

The Hon^{ble}
The Chief Secretary
to Government
Lagos

D. O. O. O. O.
Editor + Proprietor
"Yoruba News"
Esplanade K. &
Ibadan

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. II. No. 30 IBADAN TUESDAY, AUG. 4 & 11 Price 3d. Weekly.

S. AGBAJE & CO.,

General Merchants

HEAD OFFICES:
GBAGI & AYẸẸ MARKET,
Ibadan, Nigeria.



Suppliers of:
alm Kernels, Palm Oil, Cocoa, Maize, Rubber, Ivory &c, &c
also

MOTOR TRANSPORT SERVICE
Throughout the Western Provinces of Nigeria

S. ABINUSAWA,

Motor Mechanic,
Ogunpa Junction, Amuni-
gun Mart, Ibadan.

EXPERT REPAIRER
OF

Motor Cars and Lorries
Bring all your Sick Motors for
curing.

CHARGES MODERATE.

L. L. RICKETTS

AGRICULTURIST.
YEMETU STREET,
P. O. Box. 136- IBADAN.

Expert advice on the Agricultural Resources,
Yoruba Land will be given to Amateur Planters
on Application:-

Instructions with regards to Soil, Planting,
Planting Seasons and the general routine of
cultivation.

Selected Plants of Gbanje Kola are supplied
on reasonable terms and various useful plants
including fruit trees etc., etc., etc.

Also Instructions on the preparation, handling
and storage of produce. An interview will
prove interesting.

Correspondence kindly send to

KANO NEWS.

On Sunday 19, 7, 25, at 8, a.m. English Service, a Society of the "Women's Guild" was inaugurated in the above Church and the following is the short epitome of the ceremony:—

(1) After the 2nd Hymn following the 1st set of Prayers (H.C. 378), two officers and members of the Guild ten in number, marched forward in order to the Chancel Rails. (2). The Rules of the Guild and Duties of the officers and members were audibly read by the Pastor in charge Rev. D. F. Ade, Jones.

(3). Questions by the Pastor and simultaneous answers by the officers and members respectively on their willingness to become members and officers and to obey the rules of the Guild.

(4). Prayer on behalf of the Guild by the Pastor.

(5). Distribution of the membership cards by the Pastor.

(6). Announcement of events for the week by the Pastor.

(7). Hymn No. 359 (H. C.) "Forward Christian Soldiers"

(8). The Sermon by the eloquent Pastor from Psalm 119 verse 63 I am a companion of them that fear thee and of them that keep thy precepts.

After impressing on the Guild to build their activities on the fear of God he, pointed out that they should "work" to elevate their Society. They should say "I am" before people can say to them "Thou art," proving this by the example of David of old that if he had not shown his strength by killing the Goliath, he would have remained a poor shepherded boy all his life.

He pointed out "Women's Influence for Good or Evil in a man's house" by:—

Example of Sarah - A mother of a nation and a good Influence. Deborah a good mother in Israel and a good Influence to the whole Israelite Nation. Jezebel a bad Influence for fornication, witchcraft, murder and general wickedness in her husband's house, influenced her husband and the whole nation through the husband. The impressive Sermon ended when the audience thought it

has just reached the middle and Hymn No. 357 H. C. "Onward Christian Soldiers" was sung in winding up the interesting events.

It is sad to chronicle with this happy event of Inauguration, the bereavement of one Mr. Ayensah a Gold-Coastian and an A. C. C in the Political Department here, whose child had to be buried that morning directly after the Service at about 9.20. a.m. The energetic Pastor ran to the Cemetery, performed the burial ceremony and returned to the Church for the Yoruba Service at 10. a.m.

Aiki rana nga ba wasa ba—Sònu dà àiki Misa Jones, Allah yè bā dè Ládá Amin.

Departures. Mr. Ayensah, A.C.C. Political Department, left on Thursday afternoon 23. 7. 25. on transfer to Makurdi-Munshi Province.

Police Service. We are thankful to the Assistant Commissioner of Police Captain H. P. Griffiths for his active dealing with the thieves in Sabon Gari and Birni (Kano City), we hope, if he is assisted by the civilians, cases of robbery will soon be greatly reduce.

New Babies.

