympathizers did not have and had no answer but attacks. The latter reaction and attitude shows clearly that when the value of a thing is not known abuse is inevitable. Braide's Charismatic spiritual community of followers produced an African-run church fulfilling his vision of true Christianity and helped push the frontiers to end colonial domination by 'translating' the Christian gospel into the African environment in defiance of European governmental and missionary

authorities. On the arrest of Braide, he pleaded for justice to be done as he was commissioned by God to liberate His people. Braide was not selfish, ready to break new grounds, and challenged the usual. Absolute dependence on God and strict observance of Sunday. Braide was a model, in his teaching apostolate and was not educated yet succeeded in giving physical and spiritual succor to his followers. Braide showed us that Africans can be what we what to be by hard work, exemplary leadership, charisma, courage, steadfastness and vision in the face of challenges. Thus Braide was termed a 'separatist' or a breakaway 'unorthodox' from the CMS for which he later died. Braide, was the religious Martin Luther of the Niger Delta owing to his revolutionary reformation of the religious life and institutions in Nigeria and Africa. The question remains, if the colonialists really wanted Christianity practiced in indeed and Garrick did just that, why then was he imprisoned. So, there was more than meet the eye. Braide's work, life and times is never lost, unsung or forgotten as he remains a pioneer cultural nationalist and patriot.

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