re Chief Secretary to Government at Lagos, Nigeria. The

Editor & Proprietor "Yoruba News" Ogunpa Rd. Ibadan

13 JUN 1925

Yoruba News

FOR GOD, THE KING AND THE PEOPLE.

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N. B.— O yẹ ki gbogbo ọkunrin ma lo igo mejimeji loṣoṣu —Iṣẹ ti egbogi na nṣe ni ara ko ṣe royin.

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OWUYẸ.

Ṣitu, Bālẹ Ibadan ti o ti lọ jipè Baba-L' Afin lati ijọkanlā ko ti i de di isisiyi.

Ẹjọ Kotu Kanran pari ni Wẹsde ọsẹ ti o kọja; awọn pataki ninu awọn ẹjọ na ni a yẹ si oṣu mẹta ti mbọ. Awọn Lọya Shyngle, Thompson, Ṣoẹtan, ati Wright ti nwọn wa fun ẹjọ wọnyi ti pada si Eko.

Ẹni-ọwọ J. A. Lakẹru, Alabojuto Ijọ Ọmọbilẹ ati Ọgbẹni A. Olugbile, Akapo Ijọ nā pada si Eko lẹhin iṣẹ ibẹwo awọn Ijọ wọn ni Ẹkun Ibadan.
Ẹ ku iṣẹ Oluwa.

Awọn ọlọṣa wọ Ṣọbū Ọgbẹni S. Agbaje ni oru Mọnde mọju Tuside, nwọn si ko gbogbo aṣọ ati ọja tita pupọ lọ nibẹ. Awọn Ọpa Ibadan si ntọ ẹsẹ awọn ọlọsa na. Ki Ọlọrun tu aṣiri wọn.

Ijọ Ebenezer ti Ọmọbilẹ bẹrẹ iṣẹ atunmọ Ile-isini Ọlọrun wọn ti Ẹkun omi Odo Ogunpa ti wo lulẹ lati eṣin. A tọrọ ibukun Oluwa si ori iṣẹ na.

ILEṢA.

16—19.5.25.

Ẹni-ọwọ M. S. Cole ti Christ Church ni Eko de si ilẹ yi ni Satide ijọ kẹrindinlogun. Bi Ẹni-ọwọ yi ti ṣe wọ ilu fihan ni pe ẽgun si mbẹ lara rẹ dādā nitori o ni lati fi ẹsẹ rin lati Oko-Apara wa si Ilesa: ibi ti a nwi yi to ibuso mẹdogun si Ilesa. Ni Mọnde ọjọ kejidinlogun o fẹ lọ si Ile-Ifẹ ṣugbọn ko ni ero ba ikẹsẹ Tuside ọjọ kọkandilogun ni o to le ri Mọto. A rope yio ti pada de si Eko ni Fraide 22.

20.5.25.

Ẹ tun gbọ ohun ti James kolekole ọsẹ to kọja se o. Owurọ ọjọ oni gān ni nwọn fẹ se idajọ fun James alailojuti, ti o lọ kole ojise Ọlọrun ti Isọna; ohun ti a gbọ ni owurọ ọjọ ti a ba se idajọ ni pe James ti wa ilẹ idi ogiri o ti sa lọ, eyi nkọ o, kini ki a ti gbọ ọ? Ẹ ba ni yẹ ẹ wo. Bi ọrọ ba ti pari si a o tun ma sọ ọ.

23.5.25.

Ẹni-ọwọ Peter Adebiyi lọ si Ibadan loni fun Isimi ọsẹ mẹta; o si nhan si ni firifiri pe yio ṣagbe owo diẹ bọ fun itunṣe Ile Ọlọrun ti Ijẹbu Iieṣa nibiti o gbe nṣiṣẹ.

KADUNA

Anu ṣe wa pupọ lati sọ pe Ọrẹ wa Ọgbẹni G. E. Ogundiya ti adape rẹ njẹ "L-Ambros" akọwe Ambrosin ti lọ si Zaria lairotẹlẹ ni Furaide ijọ 15 oṣu May fun iyipada iṣẹ. Ara Gabasi kan (an Arab) ni wọn gbe wa dipo rẹ.

Ọgbẹni Ogundiya ati obirin rẹ ṣe ọmọluabi pupọ, nwọn tọju iṣẹ, nwọn si ni ifẹ si gbogb enia. A gbọ pe ipo ẽbo ti nlọ si ilu re fun isimi diẹ ni ọrẹ wa Ogundiya lọ gba ni Zaria bi o ba jẹ bẹ: a ni ireti pe Ọgbẹni Benda Ebo Agba ti Ambrosin ni Zaria yio sọrọ Ogundiya ni rere ni ipa a ti fi kun owo rẹ.