We congratulate Mr. and Mrs. Omo-lolu of the African "Messenger's" upon the arrival of their first baby.

OUR EDITOR A GRAND-FATHER.

Mrs. Dawodu presented her husband the Revd. T. O. Dawodu, Pastor Ibadan Baptist Mission with a male child on Monday the 10th instant at 6. a. m.

Erratum.

The 2nd paragraph of 16/6/25, page 6 under Owo should read:—

"Mr Bayode's reliever, Mr. J. A. Adejugbe one of the Deji of Akure."

In our issue of the 21st ult., we in common with the general public beliefs, referred to Father Fries as the "Superior of the Roman Catholic Mission Oyo Province." We have since discovered that Revd. Father Fries is Superior of Ogunpa Mission, Ibadan only as separate from the Oke Are Parish.

White's Golden Female Tonic

Splendid Remedy for Female diseases such as— Barrenness, Weakness, Painful and Irregular Menstruation, Leucorrhoea, Whites, Cramp, Ovarian, Neuralgia, Inflammation of the Ovary, etc. A Tendency to Miscarriage etc etc.

Made and sold only by Victor White Esq
41, Offin Road Lagos.

N.B. Not obtainable elsewhere.

Gbogbonise fun Obinrin

Egbogi yi dara pupo fun Aboyan, Iju, Ede, Oyo, Ibadan, ti o ba fe ba je, ati ori irisi arun mi ti ki je ki obinrin bini.

PRICE 10/- PER BOTTLE

Boxing & Postage 2/6 extra.

White's Golden Male Tonic
"DOUBLE-STRENGTH"

Whenever a woman has not been in the family way for a long time, the fault is usually set down to some disease or other in her generative organs.

Now while it is true that many women suffer from disease, yet many times the fault lies with the man, owing to weakness or some other disease of the male organs of generation. White's Golden Male Tonic "Double-Strength" is calculated to give full vigour to the man, and to remove all disease which prevent breeding. Every sensible man ought to use two bottles every month, to cure or prevent weakness of the generative organs.

Made and sold only by Victor White Esq
The Reliable Dispensary, 41, Offin Road,
Lagos.

N.B. Not obtainable elsewhere.

Aremo fun Okunrin

Nigati obinrin ko ba tele loyun, a ma aro pe ara obinrin na nikan ni arun wa. Sogbo nigb pupo ni o nje pe ara okunrin ni aro wa. Egbog yi dara pupo fun Arẹ, Ede ati gbogbo Arun ti ki je ki okunrin je abinno.

N. B.— O ye ki gbogbo okunrin na lo igo mejji mejji loyọnu -- 1/6 ti egbogbi na nje ni ara ko je royin.

Price TEN SHILLINGS (10/-) per bottles

Boxing & Postage 2/6 extra.

PRINTING!

PRINTING !!

PRINTING !!!

All Grades of

ARTISTIC,

COMMERCIAL

AND

GENERAL JOB-PRINTING

ALSO

BOOK-BINDING.

Neatly executed at Moderate Prices

AT

THE ILARE PRESS

Ajaba Square,

Ogunpa-Road,

P. O. Box 60,

Ibadan.

isaac F. Karunwi,

Mechanical Engineer,

Brookley Garage.

ONIREKE ROAD, IBADAN.

Care P.O. Box 86,

Undertakes repairs to Motors,

Portable Engines & Machineries.

Typewriters & Gramophone re-

pairs a speciality.

EST. JAN. 1 1918

ISE OLODUMARE DISPENSARY



Joshua, O. Ade : *Druggist,
Manager & Proprietor*
Babalafin 1918.

BRANCHES AT

AGBENI OŠOGBO
& LAGOS.

KINI TO ALAFIA ?

Egbogi fun orişirişi aisan wonyi sẹẹp de si ile Egbogi ti a npe ni IŞE OLO DUMARE ni Opopo Gbagi:—

Egbogi, Oyi, Ibo, Iko, Aiperi, Orere, Arinka, Lakuregbe, Sobin, Jedijedi, Akokoro Akaudun, Oju, Eti, Otutu, Ehin, Osi, Egbogi titọju, Abayun, titọju Omo gwo, Aran kinişu, Eda, Iurun, orişirişi Egbogi fun ailera Obinrin.

