OWE
Ki a maṣe wo ti Pẹla
Bi a ba wo ti Pẹla
ijo a baje.

Irohin Yoruba

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E MA A POLOWO
Oja Nyin Sinu
Iwe Irohin Yoruba

Adeleke Adedoyin Wo Egbe Action Group

Ni ọjọ Ẹti ti iṣe ọjọ karun oṣu yi ni Ọmọ-Ọba Adeleke Adedoyin ṣe ipinnu pe on ti y'ọwọ yọ'ṣẹ ninu Ẹgbẹ N. C. N. C. on si fi ara mọ Ẹgbẹ Action Group (Ẹgbẹ Afẹnifẹre) lati di ọkan ninu ọmọ Ẹgbẹ na.

Alaye ti Ọmọ-Ọba Adeleke Adedoyin ṣe ni pe ohun ti o mu ki on fi kuro n.nu Ẹgbẹ N.C.N.C. ni pe, aṣẹhinwa-aṣẹhinbọ o wa han si ohun gbangba pe Ẹgbẹ N. C. N. C. ki iṣe Ẹgbẹ ti o yẹ ọmọluwabi, nitoripe nwọn ko ni eto, bi nwọn ba pinnu pe inkan bayi ni awọn o bẹrẹ si ma a ṣe lati oni lọ ki ilẹ ọjọ keji to mọ, nwọn a ti tun mu omiran lati ṣe

Ọmọba Adeleke Adədoyin

Ọgbẹni ti o si jẹ Olori Ẹgbẹ N. C. N. C. Dokita Nnamdi Azikiwe ki i si fẹ gba imọran ẹnikẹni ti o ba ri wipe oye t'on pẹlu rẹ fẹrẹ jẹ dọgba-dọgba a fi ki o ma a fi han awọn gbaruku rẹ ti o ri pe nwọn ko ṣoro tẹ wipe ohun ti on ba ti ṣe nikan ni ki nwọn sa gba pe o dara, ko fẹ ijiyan ati atunṣe.

O si tun sọ wipe gbogbo inkan ti o dara fun eto ilu ti Ọgbẹni Alagba Herbart Macauley Ologbe) ni igba aiye rẹ nja fun, ninu Ẹgbẹ Dẹmọ igbana ni awọn Ẹgbẹ N. C. N. C. ti dori rẹ kodo ti nwọn si jẹ gaba lori Ẹgbẹ Dẹmọ ati wipe Azikiwe ko ni inu didun si idagbasoke Ilu abẹ Ijọba Iwọ-orun Nigeria.

Nitoripe gbogbo eto Action Group ti o ti ntako ni o wa pa ta fi ara mọ, sibẹsibẹ ko fẹ gba pe Ẹgbẹ Action Group ni eto ti o dara ju ti N. C. N. C. lọ. L'ọdun ti o kọja nwọn ṣe ofin pe ọmọ Ẹgbẹ N. C. N. C. ko gbọdọ ba awọn Ojotu Ijọba Gẹẹsi ṣ'ọrẹ, laipa ofin yi rẹ Azikiwe si ti nlọ jẹ ase apejẹ ni Afin Gomina l'Eko o si ti di wọlewọde Gomina - Kekere t'Ẹnugu.

L᾽k᾽ta, Ọmọ-Ọba Adeleke Adedo in pari ọrọ rẹ si w pe ẹnikẹni ti o ba fẹ sin ilu rẹ ni ọna ti o tọ, ati ọna ti ẹri ọkan rẹ yio fi da a lare ko wa sinu Ẹgbẹ Action Group.

Esther Ko Ku Mo

Esther Johnson Ọdọmọde-birin ọlọdun mẹrindinlọgbọn ti o jẹbi apania, ti Adajọ Agba Adetokunbọ Ademọla da ẹjọ pipa fun ni Kotu nla Ibadan ni ọjọ kejidinlogun oṣu kẹfa ọdun ti o kọja yi ni Gomina yi idajọ na pada pe ki nwọn ma yẹgi fun un mọ ṣugbọn ki o kuku lo gbogbo ọjọ aiye rẹ ninu ẹwọn.

Eyi ni idajọa akọkọ ti Ile Igbimọ Gomina (Governor's Privy Council) kọ ṣe lati igbati Ọba-Obirin Ilu Oyinbo ti gori oye. Ninu oṣu kẹwa ọdun ti o kọja yi ni Obirin na Esther Johnson kọwe ẹbẹ si Igbimọ Idajọ Gomina na pe ki nwọnjọwọ dari jin on ki ẹjọ pipa ti Adajọ ti da fun on ma ba a ṣẹ.