Lilọ ti Ogundiya ati obirin rẹ lọ kuro ni Kaduna dun wa de ẽgun. A ki "L-Ambros" Ọrẹ wa "Sai kun Dawo."

WEDDING BELLS.

The most fashionable Wedding for this year was that of Miss Irene Abiọdun Wright, a Niece of Mrs J. Okuseinde(head of the Wrights family Lagos) and Mr S. Ade:Ojo, a younger brother of Mr Ojo,one of the Tutors at King's College, Lagos, and son of the famous Regimental Sergeant Major Ojo Ibadan.

Besides the Hon. D. Ṣowẹmimọ the Balogun from Abẹokuta, the members of the family who came up from Lagos for the occasion were .—Barrister Adekunle Wright B.L., who took the Bride to Church, Miss Ayọ Wright, Mrs. Frank Macaulay, Mrs. Baldwin Smith, Mrs. T. Wright, Mrs. Labọde Williams, Mrs. Biddy Wright, Mr. A. Silva who was the Master of Ceremonies, Messrs. Marinho, Bright, Master Adeniyi Ṣapara and others

The Bride who was attired in White

Silk Brocade embroidered with silver beads and cut in the latest style was given away by her Aunt Mrs. J. Okuseinde.

The marriage which took place at St. Peter's Church Aremo last Thursday the 28th ult. at 10.30 a.m. was conducted in English by the Senior Pastor the Revd. J. Okuseinde, assisted by Revs. D. A. Williams A. B. Akinyele, M A. A. M. Alalade and J. Olayemi. Revd P. V. Adebiyi presided on the Organ. The service was well attended by the elite of Ibadan.

After signing the Register, the Bride and Bridegroom with the guests repaired to the Parsonage for Cake and Wine. The usual Toasts were masterly handled by the M.C. Mr. Silva, Lawyer Wright, Hon E. H. Oke, Revds A. B. Akinyele, D. A. Williams, Revd. J. Okuseinde and Mr. Ojo. This was followed by a well-prepared Luncheon in the Schoolroom.

We wish the couple a long and happy life of connubial bliss.

NEWS AND NOTES.

Our deep sympathy to the Rt. Revd. Bishop Thomas Marshall of the National Church of Christ Mission, Gold Coast now on missionary tour in Nigeria, for the death of his father the Revd. Thomas Marshall, (Snr) A Supernumerary African Minister of the Wesleyan connexion, which took place at Elmina on the 7th ult. Besides Bishop T. Marshall his eldest son, the deceased also left another younger son who is a merchant at Elimina, together with seven daughters, many grand and two great-grand children.

Hon. D. Sowẹmimọ, Balogun of the Christians of Egbaland, who came up specially for Miss I. A. Wright's wedding, left for Abẹokuta on Saturday the 30th ult.

Mrs. Frank Macaulay, Mrs. Balwin Smith and Master Adeniyi Sapara returned to Lagos last Saturday after their cousin's wedding.

Lawyer A. Wright and friends with Mrs. Labode Williams left for Lagos yesterday.

The Pleasant Sunday Afternoon function by the Gospel Band and the Morning Star Societies at Ebenezer African] Church held last Sunday under the Chairmanship of E. A. Allen Esqr was very successful. Full report of same will appear later.

Ibadan Social Glee Club are giving a Concert and Dance at the Township Conr. Hall on Friday the 8th inst.

IFUMỌ ỌRỌ IWURI TI ỌGAGUN SỌ NI EMPIRE DAY 1925.

A pejọ sihin loni, a nṣe Ajọdun ti "Empire Day." A dupẹ lọwọ Ọlọrun nitori a wa labẹ ãbo Ọba Gẹsi, K' Ọlọrun jẹ ki ẹmi rẹ ko gùn.

Loni, ni ārin awọn Ijoye, gbajumọ ati awọn enia rẹ nioi gbogbo ni ilẹ Ijọba rẹ ni a nṣe ajọdun yi nitori olukuluku wọn ni njẹ anfani ti Ijọba Gẹsi. K' Ọlọrun jẹki ẹmi rẹ ko gun. Awọn akọni ilu ti mbẹ labẹ Ijọba Gẹsi pọ tobẹ ti ẹnikan ko le ka iye wọn.