Egbogi fun ilera Omokunrin, Egbogi fun arun-karun lara Omokunrin ko ma ye o. Ya nibe ki o mu tirẹ, o le ri Alaboju to laşiri bi o fe. Ki Olowo wa, ki Alawin wa, aisan ni ko dara. Iwo ko tilẹ gbọ oruko ibẹ ni ndan? "IŞE OLODUMARE."

ANGLO-COLONIAL TRADING CORPORATION, LIMITED.
Broad Street, Lagos, &
OGUNPA, GBAGI STREET IBADAN
The Cheapest and Best House for
NEW PROVISIONS

Wines, Spirits, Beer etc. &

ALSO

Cotton and Sundry Goods

E. T. SOLOLA,

General Merchant

HEAD OFFICE :

39, SERIKI STREET,
P. O. BOX, 407.

LAGOS, NIGERIA.

Dealer in various articles
suitable for different kinds
of Market in Nigeria.

Matches! and Clay Pipes
always in stock

Enamelwares,

Crockery

Gunpowder,

Hardware,

and other articles are ob-
tainable at surprisingly low
prices

COME ONE, COME ALL

SHOWROOMS : 3 Martins
Street Lagos
Ajaba Square, Ogunpa Road, IBADAN.

Printed and Published by D. A. OBASEA at The Ilare Press, Ogunpa Road Ibadan

FOR SALE.
INDIANA LORRY

1107

Quite New

Only Three Months in use
Apply Editor

TO LET

HUDSON COLE,
Builder and Contractor.

*Undertakes & executes
all kind of
BUILDINGS &
OTHER CONTRACTS
in any part of Nigeria
Plans & Estimates
Prepared*

Lagos Address:
40.A, JOSEPH STREET.

Ibadan Address:
GBAGI STREET IDDO GATE.

OIBO ALAGBON

Ile Owo Ekini ni ile yi

ti si Ile-Oja Titun ti

nwon sese ko si

BODE IDO, IBADAN.

Orisirisi Aso, Isoso Wo-

siwosi, Awo Abomafu,

Ohun-Elo onirin oniruru

ati Opo Orisi Oja niran lo

rabe nibe

WA WORAN!!

Ibadan Billiard Saloon

Ido Gate, Gbagi, Ibadan.

Opposite P. Z. & Co.,

GAMES:

Billiard, Skittles, Dominoes, Draught, Cudo, Cards
and Syrian Draught also Dancing

EXCELLENT MUSIC PROVIDED.

A Bar is attached for the conveni-
ence of visitors.

M. K. Assaf,

Manager & Commission Agent.

MUSTAFA ADENRAN
NI

nisona Atata ni Opopo

Bode Ona Ido,

IBADAN

Aghada to jire, Ewu Saro ti gba-
jumo, Ewu Oyala ati Awotegbe ati
Sokoto ti ose regi nibe lo pin si
IROHIN KO TO AFOJUBA

OWUYE.

APANIA NI I TABI ONISEGUN?

Ejọ eniti awọn Olupa mu wa lati oko kan ni Ona Jelu bi Apania ni awọn Onidajọ da sẹri pe: enikan l' o bẹ oni-segun taa ni agbo kan ti o si lo wu agbari oku fun un lati fi se ogun na. Ewọn odun meeta meeta ni wọn da fun oni-segun ati eniti o bẹ e ni ogun na.

Awọn Onise Baba L' Afin de ni osan Mende ti o jẹ keta osu yi, gbogbo Ijọye si nmu sile nipa ijẹ oye Balogun ni Taside ti o jẹ karun osu yi, sugbọn nitori dida ipo na ni ńrin Aminu Otun Balogun ati Abāsi Aşipa Bāle, awọn Onise ni lati pada lo si Oyo ni o jẹ ti wọn iba jọye gān.

Ni irọle Satide ni Janta ati awọn Ilari tun de, wọn si fi Abāsi Aşipa Bāle jẹ Balogun ni awuro Mende ana.

Irohin na di o jẹ ni l' agbara Babu.

BALE BABA ALEJO.

Egbe awọn Odomokunrin Ijeba lo sira fun Bale ni o jẹ Ose August 9. O ye wọn de gere. Inu Bāle si dun si wu de gongo.