Ohun ti o fa sababi ti Esther Johnson fi pa Ọgbẹ ni Maurice Hall Oyinbo oniṣẹ Reluwe yi ni Ibadan ni pe Oyinbo yi ba ti ṣe adehun a ti gbe e ni Iyawo nitoripe nwọn ti nfẹ ara wọn ti pẹ, ki o si mu u lọ han awọn ẹbi rẹ ni ilu Oyinbo lọhun.

Ṣugbọn nigbati Oyinbo yi gba isinmi lọ sile ni ilu rẹ ti o pada de Ibadan ni o sọ fun Esther pe adehun on pẹlu rẹ ko bọsi mọ, on ti fẹ obirin-Oyinbo kan ni ile, on si ti gbe e ni arede, laipẹ yio de si ilẹ yi (Ibadan) nitorina ki Esther mu ọkan kuro ninu adehun pe on yio tun fẹ ẹ mọ tabi lati tun gbe e ni Iyawo-alarede mọ.

Ṣugbọn Oyinbo na sọ fun Esther pe iyẹn ko di i lọwọ lati sun ni ọdọ on ki awọn si ṣe faaji mọju,

ESTHER JOHFSON

ni Esther ba lọ ra ọbẹ pamọ ki nwọn to sun. Nigbati o di afẹmọjumọ ọjọ na ni o ba gun Oyinbo na ni ọbẹ lati oju orun, ni oyinbo na ba fi bẹẹ ku bam-bam.

Ni Esther wa fi ẹnu ara rẹ jẹwọ fun awọn Ọlọpa ni ṣọbu Ọlọpa (Police Station) li Eko. Lẹhin ti o gba idajọ iku, o tun gbe ẹjọ rẹ lọ si Kọtu Nla Alaga-Mẹta (West African Court of Appeal). Ni ọjọ keji oṣu kẹwa Ọdun ti o kọja ni nwọn kọ ẹjọ rẹ ni Kọtu Alaga mẹta na, ki o to gbe e wa siwaju Igbimọ Idajọ Gomina (Governor's Privy Council). Bayi ni ẹjọ rẹ pari si.

Lemomu Agba Jalaisi

EKO – Ni ọjọ Ẹti ti iṣe ọjọ karun oṣu yi ni Lemọmu Agba Ahmed Tijani Ibrahim ti iṣe Lemọmu Mọṣalaṣi Jumọ Eko jalaisi ninu ile rẹ ni Victoria Street l'Eko, nigbati o di ẹni ọdun mejileladọrin, ti o si ti ṣe ailera fun igba diẹ. Nwọn sin in ni ọjọ keji ti o ku ni agogo mẹwa abọ arọ sinu Mọṣalaṣi Jimọ na, Alfa Amuṣa Senu ni o ṣe isin isinku na ninu ile oku na ati ninu Mọṣalaṣi ti nwọn sin in si, awọn Lemọmu ti Mọṣalaṣi kekeke si ran an lọwọ.

O to ẹgbẹdogun awọn Musulumi pataki pataki ti ilu Nigeria ti o wa si ibi isinku na. Alhadji Salmon Danmọle, Olori awọn -Alhadji Eko ni o ṣiwaju awọn Alhadji ti nwọn gbe oku jade lati inu ile rẹ (oku) lati sinin. Lemọmu na jẹ ọmọluwabi, ọmọ mẹtala l'ọkunrin l'obirin si ni o gbẹhin rẹ. Ọlọrun ko dari ọṣẹ rẹ jin in, ki O si jẹ ki ẹhin rẹ o dara.

E MA A KA
IWE
Irohin Yoruba

Paul Oladosu Jalaisi

TARKWA- G.C. Ni alẹ ọjọ Abamẹta ti iṣe ọjọ kẹwa oṣu ti o kọja yi ni Ọgbẹni Paul Oladosu ti ile Ọbale Ọyan ku ni ilu Tarkwa G. C. nigbati o di ẹni ọdun mọkanlelogọta laiye. Awọn ijọ Ẹlẹri Jehofa ati awọn ọmọ Ile - Obale ti o wa ni Oke-okun ati Ẹgbẹ "Ilọsiwaju Ọyan wu mi" sin oku na lọna ti Onigbagbọ. Ọgbẹni Daniel Ọkẹ si ṣe gudugudu meje nibi isinku na.

Ero pọ nibi isinku na bi omi, eyi fi han bi Oloye na ti gbajumọ to ati bi o ti ṣe

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Ere Wo Ni A Je Ninu Ipade Yi ?