Lẹhin iṣẹju diẹ si i a o ki Asia Ọba Gẹsi. Nisisiyi ẹ ni Asia Ogun meji ti Ọba Gesi fun nyin, nitori ẹ fi agbara han gidigidi nitotọ; ni oke wọn ni a kọ orukọ Ogun Ajakaiye si ati ogun gbogbo ti a ti ṣẹ ni atijọ. Pupọ ninu ẹnyi ti ẹ duro loni ni orukọ ninu iwe Ogun ti a ti ja yi. Bi Ọlọrun ba tun mu ogun wa, a o ja a, nitori aniyan ati ifẹ nyin si Ijọba Gẹsi, a o si ṣẹgun a o si tun gba Asia pupọ.

Ni ọdunni Ọlọrun fun wa ni anfani ati ri Ọmọ-Ọba Gẹsi ti njẹ "Prince of Wales;" Ki Ọlọrun fun u ni ọjọ pipẹ. O wa mọ wa nibin; o lọ si Kano nibiti o gbe ri awọn Ṣọja BATTALION Kinni ati Ekeji. Lẹhin nã o pada si Eko nibiti o gbe ri wa inu rẹ dun: o sọ pe, oun fẹ mã wọ aṣọ wa, oun fẹ joko lọdọ wa ki oun jẹ oye ọgagun "Colonel" fun wa.

Ṣagbọn agba don rẹ diẹ. A ti fi kọ nyin pe lokan ti ẹ ba ri Asia Ọba Gẹsi, ẹ ri ọmọ rẹ ati awọn ẹbi rẹ pẹlu. Lotọ ni pe, a fun nyin ni Asia yi lọfẹ ninu iṣẹ nyin, ẹ si dupẹ fun ẹbun yi, ni ọdọdun ni a si mã ya Ọjọ ayaoni si otọ, ninu eyiti a nki Asia Ọba Gẹsi K' Ọlọrun jẹ ki ẹmi rẹ ki o gun.

Awa ntọrọ lọdọ Ọlọrun ki O fun wa ni agbara nitori ki awa le mã ṣe idajọ ododo fun gbogbo enia. Eyi ni ifẹ ati aniyan ọkan wa.

Ọrọ nã buṣe

ILE—IFE NEWS

His Honour the Lieutenant Governor Northern Provinces, accompanied by his Private Secretary with the Honourable, the Senior Resident, Ọyọ Province, Captain W. A. Ross, C.M.G. visited Ifẹ on Saturday, 16th May, 1925, where they were highly received by the Ọni of Ifẹ and the Chiefs. His Honour who, perhaps, has been hearing a lot of Ifẹ, the cradle of Yoruba race, wished to know more of the country to confirm all what he has heard or read.

Great preparations were made by Mr. B. M. Carkeek, the District Officer, Ifẹ Division, (at a very short notice), to collect the Chiefs and followers to welcome the visitors, who arrived Ifẹ at about 11. 30. a. m. amidst "feu de joie" fired by Ifẹ hunters to announce their arrival. Immediately, a shout of welcome filled the whole town. The Reception Hall was over-crowded.

After saluting the Ọni and Chiefs, His Honour with the Senior Resident and the Private Secretary motored to the District Officer's bungalow, where they launched. Before their departure the Ọni and some of his Chiefs also came up to Oke Owu to bid them good-bye. It was a very grand occasion. The success of the show was due to Mr B. M. Carkeek who effected very good arrangements before their arrival. We wish His Honour and the Senior Resident "Bon Voyage," and safe return to their field of labour.

Mr. J. F. S. Paulissen, the Deputy Registrar, Ifẹ Division, passed through Ibadan to Lagos, on the 26th day to prepare for his nuptial ceremony, which will take place early this month. We wish him Good Luck and a happy wedlock.

We regret to report that Small-pox is now raging badly at Ifẹ; several people have since died of the dangerous malady. We hope the authorities will take necessary steps to prevent the disease from spreading to the surround towns at no distant date.

We regret to anounce the death of Mr. Samuel Oyedele who breathed his last and answered a nobler call on the 27th April at 4. 30 a. m.

PROPOSED CONSTRUCTION OF A NEW ROAD AT ỌJA IBA NATIVE COURT JUNCTION.

It is noted that, many a time the above mentioned site had been inspected by the Engineer, Ibadan Native Administration, after several reports have been made against the dangerous Oranyan Pit.

In voicing the sentiments of the neighbours surrounding the pit I am of opinion that this pit may continue to cause mischief both to black and white who drive vehicles, ride bicycles etc., along that road.