Awọn egbe na si jo l'ode Balogun Abasi, eniti o ye wu si pupo. A ko le fi enu so bi Ogbeni Fularin Şabaja ti nwo fun wu to. Ki Oluwa tubo ma ran a lowo.

Awọn alakoso egbe na ni awọn Ogbeni Daniel Okusote, Abudu Lulu ati Lawani Alaga.

Akiyesi.

A tun ran awọn Onkawe wa ti koi san owo ti o ku si 2w. wu leti pe, ki wu fi owo sowo si wa.

A ko ni le fi Iwerohin yi sowo si awọn ko ti san wo titi wu o fi san owo ti o ku ni 9w2 wu.

ILU AWE JULY 26.

Ijẹ Baptist se Isin Itebomi fun awọn enia Mejelelogun (22 persons). Awọn ti wu wa lati odo ni ale ijẹ na je Irinwo

enia o le mejelelogun (182), laika iye awon enia ti wu ni duro niju ferese ati awon enia. Ogbeni David Olopa te botu daru ni ale ijẹ na. Lehinnu ni F. A. Ladetan ka nmu Ikerere ti St. Mat-teu ori keta, onu si bery lati ese ikini titi de ipari re. Lehin na ni Eni-owo J. Ade, Babalaju wu inu olo lati se Itebomi fun wu. Papin si ni o jẹ na.

Ann se wa lati se fun nyin pe. Ilike ti awon oibo use wa, nba opolopo enia lara je; tobe ti o fi gbisa mo obinrin kan lara. Obinrin na fere jona de ihu ara re. Enyin enia wa a be nyin, e ma soza lati ma lo inu ilike bayi o! Ilike Elesan, Okun, Segi ati Iyin ti awon iandiran wa ti ni ki i pani o!

A ki Eniwo Benj. Lamisi ati Ogbeni James A. Duro lati Ogbomoso fun bibi ti wu wa be Ijẹ Awe wo ni 28. osu Ju-ly yi.

Ogbeni James Akinyele se ikomo fun awon egbe re ati fun awon agba Ijẹ.

Ojo na ma dun Ijẹ o! O dun wa nitoripe enyin ko le wa ni be ni o jẹ na; nitoripe Sibi nkolu Sibi, Ire i nkolu ara wu. bi l'ka awon ife fun agbo Oibo (Tex) ni o jẹ yi. Irohin ko to amojuba ni fun o jẹ na.

Ki Oluwa da 2w2 na si fun wu. ki o si tun pese ti anfani fun eniti koi bi. Ara Awe.

ILESA, SATIDE, 1/8/25.

Onidan Matthew, oibo ti use iran-loyo nipa ti awon Egbe Obinrin de si ile yi, o si se ose ti 2/8/25 nihin o lo si Ile-Ife ni 3/8/25. Wiwa ti alakunju obinrin yi wa si Ilesa se anfani ati iwari fun awon Egbe Obinrin (Women and Girls' Guild)

Awon Ogbeni Oloja J. D. E. Abiola D. M. Anjirin, J. A. Fadugba ati O Hastrup Onoba lo si Ibadan fun inkari pataki.

NEWS AND NOTES.

Mr. J. M. Akinkunmi the chief clerk of Messrs P. Z. & Co., Ibadan christened his new building at Ekotedo Ibadan on Tuesday evening the 28th ultimo. The Revd. N. A. B. John performed the ceremony assisted by Messrs J. M. Lala and C. A. W. Pratt. The guests were entertained to a sumptuous dinner laid out on two long tables in the spacious dining room; after which dancing and merriment were continued till late in the night.

The building which stands on an elevated land, with spacious grounds, was nicely constructed. The iron sheets and superb furniture were supplied by the oldest firm in Ibadan, Messrs Paterson, Zochonis & Co Ltd. Mr. Akinkunmi had served the firm as agent at Ikirun for many years also at their Lagos head office, until promoted to this town. Wishing Mr. & Mrs. Akinkunmi continued success.

Mr. and Mrs. M. A. Fairley's new baby was christened at Wesley Church Agbeni on Sunday the 2nd inst. The functions - an impromptu Dance on Saturday night, christening on Sunday and an At Home were well attended by their numerous friends including those who came up from Lagos for the occasion among whom were Barrister Ayo Williams, Messrs W. Marsh, H. Oni Campis, Flower Macauley Lloyd Whitbourne, J. Abisogun, E. Samuel.