IPADE pataki ti awọn Ẹgbẹ oṣelu Nigeria ṣe pẹlu Ọgbẹni Oliver Lyttelton ti nwọn mu wa si ipari ni ọjọ Aje ti iṣe ọjọ kini oṣu keji ọdun yi jẹ Ipade kan pataki ti a le fi ṣe ogo pe ilu Nigeria ntẹ siwaju nitoripe iru ipade bẹ ẹ ko iti ṣẹlẹ ri lati igbati ilu wa ti wa ni abẹ abo Ijọba Gẹẹsi.

Gbogbo wa ni a ti gbọ gẹgẹ bi ipade na ti ṣe bẹrẹ ni Londonu ni ọdun ti o koja ṣugbọn nwọn ko mu gbogbo imoran ti awọn da nibẹ wa si ipinnu bikoṣepe igbati nwọn wa pari rẹ ni ilu Eko yi.

Ọpọlọpọ awọn enia wa ni o si nfẹ mọ lati ọdọ wa wa bi ipinnu ipade na ba jẹ ere fun wa ni tabi a padanu ni. Gẹgẹ bi nwọn si ti pari eto titun na si, a ko ri i pe a padanu bikoṣe ere jijẹ.

Nitotọ ọrọ ilu Eko jẹ ọkan pataki ti awa ọmọ Yoruba nfẹ gbọ ibiti nwọn pari rẹ si, ṣugbọn ti awọn ipade igbimọ alatunṣe eto iṣelu na ko mu ẹnu kan ninu ipade na ti nwọn fi pari rẹ, a fẹ ki gbogbo enia mọ pe iyẹn ko iti fi ori ti, a si ndẹ ara wa l'ẹkẹ lori ọran na ni o.

Awọn Ẹgbẹ Oṣelu tiwa "Action Group" ti nwọn jẹ alakoso Ijọba Iwọ-orun Nigeria fi ọwọ wọ'nu na ni, nwọn si tun mbọ lori rẹ, toripe ti nwọn ko ba ṣi dẹ ẹ l'ẹkẹ na awọn eto miran ti yio jẹ ere fun wa ninu eto titun na ko ni tete bọ si i fun wa, idarudapọ ti o ba tun jade ninu ipade na le ba ọpọlọpọ eto jẹ.

Awa paapa si ti mọ pe tẹlẹtẹlẹ ninu iṣẹdalẹ Yoruba ni a ti ni eto iṣelu ti o le mu irọrun ba ara ilu, idi eyi ni awọn aṣoju wa ninu ipade igbimọ na fi girẹdọ ti awọn ko fẹ jẹ oye alaghara ma m'ero. Ohun ti suru ba sa ṣe ti ilẹ ni yio gbe.

Awọn ere ti a jẹ ninu ipade na ni pe nṣe ti nwọn fi agbara iṣelu fun awọn Ijọba Igun ilu kọkan bi Ijọba Iwọ-orun (Yoruba) Ijọba Ila-orun, (Ibo) Ijọba Ariwa (Hausa) ati ti awọn Kamaruu lati ṣe bi nwọn ba ti ri pe o tọ ninu eto wọn pe ilu wọn yio fi ni idagba-soke lati fi tete gba ominira, nigbana ni eto iṣelu awọn Ẹgbẹ Action Group o wa to fi ara han bi nwọn ti peye si ninu eto iṣelu, eyi jẹ ere pataki kan fun wa.

Gẹgẹ bi orin awọn oṣere ti nwọn ba pade ni Gbọngan Apejọ Ile Ere, nwọn a ma a fi orin iwuri bayi lesi awọn alabaṣẹyẹ pe:-

Sere yere ojo pe
Ali eni l'a o m'eni
T'a le sere ja 'ra won lo.
Oju pe——

Ore Imule Mbe; Ore Odale Si Mbe Pelu

(Lati Owo Musa A. Ahmmed - Eko)

OLOTU, ẹ ku iṣẹ nipa ti Oluwa. Oluwa yio ma a ran nyin lọwọ. Inu mi yio dun pupọ bi ẹba le ba mi tẹ itan mi kekere yi jade ninu Iwe nyin akọmọlẹkọ nitori itan na yio ṣe awọn enkawe nyin ni anfani lati mọ oriṣiriṣi iru ọrẹ ti ao ma a ri inu han, nitori ọrẹ imulẹ wa beni ọrẹ ti iba ni sinku Igala ti ipe ni ọmọ wa.

