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to Government
Lagos.

from D.A. O. O. O. O.
Editor & Proprietor
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FOR GOD, THE KING AND THE PEOPLE.

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Ipárokò.

Si Oniwe Irohin Yoruba

Jọwọ maşai fun mi ni alafo diẹ lati sọ ohun ti o ndun mi.

Enyin Onigbagbo Yoruba, (Christian) papa julọ onigbagbo Ilesa, mo fi Orukọ Jesu ti a usin ti a si ninu logo pọ bẹ yin ki ẹ mase kẹgan orọ ti mo fẹ sọ yi. O jẹ ohun edun fun mi pupọ, lati ri bi a ti nlo Bibeli wa si; ohun ti o jẹ anfani ati Ịsura wa ni awa ko nani rẹ (Bibeli), opolopo igba ni mo ma nlo ni ita tabi lori atan ti mo ma nri ẹfufu ti o nma gba apakan Bibeli wa kakiri ilẹ eyi bayi nnu opolopo abuku ati ẹgan kan wa ti a ko le sọ tabi ki a kọ ẹgan na. Mo ranti akoko ti mo wa ni ilu Gambri ni Kaduna, onigbagbo kan ati imọle kan ja, nwon ko ara won lo si ile Alkali lati rojọ: Alkali ni ni ki won wa bu Alkurani. Eyi onigbagbo ni oun ki bu Alkurani bikosẹ Bibeli; Alkali ni abi iwe kan gunmo ni ẹ tilẹ npe Bibeli yin yẹn eyiti o nya ti ẹ nfi di taba (agira) ti ẹ nba da sori atan yẹn? Bẹ lo kẹgan Bibeli ma; bi a ti nlo o si lo fi kẹgan rẹ ni.

Enyin onigbagbo, ojo wo ni enyin ti ri diẹ kinn ninu Alkurani imọle ni ita? Agbẹdẹ, a ko jẹ ri i bẹ afi Bibeli tiwa lo ma ri lori atan ati ni ita, ajaku to ku sowo na oşe merin a ko jẹ yẹ ẹloju wonitori a ko mo ohun ti o jasi. Sugbon bi o ba se iwe Odumosu tabi iwe kẹfa ati ekeje Mose tabi awon iwe ogun (egbog) miran ni, isale apoti ni a nfi won si, sugbon Bibeli tiwa la ma si lori atan ati ni ita. Mo ro pe ẹ ko tilẹ mo oruko Bibeli ati awon oriki rẹ ni? Bibeli Mimo, orọ Okun, Asiri Olodumare, Aworan Olorun, Iko Oba Orun, Ida ti o pa oro iku; A! Iwe Igban, Ịsura ti Metalokan, Bibeli jọwọ tumo ara rẹ fun mi o!

Ẹ ba mi wo iwe orin 289, ati orin Dafidi 119, ẹ ẹ 105.
Ẹ jọwọ ẹ mase jẹ ki awa ni Alakokọ ẹte

ma sọrọ odi ati ẹgan si Bibeli wa mo o.
Koi ti pari.

"Si Oniwe Yoruba News"

"Ogbon-Ologbon L'a fi nsoqbon."

Ni ona gboḡbo ni awon onirimọ ilẹ wa nwa ona kita fun ẹko ilẹ wa, sugbon ti ko ti bọ si oju rẹ titi di oni yi. A ki awon Egbẹ EDUCATION UNION fun walahala won. Ni ojojumọ ni a nranti won ninu adura wa.

Ki ba dara pupọ lati mo oruko awon eni pataki ti mbe ninu egbe yi. Awon ti ko si mura giri ninu Egbẹ na ki won kuku ma si ninu egbe na ki ba fere dura fun won. O jẹ ohun edun lati ma gbo wipe awon enia dudu ki i le gberuwon de ile dele, opolopo ni o si mi bẹ nitoto.

Bi awon Egbẹ yi ba mo ise yi ni ise won, dajudaju nwon o se ilẹ wa ni rere.