The Salvation Army's Musical Festival at Ekotedo on Sunday the 2nd inst in honour of Mrs Lt-Col Souter came off successfully.

There were some robbery cases in town lately. The culprits who robbed Messrs P.Z. & Co., of timber were caught and sentenced to various terms of imprisonment. One house at Isalejebu was twice robbed within 48 hours. We are convinced that it is best for the authorities to increase the number of Policemen for night duties in the town or to substitute Hunters. Miss O. Phillips, daughter of Mr. A. O. Phillips, chief Inspector of Police Lagos was married to Mr. Solomon Williams

eldest son of Mr. Moses Ade. Williams at the First Baptist Church Lagos on Thursday the 30th ultimo. Our Congratulations.

The whole town was startled last Saturday night at the astounding news carried into every quarter of the town that the Eleko was taken to Oyo by the Government.

The surprise was further intensified when Chiefs Oluwa, Olofo, Eletu Odibo and their retinues also entered the town a few hours later.

THE IBADAN RACES.

The Autumn Meeting 1925, has been fixed for 17th and 18th October respectively. With Eight Cups, Three Purses and many handsome prizes on the Provisional Programme, this year's meeting promises to be a successful affair.

THE YOUNG IJESHA IMPROVEMENT SOCIETY.

Upon the invitation of R. Jones, Esq., the Administration Engineer, a Deputation from the above-named Society consisting of D. M. Anjorin, Prince O. Haastrop, Messrs J. A. Fadugba and J. D. E. Abiola visited the town on Saturday the 1st inst. to arrange for plans and estimates of an Industrial School which the Society proposed to build at Ilesha. This matter was discussed by the Society with the Senior Resident Capt. W. A. Ross C.M.G. on his last visit to Ilesha.

The members of the Deputation were taken round the Ibadan Administration Public Works to see the Steam Sawing Machine, the Water Supply Pump, the plans of an Industrial School for Ibadan and other Public buildings.

After the completion of their business and a drive round to see some friends in the town, the deputation left at 3 p.m. greatly impressed by all they have seen and loudly expressing their gratitude to the Administration Engineer for his kindness.

Wishing the Ilesha Improvement Society all success.

se jagun ko de koto 992 I ise Tisa. Olu-gundudu (now Rev) ni inkan bi 22699. O lun sehin lo o lun lo si re se. A dupe l9w2 aw2a Tisa s'ile ti nwyn fi Iwe Mi-mo (Holy Bible) ko aw2a enia. A o si be aw2a Tisa ti kisiyi ki won j2w2 ki won ma fi Iwe Mim2 be k2 aw2a 9m2 wa, ki won ma joko ti "A cat and a rat, a fat cat, a slice of Bread and Butter" akara pelu ek2 nipa iwasi ti mo nwi: o la itan2 Ime2e fun wa, a si gba-dun re de gere. "Ki Oluwa ran Ij2 yi Ij2w2. Amin.

A si gbo pe 9j2 kerindinlogun osu yi ni Ij2 Om2 Ibile kanna yi ti Mim, ufe la i se akanse iwasi ti oloibo ni iranti aw2a olupilese tabi olulana ise min2 yi ti Ij2 Om2 Ibile; a si gbo pe Ogbeni Thomas ni aw2a agba Ij2 yan, ki o lo og2le G2si ati Yoruba, ki o si wa-u itan Ij2 (to preach Historical Sermon of the Church) a si gbo pe aw2a oibo yio wa pelu; ki Oluwa nu 2j2 ro.

A dupe l9w2 Iya Egbe Safu Arami-de, ara Odo Ife, Omluwabi aya Ogbeni I. S. Oginni Johnson, afuja om2 Ilesa fun inawo ti o se nigbati nwon ko si Ile titun. Abusi Oluwa o.

A ki 9re wa Ogbeni Aido kab2 fun ise A.S.M. ti aw2a Reluw2 yan a si ni Mi-na. S.M. ora, E ku ise o, onibade 9k2 ero a ki yin o.