Ni igba kan, awọn ọrẹ korikosun meji kan wa ọkan jẹ akura (okobo) ṣugbọn ara ekeji pe de'le. Awọn mejeji fẹ iyawo si ọna, nwọn si ṣe idano awọn iyawo mejeji bi o ti tọ ati bi o ti yẹ. Nigbati o ṣe iyawo eyiti ki iṣe akura to lati wọle ọkọ, awọn ọrẹ mejeji ati awọn ẹbi wọn lọtun losi ati awọn ẹbi awọn iyawo mejeji si gbe e ni alariwo. igbeyawo na dun pupọ lojọna. nwọn ṣe inawo pupọ irohin ko to amojuba ni.

Iyawo akura yi kere nigbati a ko iti to lati gbe. ṣugbọn lẹhin ọdun diẹ si o ti dagba to o gbe. nwọn si da ọjọ ati gbe e nigbana ni ẹru bẹrẹ si ba Akura ọkọ iyawo na pe aṣiri on yio tu, o si bẹrẹ si ba ọrẹ rẹ damọran pe kini on yio ti ṣe e si ti aṣiri on ko fi ni tu pe Akura ni on. Bi o ti nba damọran ni ọrẹ rẹ na sọ i lọkan balẹ.

Ṣugbọn ni ọjọ kan ọrẹ ti ara rẹ pe sọ fun ọrẹ rẹ Akura na pe ọgbọn ti awọn yio da si i ni pe ti o ba di ni alẹ ọjọ ti iyawo na ba wọ ile, ti nwọn ba jijọ dubulẹ pọ fun igba diẹ, on yio sapamọ si ẹhin ilẹkun, bi o ba ṣe diẹ ki ọkọ iyawo dide ki o ṣe bi ẹnipe on nlọ tọ ni ita. Ti o ba ṣe bẹ on yio wọ'le, on yio si ba obirin na lo pọ, on ko si ni sọrọ si i titi on yio fi dide kuro ni ọdọ iyawo na. Ti on ba kuro lọdọ iyawo na tan ki ọkọ iyawo wa pada wa sun sọdọ rẹ. O si fi ọkọ iyawo na lọkan balẹ pe ẹnikẹni ko ni mọ aṣiri na.

Nigbati ọjọ iyawo na pe, nwọn gbe e, nwọn na'wo na'ra o si fẹrẹ dun ju ti ọrẹ keji yi ti o kọkọ gbeyawo lọ. Awọn ọrẹ mejeji si bẹrẹsi ṣe gẹgẹbi alukawani, iyawo na ko si mọ ẹni-lẹmi ti o fi loyun ti o si fi bi ọmọ. kama denapẹnu mọ, ọmọ mẹta ni o bi fun ọkọ rẹ akura na, ọkunrin meji, obirin kan. Aṣiri na bo. ẹnikẹni ko si mọ pe Akura ni ọkọ iyawo na.

Nigbati o ṣe ọrẹ ti o mbo ọrẹ rẹ ni aṣiri yi ṣe amodi o si ku. Iku rẹ rẹ dun ọrẹ rẹ Akura yi pupọ. o sọkun o ni on ko le ri iru ọrẹ bẹ ẹ mọ ati pe on yio si ba a ku ni, nwọn da a l'ẹkun o ni dandangbọn on yio ba a ku sa a ni.

Ọkan ninu awọn ti o nda a lẹkun wa sọ fun un pe on yio ma a ṣe bi ọrẹ rẹ ti o ku na ti i ma a nṣe fun un, akura na ni ko le ṣe bẹ. Ṣugbọn nikẹhin o gba pe ki nwọn jumọ ma a ṣe ọrẹ pọ, lati igbana ni o si ti bẹrẹ si i ronu ohun ti on yio fi dan ọrẹ na wo lati le fi mọ bi o ba ṣe gbẹkẹle.

Nwọn ko iti ba ọrẹ wọn de ibi kan, ni ọrẹ okobo na lọ ṣe ọdẹ ni ọjọ kan ninu igbo, o si ri ẹran Igala kan pa. o fi aṣọ we e daradara o si lọ sure pe ọrẹ rẹ yi o sọ fun un pe ibọn peṣi lọwọ on, on ṣeṣi pa ọmọ-birin ti nwọn fi si ọdọ on. ki o jọwọ wa ba on sin in ni aṣiri, on ti di oku ọmọ na, ki nwọn jijọ gbẹlẹ ki awọn sin in nikan ni o ku. ọrẹ rẹ na si wa nwọn si ṣe bẹ ẹ gẹgẹ.