Its present condition is worse and besides it represents the main gutter into which numerous drains between the Oja'ba Mosque Oke, Kure and the Main Road empties themselves in swift currents. In width and depth it has attained great dimensions and a cause of injuries to Motor-Drivers etc.,

It would be a never-to-be-forgotten deed if the authorities should consider whatever remedy is necessary in the case of this perilous pit without delay.

Ojulowo ọmọ Ibadan.

"WOLI WOLEWOLE O DỌWỌ RẸ O."

O jẹ ohun iyalẹnu pe, a tun ri Woli eke miran ni ilu Iperindo ti o sọ pe oun ri Ọlọrun, ati pe Ọlọrun sọ fun oun pe "Ki oun mã wo ile mọ awọn ajẹ lori, nitori ajẹ pọ ni ilu nã. "Bi o tilẹ fi mọ ni ile wiwo se nba dun; sugbọn o tun nko awọn ara ilu lọ si ẹhin odi ilu nã lati lọ gẹ igi nlalà wo, nitori o sọ pe, awọn igi nã "gbabọde." A si mã lu Bẹmbẹ lasãlẹ, a mã jo kiri ãrin ilu. Woli yi njẹ Ben. Omirin; a ko gbọ pe "Ben" kan lu iru iwa bayi ri ninu Iwe Mimọ: nitorinã a bẹ awọn agba ilu ki wọn mu oju to ọrọ yi ki Were yi ma ba wole talaka tan ni ilu o.

Anọlujẹ kẹj.

THE YORUBA NEWS.

Editor & Proprietor:—

DA OBASA.

Office:-AJABA SQUARE, OGUNPA ROAD

P. O. OX 60, IBADAN.

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THE PAPER.

WHEN WE say "The Paper," or "The Newspaper," it means the finished product of a lot of things such as the *Plain Sheet of Paper*, the *Black Ink* besides a set of skilled workmen called *Printers*. All these cost *money—money* which must be paid regularly—some weekly, others monthly: but **REGULARLY** if you please, else the **"Paper"** would cease to exist. No money, no paper, no ink and no printer.—We have lost some printers.

The TYPES, PRINTING MACHINES and ACCESSORIES also require a heavy outlay on which allowance for interest and depreciation has to be provided.

Yet another small item must not be left out of the list-*Postage Stamps*. Half-pennies and Pennies-these amount to a nice little sum when added up at the end of the month There is the Box of *Office-pins*, the Wrappers, Bottle of Gum &c. &c.

We must not omit an important member of the staff who is absolutely indispensable to the smooth working of the department, that official is Mr. *Collector*. He, too, costs money. Still another official—though he is not on our staff presently the Printers' Enemy Mr. Proof-reader who assists the Editor to check mistakes, omissions and typographical errors in the 'proof' before 'striking up' the news sheets. A *Proof reader* must possess some literary attainments in order to cope with this important branch of the business.

The Legal Adviser whose business it is to vise the manuscripts of important articles to be inserted in the paper every week and also to defend the Editor in case of the publication of a libellous article.

Yes! Every good thing costs money the *Office Assistant*, *Manager* and *Editor* not excepted.

It is plain that in order to "Keep the Paper going" *money* is needed. But how to get it is a problem that could be easily solved if every subscriber will

(*a*) Make it a point to pay his subscription promptly and in advance.

(*b*) Assist to induce five others to subscribe to the paper.

(*c*) Assist to collect and send in items of interesting news for publication in the paper.

(*d*) Refuse to loan copies of the paper to "Patriots" who could afford to but would not subscribe for their own copies.

In conclusion, it is needless to add that every financial aid is welcome to the Editor of any periodical especially if forwarded to the Editor of The "Yoruba News."

Ladies and Gentlemen, Patriots, Supporters, Subscribers, Friends, Well wishers and True Patriots, now is your chance to help build up and support THE PAPER.

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Ẹ fi owo pẹlu *Letter* ranṣẹ si *Editor*

MIXED SCHOOLS—AN UNDESIRABLE THING.

It is a deplorable state of things that

the practice of maintaining Mixed Schools should still continue even in places where it is easy enough to secure the services of lady Teachers. Mixed Schools are a defect in our educational system, and are obviously one of the most responsible factors in the moral laxity of our youths of the present age.