Nitori a ri iru rẹ ni Japan, tori niwon oḡbon odun sehin, ilẹ tiwon na dabi ti wa yi; sugbon nipa egbe rere bayi, o di ti Ijoba, tobe ti awon ẹlopa Ijoba ko gboḡo ri omokunri tibi omobirin ti o ba ti di omọ odun mefa larin ita ni akoko Ile-eko—nwon ko tilẹ yoda fun omọ alai ti di okunrin tabi obirin ki o ma sato ipo lo si ilu ajeji, a fi bi o ba pari ẹko rẹ; iru eyi pelu wa larin awon oibo pelu. Tobe loni ti gapan fi di orile ede ti awon enia funfun fi nwa oju rere rẹ lati ba a se ore.

Kini gbe nwon de iru ipo yi? ẹko alai ko? "Ogbon-Ologbon la fi se oḡbon."
Omọ-Yoruba.

ORITA KADUNA.

A yo lati rohin pe aya Ogbeni S. O. Adekale bi omobirin kinn ninu oşe yi. Awon egbe npon 'nu Ikomo le. Bebe ni na ri o.

Daniel Alu se inawo isogun rẹ l'okun ni Wesile 8, 4, 25. Awon Egbẹ ti yan

Babasale (Joshwa Oke) Jacob Ilironka ati Emmanuel Daramola lati lo so omọ na l'oko; ni agogo mefa arọ, wọn si so omọ na ni "Egbebi" Egbe Soji mo ni o, ki i se Egbe idigbele o. Oruko na a omọ omọ na lori o.

Ningogo meta kii jeju nedogun ni osan Sende 5.4.15 ni awon Ewe wanyi se isin ni Soji Baptist (Soji Ogbomoso) ni iranti Ajodun idasile egbe won.

Awon omọ egbe yi bere lati omọ odun merin de odo Ayo Falkner eniti a rope o to omọ odun merinla tabi mefogun, sibe, sibe nagan fa awon Bekini l'okunrin l'obirin tori borun osun igba na. lati lo ba won seariya Ogbeni E. A. Alawode igbakeji akwe agba ni P.W.D. ni won be ti o wasi ajodun na. Ogbeni K. A. Winsala ati awon Bekini mi gbogbo ni o tun ni ipinse ninu isin na. En, nigbati awon omode na ta t'era lo orin akọ ewe! B' eyan ku so le bayi, yio gb' ori s' oke wo won na ki o to tun na ba ku lo Peter Odeh, akoko egbe Ayo Falkner, akoye egbe, ase yi sanjodun o.

Anu se ni lati rohin pe Obirin Ogbeni Akin Anifowose ti Posti Ofisi wa nihin bimo ni Sende 5-4-15. omọ na ja'ai-i ni 99 na "Omi F o yi danu ngbe o lo o Omokunrin mi ni iwoyi amodun.

Sugben hia ba nwi e so pe lakumole le soro joro. e sa gbo oyo yi na; e je mo wipe gbogbo oku ti nwon so pe nwon sin si Itẹ-oku Ago Lebiru, awon ikoko ni won ni fun lonje a fi eyiti o ba wa ninu posi? Ni osan Sende ni wo to gbe de Itẹ ku ra. nigbati mo siju wo inu papa ni mo ri ori enia kudukudi ti o funfun lau, egun oja ghin ati iha omọ enia ko ni iye ti ikoko fi sile nigbati o je ti o yo fun, opolopo awon oti na l' o wa ni tuntun ti gbogbo chin pe l' enu san-

san. O ti pe ti a ti ngbo pe won ko ngbe ile oku jin nibe, a fi oyo na ti a fi oju wa ri. Siaba Tetenji-eyi ti je o?

Anu se ni lati rohin iku Iya-afin Ellis (Agonin) ni Taside (7.4.15) ni bi ijo keeri a binkan ti o ti bimo. Ellis Akwe ni Sokitorẹ gbe yawo na o sese le die ni odun mejji ni lati Golukosi. Pele o.

THANKS FOR SYMPATHY.