Ogbeni S wemkun igbakeji oniwaya Reluw2 nihin, aw2a oibo w2n ti gbe e lo si Kaduna lo se Oga Oniwaya. Ohun a dara o, mase ba Iy. wo ja Iahun o; pele-pele l9w2 bulala Dongari Kaduna o ?

Loji ni aw2a Oga Reluw2 fi waya gbe arakunrin wa Ben Alabi Isare, oniwaya lo si Sengeru fun ise; a ki o un ati ebi re, 9hun a dun o !

Ki Edunare gbani l9w2 agunbe 9kun-rin Hausa kan ti ori re yi, ti o wa ni Soudan Mission nihin, ti o ti gun enia kan l9be ni os2 ti o k2ja; E sa tun bi i, o lo gun Ol9pa to us2 o ni ile tubu l9be. Su-

gbon aw2a ogbeni ti so o m2le bi eran. Okunrin yi kanna. Iyawo re bi om2 nina 9se yi 9m2 okunrin jantanto, a o si ma pe oruk2 re, ni "Mr. Agunbe."

MICH. EYI TIRI?

Ni ojo Jimo ti o k2ja 10/7/25 ni a gbo ariwo ku ni Abule Akintoye; ariwo yi pe tobe ti mo fi sare lo wo ohun ti o se le nibe, sugb2n nigbatia o de be ni nwon so fun wa pe, Iyawo—(a ni ok2) re fe fi ipa ma :—eyi ni Agbeke om2. Ojo ni Abule Boseru—ti nti Oja Ilugun pada lo si aple won. Iyoku iregbe, araku-tu so; o di pe om2 yi nso tabi nkegbe pe "Emi ki ise era, a si bi e ba so fun Baba mi;" sugb2n ok2 ti de aw2a e-gbe re si i pe, ki nwon mu u wa sinu ile oun pelu gi linok2ia; enu yani lati ri pe, aso be ni ara om2 binrin yi, sugb2n aw2a ore ok2 ko gbo.

Opelepe Akinwumi egbon Agbeke ti o ba won lo si oja; om2 kunrin yi bere si bere pe "Kini baba mi gba l9w2 nyin ti eran na fi le bayi?" sugb2n aw2a ko lati gbo a fi igbati o di ija nla ni aw2a to fi om2 na sile. Niwon bi ise ja melo kan aw2a ara abule yi tun s2gri l2 ba won l9na l9ba abule Ok2 Apitipi, eyi ti a wi yi pe, ariwo tun so; sugb2n nigbati Baba om2 yi gbo ariwo, o jide si won o si bere si wadi eran yi pe kini de? Nwon so fun u pe aw2a fe da Iyawo won du-ro ni. "Agbalagba ki sa wa l' oja ki ori om2 titun 'o wo.' Ogbeni yi so fun won pe ko to be: ki won yan pada lo si Abule won: sibesibe, nwon l' ija p2ta pelu Akinwumi egbon Iyawo.

"Adun tan lara aso ogoje: a ra aso ni ogoje a si fi han enia meje, lehinna a si ye e wo: a sa ina meje?" Iyawo ena ti a be owo si lati ba ni mu wa si ile pe-lu ipa tobe to si di pe us2 ntu lara Iyawo na, ki tun ni asiri ni?"

Eyi ku die k' o to o Ok2 Iyawo elese osun? A dupe pe aw2a Adaj Ilugun da seria fun won.

Ara Abule Akintoye, E ku inawo K2tu. Opa Alake, gber2 re: Onis2.

THE YORUBA NEWS.

Editor & Proprietor:

D. A. OBASA,

Office-AJABA SQUARE, OGUNPA ROAD
P. O. BOX 60, IBADAN.

Subscriptions payable in Advance

IBADAN 12s. per annum. 14s Post Free.

Cheques and Orders should be crossed and forwarded to the Editor.

Advertising rates &c. on application.

GENERAL RECONSTRUCTION A NECESSITY.

A PROPOS of our Editorial of July 7-14, lamenting "The good old Days" and advising co-operation among our leaders at Lagos as the solution of the present political troubles; we see no reason why this course should not be seriously considered and readily adopted by all concerned.