Fun idi eyi Okobo na ti mu ọmọ-birin kekere kan ti o ngbe ọdọ rẹ pamọ si ọdọ awọn ẹbi iyawo rẹ ni ọna oko pe ki nwọn fi si ipamọ titi on o fi wa gba a pada. ki ọrẹ rẹ le fi ni igbagbọ pe ọmọ na gan an ni o ku ni tọjọ ti awọn jijọ gbe sin.

Nigbati nwọn jijọ sin oku na tan, o wa bẹ ẹ lọpọlọpọ pẹlu omi oju pe ki o bo on laṣiri ki ẹnikẹni ma fi gbọ nipa iku ọmọ na. Ọrẹ na gba o ni on ko ni jẹki nwọn gbọ. Ṣugbọn ọran yi ko i t'ọjọ ko i tosu ti ọrẹ na fi sọ fun Ọba ilu na pe, Ọba alaṣẹ, ekeji oriṣa, eti rẹ melo? Ọba ni meji ni, O ni kini o fi nṣe? Ọba ni on fi ngbọ ọrọ, aṣiri kan niyi, ọrẹ on kan pa ọmọbirin kekere ti o ti wa lọdọ rẹ, on pẹlu rẹ ni awọn si jijọ di oku ọmọbirin na ti awọn si lọ sin in sinu oko rẹ ni eti ọna ibiti on pẹlu ọmọ olori abule jijọ paala, lati fi han bi o ti da on loju to ni on ṣe ṣe apejuwe wọnyi ifun o. Ọba, o ni ti oro na ko ba ri bẹ e ki Ọba t'oju on yọ ida ki o si ti ẹhin on ti bọ akọ Kabiyesi !

Ọba na ranṣẹ pe ọrẹ rẹ na, nigbati ọrẹ rẹ na de ọdọ Ọba o ni on ko pa enia kankan rara, ni nwọn ba pe ọrẹ rẹ yi jade si i. Ọrẹ rẹ si tako o, o ni on yio mu iranṣẹ Ọba lọ si ibi ti awọn gbe sin ọmọ na si. Ọba si ran enia tẹle e, ṣugbọn nigbati o hu oku na ti nwọn gbe de ọdọ Ọba ti nwọn tu u wo ni nwọn ri pe ki iṣe oku enia, oku ẹran igala ni, Ọba wa bere lọwọ ọkunrin Akura na pe eyi ti ri ki o to jẹ bẹ e, abi o ko mọ nipa rẹ?

Okobo na wa ṣe alaye l'ẹkun pe on mọọmọ fi iru eyi dan an wo nipa pe boya yio le ṣe bi ti ọrẹ on ti o ti ku lati bo on laṣiri tabi ko ni le ṣe bẹ ẹ ati pe nṣe ni on fi ọmọ obirin na pamọ sibi bayibayi. Ọba si ran enia tẹle e nwọn si lọ mu ọmọ obirin na laaye wa si iwaju Ọba na.

O si wa ṣe alaye ni kukuru fun Ọba bi on ti ṣe jẹ Okobo ati bi ọrẹ on ti o ti ku ti ṣe bo on ni aṣiri ti on fi di ọlọmọ mẹta laiye.

Ọba na si pe ọrẹ okobo na pe a wadi ọran na a si ri wipe ọkunrin na ko pa enia ati gẹgẹbi ileri rẹ pe ti ọrọn na ko ba ri i bẹ e ki a ti oju rẹ yọ ida ki a si ti ẹhin rẹ tibọ akọ. Ọba si pe awọn iranṣẹ rẹ pe ki nwọn mu ida wa ki Balogun on si bẹ opurọ na lori ṣugbọn ki nwọn to pa a ki o fi oju ri ohun ti on o ṣe fun okobo na, Ọba si da gbogbo iṣura Afin rẹ si ọna meji o si ko o fun okobo na lẹhinna nwọn si pa ọrẹ odalẹ na.

Gẹgẹbi itan yi ti fi han wa wipe ẹni ti o nṣe eke tabi ti o nhu iwa ọdalẹ ko le mu u jẹ gbe lalaijiya ẹṣẹ rẹ. Ki e wo Iwe Owe Ori kẹfa ; ẹsẹ kejila titi de ikẹdogun. [12-15] ati ni Ori ikọkandinlogun ẹsẹ kẹsan [9]

Bayi ni itan na pari si o. Oju ko fẹ ara ku o. Ayọ ni a o ma a fi gbuto ara wa o.

Nawo Nawo oju pe
Ale eni l'a o m'eni
To le nawo ja 'ra won lo.
Oju pe——

Nse ti agbara de ọmọ wa yi, ki a wa fi oju sile ki a mo enikan ni le ṣe eto ilu dara ju ara won lo.