Whatever reason may be urged in favour of Mixed Schools, they will ever be regarded, and rightly so as a deterrent to moral progress. How very pre-eminenily they conduce to indiscipline, immodesty and a host of kindred vices any experienced Teacher can tell. Nor are their insidious effects confined to the rank and file of the classrooms. Young men and women set to teach in Mixed Schools are placed in an atmospher peculiarly uncongenial to purity. Sooner or later, needless to say, animal nature asserts itself, and we are wont to attribute the consequece not to our defective educational system but to want of self-reverence and self-control on the part of the fallen, forgetting that there is naturally a limit to human endurance.

The earlier we are alive to the fact that this system must be abolished and that finally, the better it will be for the mental and moral advancement of the rising generation in our country dear.

Let parents take care what type of school their children attend. Immotal habits are easy to form but most difficult to eradicate, and have proved the utter ruin of many a promising youth. Nip the evil in the bud.

Experto

IPAROKO.

ESI LATI ILỌ FARANSE KAMARỤU.

Si Oniwe Irohin Yoruba, Ibadan.

Alagba, Mo juba o,

Jọ, mo bẹ ọ lọpọlọpọ ki o fun mi ni aye diẹ lati da arakunrin ti o sọrọ, pe, obirin kan lo dara lati ni ati pipa ti o si tọka si i pe obirin kan ni inu Ọlọrun dun si pe ki a ni. Mo ri ọrọ yi ka ninu Iwe Irohin ti Dec. 23, 1924. O dun mi pupọ pe ẹniti o kọ ihin yi ko kọ orukọ ara rẹ ju "Otiti koro," mba mọ bi mba ti da a lohun.

Li atete kọse gẹgẹbi a ti a ka ninu ọrọ Ọlọrun, a ri i pe Ọlọrun da ohun gbogbo ni t'akọ t'abo, titi o fi kan Adam ati Efa Gen. 1, 27. Ọlọrun si sure fun wọn pe, ẹ mã bi si i, ki ẹ si mã rẹ, ki ẹ si gbilẹ Gen 1, 28 ati pe a ri i ka ninu Iwe mimọ pe Ọlọrun mba awọn enia rẹ Rẹ sọrọ loju ala, tabi lojukoju lọna miran; ninu iwe Bibeli mo wa a titi ngko ti ri i ka pe olobirin kan ni yio wọ Ijọba Ọlọrun.

A ri i ka pe Abraham Apẹrẹ igbagbọ ati pe ọrẹ Ọlọrun ni iṣe, ṣugbọn Ọlọrun ko binu si Abraham nigbati o fi fẹ ọmọ ọdọ rẹ laya, ẹniti nwọn npe ni Hagari. Ọlọrun si tun busi i fun ọmọ Hagari ti nwọn npe ni Ismaeli Gen. 17, 20. A ko si ka pe Ọlọrun binu si Jakọbu, nigbati o fẹ arabirin meji pọ lọwọ baba wọn Labani, awọn ọmọ rẹ obirin mejeji nje Rakẹli ati Lea. Ọlọrun si busi ọmọ inu awọn obirin wọnyi: ninu awọn obirin mejeji ni awọn ẹya mejila ti jade. Gen. 31. Bẹ si ni awọn Jakọbu jẹ olobirin pupọ, nitori Ọlọrun ti wi fun Abraham pe, iru ọmọ rẹ yio dabi yarin eti okun, ati bi irawọ oju ọrun Gen. 22,17-18 ati Gen. 40.

A ko ba Dafidi wi nitori obirin pupọ ti o ni, bikose ti Uria ti o pa, nitori a ti ba n ye fẹ obirin rẹ ti a npe ni Batseba II Samuel 12. A ko binu si Solomoni nitori ẹlẹgbẹrin obirin, ati ọdunrun ale ti o ni; Ọlọrun binu si Solomoni pe, o ba awọn obirin rẹ bọrisa I King 11, 1-10. A ti ọpọlọpọ bẹ li a ri ninu awọn enia ti o wa ninu iwe Majẹmu ti lailai.