It is lamentably true that by the death of Bishop J. Johnson the country had suffered a great loss—religiously, socially and politically. He was a tower of strength and a power for good in the land; the mere mention of his name in connection with any movement in the Colony and Protectorate and throughout the West Coast of Africa is all that is necessary to ensure for it a successful issue. The phenomenal achievement of the Lagos Auxiliary of the Aborigines Protection Society in those days was largely due to the personal influence of Bishop James Johnson and the patriotic support of the men of worth who were the leaders of the Society—most of whom have since rested from their labours.

But we still have with us the veteran

ASAN SILẸ NI OWO GBIGBA RẸ

	IBADAN	IBU ẸHIN ODI.
Oḍun kan	12/	14/
Oṣu mefa	6/	7/-
Ẹ fi owo peṣu	Letter ranṣe si Editor	

Bishop I. Oluwole, a patriot of no mean order and well qualified to fill the gap occasioned by the death of the President of the Society. We also have Patriarch J. G. Campbell, the fearless divine and patriot. Prominent among the members of the Society who are still living are: Dr. J. Randle, Hon. J. Eger-ton Shyngle, L. A. Cardozo, Esq. Hon. S. H. Pearce, H. Macanlay, Esq. C.E., Dr. O. Obasa, C. J. da Rocha, Esq. J. K. Coker, Esq., Balogun Abibu Oki, J. H. Doherty, Esq., B. C. Vaughan, Esq., and many others whose names are well-known in the community.

In the room of the Hon. Dr. O. Johnson, Hon. C. A. Sapara Williams, Dr. Mojola Agbebi, Messrs. J. P. Jackson, G. A. Williams, J. Bright Davies, Basorun Savage, Sunmouu Jubita and others, we have the Hon. Kitoyi Ajasa, Hon. Dr. C. C. Adeniyi-Jones, Dr. R. A. Savage, Messrs. A. Ad: Oshodi, P. H. Williams, T. H. Jackson, J. B. Benjamin, Dr. Moses da Rocha, Barristers E. M. E. Agbebi, the Alakijas, Latunde Johnson, M. Thompson, Basil Augusto, Sheik Sanni Shitta, Alli Balogun, Messrs Sanni Adewale, Jioadu Ayorinde A. Animashun, and a host of other distinguished sons of the soil.

It is race suicide to allow such a great collection of refined and durable materials as represented above to lie down idly, unused and wasting away, instead of being employed for the up-building of a strong national institution for the

protection of the people's interests and the development of the country along the safest road to self-government within the British Commonwealth of Nations.

The question is: How will they join together and work for the common good of the country when they do not agree among themselves? Each one is going to the altar of our racial redemption with some grudge hidden in his heart against his brother—hence their gifts (efforts for the cause) are not acceptable. "Be reconciled" is the injunction.

But without charity, reconciliation is impossible as the erection of a stone building (either with Ashlar or Rubble) is, without mortar. It is with mortar that the inequalities and disagreements between the different stones composing a building are adjusted, squared, levelled, plumbed, properly cemented and made to stand firmly together. It is by charity—love of country—that the different classes and sections of our leaders in Lagos can sink personal grievances, and be reconciled for the common good.

The present Crisis in the history of Lagos, the Yoruba States and Nigeria generally demands united action among our leaders. Through numerous divisions and party warfare, their strength has been turned into weakness and their power for good turned to an instrument of self-destruction. Our brethren on the Gold Coast have set worthy examples in unity which should be followed by our leaders. Their flourishing Aborigines Protection Society and Congress movements with branches in every part of the country are living forces to be reckoned with by the Gold Coast Administration. Through these organisations, they were enabled to carry out a lot of useful works for their country. Personal grudges they have learnt to set aside when their national interest is at stake.

It is only by adopting similar methods can our elders and leaders succeed in reconstructing a strong and lasting edifice that shall ever remain as a beacon pointing to the rising generation the safest road to national preservation.

"DOWRY" IN IJEBU-REMO.

It is a pity that the word Dowry must of necessity be thus applied here; however, I humbly invite the readers of this article to please read for "Dowry" "Money paid to the parents of a Lady by her intended husband. I shall not here deal with the literal meaning of "dowry" but with the meaning attached to it by some unlettered people among us. Sometime this year, I read from a copy of the "Yoruba News" that Ijebu-land is speedily advancing to the fore in Civilization and Education, and that very considerable progress in Ijebu-land is noticeable. If it is unshaded truism that, Ijebu-land is making rapid progress in the present battle field of civilization and education: I think it excellent we should in addition improve every branch of defects which hinders the recognised position or progress of a country.