Oba Adele keji se Kisa

NI aipẹ yi ni Alatyeluwa Adele keji Ọba Eko ti iṣe Alaga Igbimọ Munisipa Eko, sọ ninu ipade Igbimọ na pe on yọnda ẹgbẹrin pọnu n(£800) ti on ni lati ma a gba lọdọdun fun aye iṣe alakoso Igbimọ na fun Igbimọ na.

Ohun ti on le ma a ṣe nipe ti on ba ni alejo pataki iye owo ti on ba fi ṣe alejo na, ki awọn Igbimọ na ma a san an pada fun on.

Irohin ipinnu Ọba yi dun mọ gbogbo enia ilu Eko ninu, o si tun jẹ

(Wo oju ewe keta)

ABIYAMO ETI RE MELO ?

Abiku ọmọ nda o l'amu bi?
Awọn arun wọnyi ha nyọ ọmọ rẹ lẹnu bi?

AIPERI, ỌRẸRẸ, INU-IWỌ,
OSI, IGBONA, IKỌ, IGBẸ-
ỌRIN, OTUTU, IBA, JẸDI-
JẸDI

ati oriṣiriṣi awọn arun miran ti ima yọ ọmọde l'enu ni igba EHINHIHU. Lọ ra "YARO" awo igba arun ọmọde ni fun gbogbo awọn arun ti ima yọ ọmọde lẹnu.

"YARO" Lo pe meji ni gbogbo ilẹ Nigeria.

Ki iwọ ki o tii pe orukọ "YARO" ni o wa lara Igo na ki nwọn ma ba ta adamodi ẹgbọgi miran fun ọ.

IWE SI OLOTU IROHIN YORUBA

Idahun si ibere Elefole

EYI ni idahun ti Ogbeni Joseph Elefola, Orthopaedic Hospital, Igbobi fi sowo funra ara re fun itumo ibere re ti o jade ninu Iwe Irohin Yoruba ti 7/12/53 eyiti awon Ogbeni Job. B. Bamgboye, Iludun leba Offa, Awoko Jesu, Ibadan ati Michael Babatunde Driver 40 Popo Street Oshogbo ninu Iwe ti 11-1-54.

Olotu, ki nto bere si se alaye Idahun ibere mi na gege bi oye ibere mi na ti ye mi de ninu Bibeli, mo fe dupe pupo lowo awon ti o tete dahun si ibere mi na ninu Iwe Irohin Yoruba ti 11 1/54. Ki Olorun bukun ogbon ati lakaye won.

Gege bi idahun si ibere na ti lo si niyi:-

1. Irinwo odun o le ogbon. Eksodu 12 : 40.

2a. Awon Maria mefa.(1) Maria Iya Jesu, (2) Maria Magdalene, (3) Maria Iya Jakobu, (4) Maria keji, (5) Maria Iya Jose, ati (6) Maria aya Klopa. Ibiti a ti le ri won ka niwonyi:- (a) Matteu 1 : 18. (b) Matteu 27 : 56. (d) Matteu 28: 1. (e) Marku 15 : 47 ati (e) Johannu 19 : 25.

2b. Marun (1) Josefu Omo Israeli, (2) Josefu oko Maria, (3) Josefu ara Arimatea, (4) Josefu Ibatan Maria ati (5) Josefu Barnaba. Ibiti a ti le ri won ka niwonyi:- (a) Genesisi 37 : 3 (b) Matteu 1 : 16. (d) Matteu 27 : 57. (e) Luke 3 : 26. ati (e) Ise Awon Aposteli 4 : 36.

3. Michael, Gabriel, Raphael, ati Oriel.

4. Jesu Kristi ni Olorun ba so oro na. Johannu 1 : 1 - 3.

5 O pari ise re nipa ti ara li aiye, sugbon ki se nipa ti emi. John 19. 28.

6a. Awon meji ni, Isaaki ati Josefu.

6b. Isaaki omo Abrahamu teriba fun iku. Genesisi 22 : 9-10. Gege bi ti Jesu Kristi Oluwa wa. Mattew 26:50-53. Nwon ta Josefu gege bi won ti ta Jesu Kristi Oluwa wa. Jesu Kristi ko gbesan lara awon Ju; beni Josefu si lagbara lati gbesan lara awon arakunrin re, ko si gbesan gege bi ti Jesu Kristi Oluwa.

7 Iwo li eniti mbo tabi ki a ma a reti elomiran? Mattew 11:3.

8 Lusiferi. Sugbon Irawo Owuro ati Kerubu ki ise oruko Angeli kan soso. Oruko ti Esu koko je pataki ni Lusiferi. Isaiah 14:12. Ezekiel 28:14.