Ninu Titun, a ri i ka pe, gbogbo awọn Apostili fi ile ọna wọn silẹ nwọn si ntọ Jesu lẹhin. A ko gbọ pe kiki obirin ni wọn kọ silẹ. Ati pẹlu Jesu ninu gbogbo awọn ọrọ Rẹ, a ko gbọ ni ẹnu Rẹ pe olobirin kan ni yio wọ ijọba Ọlọrun. Mo tanmọ pe Jesu ni atẹgun ati ananọna

gbogbo awa onigbagbọ. Nitotọ a gbọ pe Jesu lọ si ibi igbeyawo ni Kana ti Galili pẹlu awọn ọmọ-ẹhin Rẹ; A ko gbọ pe igbeyawo olobirin kan ni i, a ko si gbọ pe iyawo oloruka ni, bẹni a ko si tun ri i gbọ pe, iyawo Ṣọsi ni: wo John 2: 1-2

Ẹnyin ara mi olufẹ ọwọn nipa ti Oluwa, ẹru ko ṣe ba yin lati mā tina bọ ibinu ati irunu Ọlọrun si ori ara yin? Ohun ti Ọlọrun ko sọ, ki ẹ mā tako Ọlọrun pe O sọ ọ, ati ohun ti Ọlọrun ko ṣe ki enia jẹri pe Ọlọrun ṣe e: ẹ gbagbe ọrọ ti Ọlọrun sọ ninu iwe Ifihan 22, 18-19. (pe ẹnikẹni ti o ba fi kun ọrọ mi, ati ẹnikẹni ti o ba buku kuro ninu ọrọ mi.) Ara, Ọrẹ, o fẹ fi kun ọrọ Ọlọrun tori Ọlọrun ko le sọ asọye gẹgẹbi tirẹ? Wo egun nla ti a pese rẹ silẹ fun awọn ti o ba fi kun ọrọ Ọlọrun. Ki o jọwọ mẹnu kuro ninu ọrọ arede, oloruka, titi iku yio fi de.

"A f' Ifa jogun ni ki oun na ku;" awọn Dibo ti nwọn da arede nā silẹ, ko di abamọ fun wọn loni? Lọ wo ilu oibo ki awọn obirin ti kun ilu lai ni ọkọ, ti pansaga ainitiju wa loni ni ilu awọn oibo nitori isẹ arede; awọn ti nwọn lọ si ilu oibo yio sọ asọye rẹ ju bi mo ti le sọ ọ lọ. Ranti pe Paul nikan li o sọ pe o yẹ ki awọn asoju Ọlọrun ni obirin kọkan; ki ọkan nā jẹ ọlọgbọn, oniwa pẹle, oni lakaye, ti yio ma toju ohun gbogbo ni ile, ti ọkọ yio si mā toju ohun gbogbo ti ise ti Ọlọrun I Tim. 3, 12-13. Ba mi ka I Korinti 7; Paul sọ asọye nipa t' ọkọ t' aya; ki ṣe pe olobirin kan ni yio wọ ijọba Ọlọrun, tabi olobirin pupọ ni yio lọ si ọrun apadi.

Ẹnyin ẹlẹgbẹ mi ọkawe onihin rere, jọ, mo fẹ ki ẹ mọ pe, ki asa arede yi to de ilẹ wa, agbere ko pọ bayi ni ile wa, onikaluku fẹ obirin to bi o ti fẹ l' ọkan ara rẹ, ṣugbọn nigbati asa arede yi de, ti ọpọlọpọ lọ fi itiju karun, awọn ẹlomi lọ se afarawe, arede rẹ di rederede, agbere bẹrẹ si i tan larin wa gẹgẹbi ẹtẹ; wundia ti wa ninu awọn ọmọ wa ri, ṣugbọn nisisiyi a ko ri pupọ wundia ti o jẹ odidi mọ; asa arede lo mu eyi wa ba wa. Jọ, jẹ ki ng mọ bi ọkunrin kọkan ba fẹ obirin kọkan, bawo ni obirin yio ti siku to? Tabi o fẹ sọ fun mi pe Ọlọrun fẹ ki awọn obirin wonyi wa ni gbogbo ọjọ aiye wọn lai ni ọkọ? Ewu nla wa lori Ijọ ti o da inobirin kan silẹ