Mrs. Maria Craig, Mr. J. O. Ade: Craig Mrs. M. A. Abayomi, Mrs. E. A. Savage and Mr. Olasiji Craig on behalf of their family beg to return their sincerest marks to all kind friends an acquaintances at Ibadan and abroad who, by calls, Letters or telegrams have expressed sympathy during their recent bereavement by the death of their father Matthew John Craig on the 22nd day of March 1925.

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Aremo fun Okunrin

Nigati obinrin ko ba tete loyara, a ma uto pe ara obinrin na alkanani ara wa. Sugba nigba pupa ni o ni pe ara okunrin ni ara wa. Egbogbonise fun ara. Ede ati gbogbo ara ni ki ki okunrin se abimamo.

N. B. - O yi ki gbogbo okunrin ma lo igo mejimeji loyara - iye ti egbogbonise na ni ara ko se royin.

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OWUYE.

Anu se ni lati tu 2fo Akinola Oloye Ekerin-Balogun Ibadan, ti o jaisi ni Tuside ijeje, lehin amodi oje die.

Nwon fa esin re kiri ni Fraide ki won to pa a si oriri olodge na gere bi oro awon jagujagu ile wa.

Iyawo awon 2mploku ko kere; Ogbeni J. Ladipo 2m Balogun Akintyala na tun owo nibe. E ku inawo, e ku aschinde.

Akinola 2m Ibikunle Balogun, Kinnun Onibado, 2run 're o.

A se idaro Ogbeni "Onifoto" J. B. Costa ti opopo Mosafejo, Ekotedo nipa iku aya re Kotoye ti o jaisi ni ale Wese side ijeje. Ki Oluwa tu n ninu.

Oji nlanla ti o ja ni agogo meji 2san Satide ijerin se 2p2 ijamba ni arin ilu yi. Ile pupu ni o si panu won sonu 2p2 ogiri si wo pelu. A se idaro Ogbeni S. Agbeje ti ogiri ile-oja re kan ni Ayaye wo ninu oji na ti o si da 2kan ninu awon oje re l'ese.

Ki Oluwa ni 2p2 mo bayi o.

A vo fun Ogbeni Akanbi Agbebiyi ni ti 2mgkurin titun ti Iyawo re bi ni Wese side ijeje. Ki Baba da 2m na si.

A ki Ogbeni J. M. Odunsi pelu ti ojo re si inu Ile-oja re ni awu re yi ni gere ti o tu panu ti oji fay o pelu lati tun won kan. Bi ko ba si iyara ni, ojo i ba ba 2ja pupu je nibe.

Awon Egbe Ogun Igbala ti Ije Ogunrpa Bola sire O-e Ajinde kiri ni ana; o ye nwon pupu. Ijo nse muke, beni owo njade firiri si won l'otun l'osi. O daja pe won le ri to 2goje oke £40 abi ju belo ni efun owo sile nikan.

Awon Omoge Ijo "Ebenezer" Omogbile na sire tiwon ni ana. Awon na "Tirai" die. Egbe Wesleya ati Baptisti o ku nyin o!

IJEBU-ODE

1. 4. 25

Ni irole Wesde oni ni Ogbeni Adebamibo Koku, pe ipede onje funtawon gbajumọ Ijebu-Ode, ninu eyiti Ogbeni E. J. Boyle (Post Master) se alaga ati Ogbeni E. S. Ajayi ni igbakeji re; ki a se gasikia, onje yi gbamu se. A ki Ogbeni Adebamibo Koku, ku inawo.

2. 4. 25

Awon "REFORM CLUB" se ipede ajodun won kini ni ogba Ile-eko giga ti Ijebu-Ode ni Tosde ti oni.

3. 4. 25

A ba awon Oluko Ile-iwe St Saviour Italupe Jebu-Ode, vo fun sise dada ninu Idanwo ti awon Oluko ti won se ni osu kerin ti o koja. A ki awon Ogbeni G. Odudemarin, Edwin Dipẹ Banjo, ati O. Keyi, pelu Omidan Abigail Otubusin ku orire, a si tun ki awon Oluko yoku ki won mase so ireti nu.