9a. E ma sokun fun mi, sugbon e sokun fun ara nyin ati fun awon omo nyin. Nitorina e kiyesii, ojo mbo li eyiti enyin o wipe. "Ibukun ni fun agan, ati fun inu ti ko bimo ri, ati fun omu ti ko funni mu ri. Luku 23:28-29.

9b. Nitori ti awon ti o soro ki ise ti Jesu Kristi Oluwa wa.

10a. Ifihan 6 : 16.
Josua ni.

10b. Nigbati awon omo Israel ko duro deje pelu ofin Olorun. Josua 24:15.

11 Olori-oko oju omi ni o so oro na si woli Jona. Jona 1:6.

Olotu, mo dupe aye ti e gba mi o! Olorun Olodumare yio ma a ran nyin lowo ninu gbogbo eto ati sise nyin. A nin.

Emi ni ti nyin
ninu Oluwa,
Joseph Elefola
Omo Owo
Orthopaedic Hospital
IGBOBI

AKIYESI -- Awon meji ti oruko won wa ni isale yi ni o tun fi idahun Ibere Elefola na sowo, sugbon o pe ki a to ri i gba. nwon gbiyanju sa a. Awon na ni:-

1. Ade Adesina
Toroko - Bida - Road
ati David Ade Adediran
Baptist Church
Keffi.

E ku ise o.

OLOTU

Posi oku Lemomu Ibrahim ni awon A'afa duro ti yi.

Oba Adele keji se Kisa

(Lati oju ewe keji)

apere rere fun enikeni ti o ba wa ninu iru ipo be ninu awon Oba ile wa lati se afarawe re.

Ade a pe lori, Bata a pe lese Oba o. E o lo aye na pe o.

ADINWO-IWE-YI-KU

Lati 7/6d si 5/6d.
Iwe Egbogi
OTITO FERO
Iwosan ati Odu Ifa.
E wa ra a lowo:-
LIADI A. IBIWUNMI,
46, Moloney Bridge Street,
LAGOS.

Jeki Irora Na Lo

"Mentholatum" ma nmu irora kuro lara were bi idan.

Bi o ba ti fi pa ibi ti o ndun e were ni yio si bere si pa etu si i, o rorun lo gbaje lati lo Mentholatum. Sa fi pa ibi ti o ndun e irora ra yio si lo. Ko si ohunkohun ti o fe se ju pe ki o fi pa ibe lo. Majafara lati lo ra "Mentholatum" fun anfani re, o dara ju gbogbo ogun irora lo.

TETE BO NINU IRORA

Bere Fun Men-tho-la-tum

Ti o wa ninu ago lo ati ide.
Eyi ti o je pe Awon The "Mentholatum" Co, Ltd. (1st. 1889) Slough England nikan ni o nse e.

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Tete wo iko re san

Bi iko ba nfin e ni ona-ofun ti ko si jeki o sun l'ale, mu iwon iba Veno's die ki o to sun.

Ti o ba di e ni aiya ti o si fun e ni inira mu Veno's, lesekese ni wa ti ri irorun ati itura.

Bi o ba ti d'ogbe si e ni ona ofun, gbogbo re ni Veno's yio mu kuro.

Fi Veno's si arowoto re fun lilo awon omo ati aya re, iba se omode tabi agbalagba. Tete lo ra igo kan loni.

Sa Mu VENO'S LIGHTNING COUGH MIXTURE

Eniti Bere Qran Lo Nfe Idi Re i Gbo

Lati Qwo DANIEL LADIPQ–CAPE COAST

ENYIN ara wa gbogbo l'okunrin ati l'obirin paapa Egbe Ogbomosho Parapo, Oke-Okun ni mo fe ba so oro yi pelu alaye die, eyitimo ro pe o le mu anfani ati ilosiwaju wa fun Egbe na ti a ba fi ibarale ati lakaye mu ona ti o wo wa si tito ati lati tun eyiti a ba ri pe o je abuku die se si ona daradara ti yio fi mu iwuri wa fun wa ati gbogbo awon ti o ba igburo wa ni okere.

Egbe Parapo Oke Okun, E ku ipalemo ipade, Olorun yio so wa di igba na ati tayo akoko na, amin ati amin. O je iwuri fun mi pupo lati ri i ka ninu Iwe Irohin Yoruba ti 1/2/54 ninu Ikede lati owo Akowe Egbe pe opolopo ni eto ti o wa niwaju wa ati ise ribiribi pelu.