Iwọ "Otito-koro" ti o kọwe yi ni 23 Dec. 1921, si oniwa Irohin Yoruba, o fi ẹtẹ silẹ, o npa lapalapa: o gbagbe "mo gbọn tan" ẹsẹ ti a nda, "oju wa la" ti o mu wa lọ si isa lōyẹ, ati alai ni agba mọ ni ilẹ wa, gbogbo wa di ogunbaniro; ati pe, awọn ọmọ wa obirin ti gba ohun ti iya wọn nsa fun lati gba, ti nwọn si fi nse igberaga nisisiyi: "Eyini ni Aje!" eyi ti o bi Ọlọrun ninu, ti ibinu Rẹ fi ngbona mọ wa lara lọna gbogbo. A dakẹ a ko kigbe rara ki awọn ọmọ wa le sa kuro labẹ ibinu Ọlọrun, ti o rọ dẹdẹ s' ori wa bi alaigbọran: wo igboro eko, alejo lo kun ilu nisiyi, nibo ni awọn ọmọ onilu gbe wa? Ọlọrun ti fi ibinu Rẹ tu wa ka; wo awọn Ọfisi yika; awọn alejo ni ao ri nibẹ, Ọlọrun ti fi iresẹhin nọ wa. Wo iru arun nla ti "Korinti" ti o kọja lọ, ki Ọlọrun jẹ fi mọ bẹ fun wa. A ko mọ dajudaju pe ẹsẹ wa ni a fi niẹ wa niya! Awọn obirin wa ko se abiyamọ mọ! Owo salọ ni ilu fun wa! Onjẹ di gōlu ni ilu! Arun ti baba ati iya wa ko mọ, o wa lara wa! Ẹ ko wo eyi, ki a wadi ara wa jalẹ kōro, pe, kini a se ti ọwọ Ọlọrun fi wuwo si wa bayi ki a tete yipada, ki ibinu Ọlọrun le kuro lara wa. Ẹ jọwọ, ẹnyin Olufẹ mi ninu Kristi, ẹ jẹ ki a sa kuro ninu ibinu Ọlọrun, ki Ọlọrun le jẹ gbogbo ninu ohun gbogbo fun wa. ALASOYE.

New Town Duala.

THANKS FOR SYMPATHY.

Mr. Joseph L. Amole on behalf of himself and family, tenders his sincere thanks to all kind friends and well-wishers who by personal calls, letters, and otherwise expressed sympathy with him for the loss by death of his affianced lady Miss Mary Sẹlia Anthony, who passed to eternity, at Oke-Oje, Ibadan, on the 14th of April, 1925. R.I.P.

MINNA.

From a Correspondent 21.5.25.

Mr. B. D. Impraime, Postmaster Yelwa, applied for leave to proceed to the Gold Coast, in connection with his wife's health he was relieved by Mr. P. A. Ifekija. Sub-Postmaster from Minna. Mr. Impraime left Yelwa on the 2nd instant to join the boat which left Lagos on the 8th instant. His wife' health became worse while on the vogage down the River Niger. We have since leant that Mrs. Impraime died between Yelwa and Jebba on the 2nd instant May she rest in peace. Our sympathy to the bereaved family

Mr. J. Idowu assistant to the Clerk in-charge of the Station Magistrate's Office Minna, had a very bad news of his brother's death last week. We sympathise with Mr. Idowu and the rest of the bereaved family.

There was a thank-giving service yesterday at the C.M.S. Church for the mother of Mr. D. C Miller of the Nigerian Railway, who died in Sierra-Leone last week After service the congregation accompanied Mr. and Mrs. Miller to their abode to express their sincerest symathy.

Captain J. R. Anderson, D.S.O., M.C., Assistant Commissioner of Police relieved Major Wilson A. C. of P., who left here on the 1st instant on a transfer to Jos.

Mr. L. H. Goble, Assistant District Officer in charge of the Provincial Office, Minna, and Mrs. Goble left here on the 15th instant tor Zaria to witness the Races on 16th and 17th instants.

Mr Wellock, District Agent of the Niger Company Ltd, Baro, arrived here on the 7th instant.

The Right Revd. Bishop Thomas Marshall of National Church of Christ Mission arrived here on the 15th instant for the purpose of raising funds for the completion of the building of a Cathedral in the Gold Coast He attended the Faith Tabernacle service and again the C.M.S. on the morn of the 17th instant. At 4 p.m he conducted a Special Service at the African church, at 7. p m. preached in the C.M.S. church. Rain and the condition of the church building prevented the congregation from enjoying the sermon, much to the Revd. Bishop's disappointment.

Special Services were held at the Sudan Interior Mission church through out the week Saturday excepting. Mr. Hughs' sermon were throughout very inspiring.

The burning of houses has decreased this month. Record shows two houses These were burned on the 1st instant when Mr. G. O. Rafoa, the chief typist of the Provincial Office' house fell a victim. Mr. Rafoa is claiming compensation for the loss of his effects and so also had Mr. J. D. Johnson, Acting Chief Clerk Provincial Office. whose house got burnt during February this year.

Mr. J. C. Johnson, a Grade I Lower Division clerk Provincial Administration at Mina, has been promoted with efect, from the 20th April, 1925. to the post of Grade III Higher Division, Police Department, to fill the vacancy caused by the promotion of Mr. E. N. Fige Davies of that Department.