A ba Omidan Mary Olugbekan vo pelu, Obirin ruburubu bi 2m Ode, Oluko ni Ile-eko giga ti awon 2m birin ni Ijebu-Ode fun sise dada ninu idawo ti awon Oluko ti o se osu kerin ti o koja. Omoge yi tutu, o si se enia da ni. Oniwa pelu si tun ni i pelu. Ki Oluwa tubo ranlowo ninu Ije Re Amin.

5. 4. 25

Ogbeni Adebamibo Koku pada si 2m ije re l' Eko ni anọ, ni oripe o ti 2m isini fun iwon osu meji. Iwa p. e. o.

IPERU: REMO.

A ki Ogbeni Abraham Soṣṣo, ẹ ku inawo ile, ẹ ku oṣo ẹgbon nyin (Odu) ti o ku moṣunṣun oṣo kọkanlelogun oṣu ti o kọda. Ki Oluwa ẹ ẹhin rẹ ni rere.

A dupe lẹwọ ẹnyin oṣokaurin Iperu fun apon ati wabala ti ẹ ẹ se nipa siṣe ọna yi ilu ka, eyi ẹ obun didara fun ire ati anfani ilu nyin. Ohun kan si tun ku fun nyin ni siṣe, eyini ni opopo ọna ti arin ilu papa: ẹ mura lati ẹ e ati pe yio si dara pupọ ti ẹ ba le la opopo ọna lati emu bode de ọdọ Ọba nyin ni ile rẹ papa.

I daru-dupe de si Iperu. Iwa sinifẹ oṣonikeji ẹni, iwa imọ-ti-ara-ẹni nikan; nitorina a be ẹnyin olori ilu ki ẹ tikalara yin ẹ abojuto Iperu fun ara yin. Ki Oluwa tun ilu ẹ ni sanṣoṣi tiyin; ilu ko ni fọ mọ nyin lori; ki Oluwa ẹ ki asiko tiyin san wa o.

Ẹnyin agbagba ilu, ẹ jowo ki ẹ ba wa lu agogo fun awon oṣodebirin ilu fun owo igbakugba ti nwon ngba lowo oṣo won ki nwon to wo ileko. Omiran ngba ponun mewa, omiran ngba jubelo ki o to sese tun wa san owo ife ti Iya; a si ngbo pe, Ijoba ti yi gbowbo rẹ papa si ponun mewa. Nipasẹ gbigba owo agbale bayi, omiran ninu oṣo won nfori kowo lẹkọ elele, nigbati ko ba ri owo yi san lasiko, yio di ọran Koro, bebe, a di eniti nra lo ni ilu, Obirin papa yio si tun wa di ti ọlomi. Ẹ ba wa ẹ abojuto inkan wonyi ẹnyin agbagba ilu, ki Oluwa tun ran yin lowo, gẹgẹ ilu wa yio ti ẹ dara, o d'owo yin o. Lẹhin igbati awon oṣo-de wonyi ba ti gba owo gerige bayi tan, nwon a tun ranṣe to oṣo won lo pe o ku owo Eko ati owo ẹbo pe lu owo ara; nigbati gbesa ba wa lorun bayi, igbawo ni oṣan oṣo na papa yio ba ẹ hui toju obirin na? Nitorina, a be ẹnyin agbagba ilu ki ẹ ba wa bojuto inkan wonyi. Opelepo awon gbainu lo

ti sa koro ni ilu nitori owo gbesa obirin

"Ẹnyin agbagba ẹ tun aye ẹ, ẹ ma ba aye ẹ." Aye ko ni baje ni oṣe tiyin o.

A dupe pupọ alufa wa J. F. Kufeji fun iṣe rere rẹ larin Ijo ti Wesley ni Iperu nipa lilo siwaju iṣe Ọlọrun ni ilu na; awa papa ri i wipe o mura-giri lati siṣe ti Ọlọrun ran a sarin wa. Ki Oluwa ran a lowo ki o toju ile ati ọna rẹ.