Our people of remarkable literary attainments must know the exact and true meaning of Dowry which its real meaning has not been well apprehended by many of our people. If we are truly making good progress, it is much to our profit and improvement if we take pains to know the right meaning of Dowry. It was towards the end of the Year 1921 or early in 1922 that resolution, acceded to by the Rulers of Ijebu-land, was passed in the Courts in Ijebu-land. That no intended husband should pay more than £10-0-0 to the parents of his intended wife. And that, perfect moderation in every respect should be keenly observed in the ways of spending on behalf of an intended wife. If I rightly remember on one occasion, one of the Christian Rulers in Ijebu-land had to call into question a trespasser of the passed resolution men-

tioned above. This actually shows the Christian Ruler was trying to prevent indirect slave trade in his country.

If I am not mistaken, I would remind our readers that during the Synod meeting of the Anglican Church last held in Lagos, mention was made in respect of getting too much money from the Sons-in-law we have, and that we should one and all try to suppress the spreading of the bad habit.

No doubt there must have been many prominent and influential delegates from nearly every town in Igboland, who must and ought to have carried the message to the rest at home.

If this mal-habit of indirectly selling their daughters be not discontinued, it seems the parents regard their daughters as the real "talent" they are told in the Bible to wisely use, and therefore must so highly value them. If even this unjustifiable habit is rife among the heathens, it behoves the Christians to strongly discourage it. It seems an irremovable style among us to say "Thank God I have got a daughter for sale and the minimum will be £25." Such a spirit cannot be justified at all.

If only the parents can afford to encourage moderation in the ways of betrothal of their daughters, they will not only make this present generation happy and peaceful, but also the generation after.

From another point of view, I think we are proud of the fact that we are not captured or taken into slavery by any nation. It is much to be rued that, though we have been privileged by the Abolition of Slave Trade, yet we inter-sell ourselves into slavery.

We may all day long be proud of our tribe for not being slaves to any other tribe, but we must be convinced that, by selling our daughters indirectly, we are still on the reverse of the Abolition of Slave Trade.

Just think of a man who is fighting with his wife and telling her, "If you say a word more I shall flog you severely, or don't you know (Tiran-tiran ori ni mo ra o) that 'I bought you up to the hairs of your head' Look at your daughter irrationally sold into slavery!"

It is most deplorable indeed that many parents do not know that they, knowingly or willingly turn their Sons-in-law to the abyss of unhappiness, debt and unreasonably slavery by demanding too much money on their daughters. Many men have thus been led to everlasting misery.

If we truly deserve the exaltation of

being one of the countries or tribes making rapid progress in civilization and education we must therefore best apply our education, and civilization for the betterment, elevation, advancement and glory of our country.

The Ruling Chiefs are most humbly requested to see to the early suppression of the style that Dowry or money paid to the parent of a lady by her husband is known by small and great to be £25.

It is good all parents should know for sure that they daily sell their daughters for which God will not justify anybody because He our Creator gives freely.

A native of the soil
from abroad.

Obituary.

E. W. P. BIRCH, Esq.,

We learnt with deep regret the sad news of the death of Mr. E. W. P. Birch which took place in Scotland on the 11th ultimo. His official records according to the Nigeria Gazette are as follows:—

Mr. Birch joined the Administrative Service on the 10th April, 1909, as an Assistant District Commissioner. He was promoted to be a District Officer in 1916, and had acted latterly as Resident of the Oyo Province, Principal Assistant Secretary, Southern Provinces Secretariat and Resident of the Colony. By far the greater part of his service, however, was spent in the Oyo Province, with whose people and customs he possessed a n extensive and accurate acquaintance.

In him the Government loses an officer of more than usual ability and popularity, whose death will be sincerely regretted by a wide circle of friends, but by none more than by the Yorubas of his old Province, for whom he entertained a very real affection, and who rewarded him by their confidence to a marked and unusual degree.

Our deep sympathy goes to Mrs Birch and the bereaved family. May he rest in peace.