We understad that Mr. Johnson will not be transferred from the this Province (Niger Province) until it is possible to replace him by a successor

Mr. Johnson was unsuccessful in the last Nigher Division Examination for which he sat It is gratifying to note that promotion in the Civil Service is not reserved for succesfful candidates in examinations only and that general efficiency is never overlooked

His Honour the Lieutenant Governor Northern Provinces left Ilorin on the 18th instant, stopping at Zungeru and arrived here on the 19th instant. After spending a few hours here, he left with the Lagos Kano passenger for Kaduna

Mr. R A da Silva, Postmaster I. Posts and Telegraphs resumed duty on the 19th instant after a well spent leave

The Inspector General of Police, Northern Provinces, arrived here from Kaduna on the 19th instant on inspection duty

The Right Revd, Bishop Thos. Marshall of the National Church of Christ Mission, left here on the 20th instant for Kaduna, and thence to Zaria and Jos

The present generation feel reluctant to sacrifice a tenth for the Church but are ever ready to sign their names under all circulars for contributions for the promotion of merriment-building of Dancing Clubs etc. The C M S Church here is in such a delapidated state that unless funds are availabe for the necessary repairs, we are afraid there will be no church for their adherents.

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ẸGBẸ AGBAJỌ AWỌN OṢIṢẸ

Ẹgbẹ yi ti daraba, o diji, o ti dohun ọkunlebọ. Oṣiṣẹ ti ko i ti wọ, ko mo odo ti oun ndọra si. Ọmọ Ẹgbẹ yi ti le ni (500) ẹdẹgbẹta A ko kọ ẹnikọn, iba ṣe akọwe, tabi lebira, Ṣile kan 1/- la fi nwọ, ṣile mẹwa (10/-) ni owo dida ọdọdun, asansilẹ ni o, a si le da san lẹmeji tabi jubẹlọ.

AWỌN ẸGBẸ YI NI A TI DASILẸ LABẸ AKOSO YI:—

The Native Nurses Union	(Ẹgbẹ Olutọju Alarun
African Steamer Association	(Ẹgbẹ Oniṣẹ ọkọ oju omi)
The Post & Linesmen Union	(Ẹgbẹ akowekiri ati Oniwaya)
The African Pensioners Union	(Ẹgbẹ Oniṣẹ Ọba to ti simi)
The African Police Defence Club	(Ẹgbẹ akọya fun Ọlọpa)
The Motor Drivers Association	(Ẹgbẹ Awamọto)
The Engine-Drivers Union	(Ẹgbẹ Awakọ Ilẹ)
The Sanitary Inspectors & Vaccinators Union	(Ẹgbẹ Wole-[wole ati Bupabupa)
The Carpenters & Joiners Union	(Ẹgbẹ awọn Kafinta)
The Painters Association	(Ẹgbẹ akun-ọda)
The Bricklayers Union	(Ẹgbẹ mọlemọle)
The Printers & Compositors Union	(Ẹgbẹ awọn Atẹwe)
The Farm Labourers Union	(Ẹgbẹ awọn Alagbaro)
The Common Carriers Union	(Ẹgbẹ Alaru Ita)
The Casual Labourers Union	(Ẹgbẹ Alagbaṣe)

Ewo ni tirẹ, ẹnikeji? O ba wa nile, o ba wa nidalẹ, sa fi orukọ rẹ, iṣẹ ti o nṣe, ẹniti o nsin, ibi ti o ngbe ati owo Ẹgbẹ ranṣẹ si akọwe.

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Egbogi, Oyi, Iba, Ikọ Aiperi, Ọrẹrẹ, Arinka, Lakaregbe, Sobia, Jẹdijẹdi, Akokoro Akaudsu, Oju, Eti, Ototu, Ẹhin, Osi, Egbogi titọju, Aboyun, titọju Ọmọ ọwọ, Aran kinişa, Ẹda, Inọrun, orişirişi Egbogi fun ailera Obinrin.

Egbogi fun ilera Ọmọkunrin, Egbogi fun arun-karun lara Ọmọkunrin ko ma ye ọ. Ya nibẹ ki o ma tirẹ, o le ri Alabojuto lagiri bi o fẹ. Ki Olowo wa, ki Alawin wa, araisan ni ko dara. Iwọ ko tilẹ gbọ oruko ibẹ ni ndan? "IṢẸ OLODUMARE."

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