A gbọ pe awon akowe gbowogbo kowe lati dupe pupọ lowo Ogbeni James Soṣṣo agba ati Iyawo rẹ, Iyalode-ọba obirin fun ajo ti o ẹ lori won, nigbati wo si ile rẹ ni Ibadan.

A be ẹnyin agbagba ilu ki ẹ ba wa be awon aṣode dada lati mura si oṣe oru ni siṣo, ni akoko yi.

Orisa-Jebu 1.

OUR ROYAL VISITOR.

Ever since the news of the visit of His Royal Highness The Prince of Wales was flashed over the cables to Nigeria and whole world, great preparations had been and are still being made by the Governments of the four sister Colonies forming the British West Africa and every section of the different Communities--young and old, rich and poor Throughout the land, to welcome the Heir Apparent of the mighty British Throne and the great Empire upon which the sun never sets.

The Gambia being the oldest of British possessions in West Africa and the nearest to the British Isles of all her African Colonies, had the privilege of being the first to welcome His Royal Highness. Then followed Sierra Leone, where a series of well-planned and

elaborate Programme was gone through For, besides the Official Receptions there were also Civic Functions in honour of the Prince. Likewise on the Gold Coast, where the splendour of indigenous African social life was with great advantage displayed before His Royal Highness by the natural rulers of the land. The Anglican Church on the Gold Coast also had the distinction of being honoured by His Royal Highness as one of the worshippers on Easter Sunday the 12th instant.

Nigeria is not behind in her preparations, for the occasion, although the Programme is largely Official, and not so elaborate as those prepared in Sierra Leone and on the Gold Coast, it contained several interesting features of great import to the people—politically socially and religiously. Extensive preparations have been made for each of these functions at a heavy cost in money and labour. From the Reception at Government House, to the Easter Races the State Dinners, the Laying of the Foundation Stone of Christ Church Cathedral, the Procession of School Children, the Durbars at Kano and Oyo, the Royal Drive through Ibadan City, the function at the 4th Battalion Cenotaph and the Regimental Dinner at Ibadan in honour of His Royal Highness.

At this very moment, Kano City is already over-crowded with Fulani Emirs and their retinue, most of whom had travelled from two to fifteen days to attend the Durbar. The Sultan of Sokoto, the powerful overlord of the Moslem Empire in Soudan has arrived with thousands of horsemen and a large number of followers. This is also the case at Oyo where immense preparation for the Durbar has already been made. Horses from the Obas and chiefs of many Yoruba States are to be seen grazing about in the town. Huge quantities of foodstuffs have been collected by the Alāin for the use of his brother Obas. The Senior Resident, Hon. Capt. W. A.

Ross, C.M.G., is always on the move—directing operations in every part of the Oyo Province. He is at Ischin in the morning, Ibadan at mid-day and Oyo in the afternoon, besides a run to Ile-Ife, Ile-sa, Iwo, Ede, Osogbo, Ogbomoso and Lagos as frequently as necessary to ensure the success of the Durbar at Oyo.

The activities of many influential and private gentlemen in securing fine horses and splendid garments to be used at the Durbar, as well as the labours of the two Reception Committees organised at Ibadan in honour of His Royal Highness are matters of common knowledge to the public.

Everything was working smoothly until last Saturday, when the staggering news of the cancellation of His Royal Highness's intended visit came as a bolt from the skies. It was a great consternation to the whole of Nigeria; everybody was simply confused and wondering what next will follow this decision. How to satisfy the gigantic and unprecedented living forces of humanity already evoked by the Royal Visit is the question that has been agitating the minds of the intelligent leaders of the country ever since.

The tension was only eased yesterday morning when it was announced that His Royal Highness will come to Nigeria solely for the Durbars at Kano and Oyo and also for the functions at Ibadan.

Whilst congratulating His Excellency Sir Hugh Clifford, Their Honours the Lieut-Governors of the Northern and Southern Provinces and our energetic Senior Resident, Hon. Capt. W. A. Ross, for the new arrangement, we at the same time deeply sympathise with our people in Lagos whom circumstances over which they have no control have deprived of the unique honour of welcoming our Royal Visitor.

GOD SAVE THE KING.

THE YORUBA NEWS.

Editor & Proprietor—

D. A. OBASE.

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THE EVILS OF DRINK

"**D**EMON," the poet calls drink: and for the great mass of mankind is a demon. "Oh, thou invisible spirit in wine" cries out Shakespeare's disgraced Cassio, "if thou hast no name, I will name thee Demon!" And again the poet cries out in amazement, "O, that men should put an enemy into their mouths to steal away their brain, that we should with joy, revel, pleasure, and applause, transform ourselves into beasts!" In that description of the drunkard's crime and its results, there is not the smallest exaggeration. For what is man? He is one of the noblest of God's created beings. God "made him in His own image." He gave him dominion over the beasts of the field and the fowls of the air. He made him monarch of this lower creation. Oh, what a mighty being! His man! He is nature's King, God's noblest earthly work.

Such is man. But is that thing that mutters nonsense—that stands there in all the gibbering idiocy of drunkenness, a man? Is that thing that staggers and stumbles, and rises and falls, and rolls in the mud or lies helpless on the road, is that thing a man? Good God! what a fall! What is it that has dimmed the eyes, and stopped the ears and paralysed the arms, and feet, and tongue? What is it that has torn the crown of reason from his brow, and broken the sceptre of dominion in his hand? What sears his

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£ fi owo pelu Letter ranṣe si Editor.

heart and steals it again! All holy and human affections? What is it that wiped out God's image, and degraded him beneath beasts? It is drink, drink, drink, that debases and degrades, and blasts and blights, and scathes and damns everything that is noble, and bright and beautiful. Young men in your pride, old men in your declining years, look at him and learn to hate with a perfect burning, eternally-increasing hatred, the dreadful evil that could thus mar God's image and bring man down, down below the beasts that perish.

But that is not all. Go to our jails—what fills them? Ask the Judges on the Bench, and they will tell you that three-fourths of the criminals brought before them have been led to crime by drink. Go to our hospitals what fills them? Physicians tell us that five out of ten owe their disease and misery to drink. Go to our workhouse—what fills them? Ask the inmates, and you will find that nine out of ten owe their poverty to drink. Go to our lunatic asylums—what fills them? Learned doctors tell us that one-third of the inmates have been driven mad by drink. If you have courage, approach the scaffold, where the wretch who has imbrued his hand in his brother's blood, is about to expiate his crime by the sacrifice of his life—ask him what was the first step in his downward course, and he will tell you it was drink. Good God! what a long and black catalogue of evils, all brought about by drink, rise up before Thee.

The Bishops of the High Church write—"Drunkenness has wrecked

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THE EVILS OF DRINK

"**D**EMON," the poet calls drink: and for the great mass of mankind is a demon. "Oh, thou invisible spirit in wine" cries out Shakespeare's disgraced Cassio, "if thou hast no name, I will name thee Demon!" And again the poet cries out in amazement, "O, that men should put an enemy into their mouths to steal away their brain, that we should with joy, revel, pleasure, and applause, transform ourselves into beasts!" In that description of the drunkard's crime and its results, there is not the smallest exaggeration. For what is man? He is one of the noblest of God's created beings. God "made him in His own image." He gave him dominion over the beasts of the field and the fowls of the air. He made him monarch of this lower creation. Oh, what a mighty being is man! He is nature's King, God's noblest earthly work.

Such is man. But is that thing that mutters nonsense—that stands there in all the gibbering idiocy of drunkenness, a man? Is that thing that staggers and stumbles, and rises and falls, and rolls in the mud or lies helpless on the road, is that thing a man? Good God! what a fall! What is it that has dimmed the eyes, and stopped the ears and paralysed the arms, and feet, and tongue? What is it that has torn the crown of reason from his brow, and broken the sceptre of dominion in his hand? What sears his

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more homes—once happy—than ever fell beneath the crowbar in these worst days of eviction; it has filled more graves, and made more widows and orphans than did famine; it has broken more hearts and blighted more hopes, and rent asunder family ties more ruthlessly, than the enforced exile to which their misery has condemned emigrants. Against an evil so widespread and so pernicious, we implore all who have at heart the honour of God and the salvation of souls to be filled with a holy zeal."

And what shall I say of the spiritual evils of which drink is the parent? This I can say in all truth, that between Heaven and Hell there is no weapon more deadly than intoxicating drink for it contains in itself the seeds of every other sin it is possible to commit. It begins by making a man's brain reel, by darkening his understanding, by dulling his conscience, by robbing him of all affections, and it ends with that curse of curses—the curse of final impenitence.

"Plague," the illustrious Holy Father, Leo XIII, calls it, and I do not know a better word to express the rapidity and power with which it degrades and destroys. Like a plague it has infested the whole earth, and like a plague it brings destruction and misery everywhere with it. In town and village, country and city, its deadly effects are daily to be witnessed. It can claim victims from among persons of every age; from the peasant to the prince; from the child who has scarcely crossed the threshold of reason to the grey-haired old man who is fast going down what the poet beautifully calls "the sloping, waning arch of life." Nor are the ignorant alone its victims; over the brightest minds it casts its deadly shade. And wherever it enters, the plague degrades and brutalises.

Alcohol not only weakens the powers of the mind but also dulls and destroys the moral feelings. Carelessness about right and wrong is gradually induced by its free use, and a path is thus opened which leads, step by step to the deepest abyss of crime. Volumes might be filled with the accounts of thefts, assaults, riots, fire-setting, and murders committed by those who have given themselves up to its base influence. It tramples on the noblest feelings of humanity. It laughs at human affection. It sets at naught the blessed bonds of religion—the most sacred family ties: The love of wife and child—of venerable father and aged mother it outrages and despises; it changes into rabid fury and savage cruelty. In a word, drink debases man; it strips him of his humanity and changes him into an unnatural monster.

Then dash the brimming cup aside,
And spill its purple wine;
Take not its madness to thy lip—
Let not its curse be thine.
'T is red and rich but grief and woe
Are hid in those rosy depths below.

Willis

NEGROES' UNIFICATION.

By Ben N. Azikiwe.

Of all the blessings animals possess
Unity stands the best, the most beloved
Wherein we know that we shall be
Ageless and immortal.

On the long run, yes, by all the faithful,
We shall be immortal.

Upon our learning and intelligence,
We negroes still lack of it, our sufferings
Of uniting our banners for defence
Of the negroes' right and ultimate freedom.

When we know of this defect prevent it,
We are conscious of its banalities,
Why not strive you leader and opposer,
To eradicate these potentisms.

Thus the blockade in the negroes' freedom
 Dubois and Garvey, negroes' advocates—
 Great and famous names: Kingdom 'gainst
 Kingdom.

Shall we then be saved by these Descartes?

"No, no," the negroes' murmur in despair.
 But then, all o'er the world they are hostile:
 This with its banner, that with its banner:
 Unity, else the negroe is imbecile

Calabar, Nigeria.

WHO IS MY NEIGHBOUR?

Thy neighbour? It is he whom thou
 Hast power to aid or bless;

Whose aching heart and burning brow
 Thy soothing hand may press.

Thy neighbour? 'Tis the fainting poor,
 Whose eyes with want are dim;

Whom hunger sends from door to door:
 Go thou and succour him,

Thy neighbour? 'Tis that weary man,
 Whose years are at their brim,

Bent low with sickness, cares, and pain:
 Go thou and comfort him.

Thy neighbour? 'Tis the heart bereft
 Of every earthly gem;

Widow and orphan, helpless left:
 Go thou and shelter them.

Whene'er thou meet'st a human form
 Less favoured than thine own,

Remember 'tis thy neighbour worn,
 Thy brother or thy son,

Oh! pass not, pass not heedless by:
 Perchance thou can'st redeem

One breaking heart from misery:
 Go, share thy lot with him.

Small souls inquire, 'Belongs this man
 To our own race, or class, or clan?'

But larger hearted men embrace
 As brothers all the human race.

Children we are all

Of one Great Father in whatever clime
 His providence hath cast the seed of life;

All tongues, all colours,

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