Imoran ti emi Daniel Ladipo ni pe ki a mura gidigidi fun ise ribiribi ti o wa niwaju wa na. (1) Fun ajosowopo sise, (2) Fun aikorira ara eni, (3) Fun oro otito si omoenikeji wa. Nitoripe enikan seso ki i je awade gege bi iwe mi ti mo fe pe akiyesi nyin si nisisiyi ninu Iwe Irohin Yoruba ti 7/9/53 pe "Ari-igbodo-wi Arun Parapo Oke Okun."

Die ninu awon ibere mi ninu Iwe ojo na ni pe "Tani o feran ilu wa Ogbomosho ?" ati ona wo ni o fi feran ilu re na ? Nipa t ni mbe nibe ni bi? Tabi lehin mi ko tun si enikankan mo?

Ohun ti mo fe fayo si etigbo nyin lati tun mu ibere wonyi wa si iranti ni pe "Ife ni akoja ofin," Iwe Mimo paapa tokasi fun wa wipe onikaluku ni o ni ebun tire. E jowo enyin odomokunrin wa mo fe ki e fi ile nyin han ninu ipade ti a o se ni Cape Coast ni 24/2/54 pelu imoran ti o pe ati ifi suru yanju gbogbo eto wa.

Lakotan enyin ara, gege bi oro onigbagbo ati gege bi Iwe mimo ti fi ko wa wipe, Ife ki i soro ilodi si omo-nikeji eni, Ife a ma a teriba fun ajumose egbe, omode ati agba, oro ilodisi ko ye larin Egbe, si Oloye Egbe, si omo Egbe tabi si gbogbo ijoko egbe, nitori iru oro ilodisi be e ni i ma a fa edeaiyede wo inu Egbe, e jeki gbogbo oro ti a o ba so si enikeji ko le je otito eyi ti o dara o.

Ki Olorun gbin ife aitokanwa si okan i iya gbogbo wa. "Ari-igbodo-wi" Ki ise eebu. Ki a mase ri enikan ti yio gba a si odi bikose lati fi okan ife gba a pe mo nfe idagbasoke ilu Ogbomoso ni, Ki Olorun ki o pelu gbogbo wa o. Olotu, e ku ise o.

IKEDE IJOBA No. 17

Gbigba Awon Akose Si Ile-Eko Egbogi-Pipo Ni Yaba Fun Odun 1954

Awon aye die t o si sile ni ile-iko Apoogun (School of Pharmacy) Yaba, fun awon akose ti o ba n'fe lati ko ise apoogun fun odun meta, eyiti yio bere ninu osu kewa odun yi, awon yio si se idanwo lori ise apoogun (Chemist and Druggist Examination) na, bi nwon ba ko ise na tan.

Gbogbo alaye eto ti a ti se ni lati kowe tere fun aye na ni a ti se alaye re sinu Iwe Akiyesi Ijoba No. 253 ti a si ti te jade fun kika gbogbo enia ninu "GAZETTE" ti ojo kerin osu keji odun yi.

A. J. BEARMAN
Principal School of Pharmacy.

Paul Oladosu Jalaisi

Lati oju ewe kini

je eni ire lo nigba aiyere, Ohun ti o mu edun okan ba enkeni nipa iku enire na ni eto ti o ti se sile lati ran omo re Paul losi Ilu Oyinbo fun eko giga, o si ku ojo merinla pere ki omo re na wo oko lo si ilu Oyinbo na ni baba re na si ku.

Oluogbe na je eni ire pupo, enia pataki ni o je ninu ile Obale Oyan, o si je Olori Ijo awon Eleri Jehofa Oke-Okun ati Babasale Egbe Ilosiwaju Oyanwunmi. Awon omo re ti o gbehin re ni awon Peter O. Oladosu, Ayo Ola, Mope ati Jacob.

A ki awon o to oloku ati awon Ogbeni Daniel Oke, J. Olaifa ati Ezekiel Oriade (Akowe) re nwon ku asehinde, nwon ku inawo nara. Oluwa ki O dari ese ologbe na jin in, ki O si fi omo ire gbehin gbogbo alabaseye isinku na o.

No. 16.

GOVERNMENT NOTICE

Report by Sir Sydney Phillipson and Mr. S. O. Adebo Reviewing the Policy and Machinery for the Nigerianization of the Civil Service

STATEMENT BY THE COUNCIL OF MINISTERS

In March, 1952, the Council of Ministers decided to appoint Sir Sydney Phillipson, then Commissioner on Special Duties, and Mr. S. O. Adebo of the Nigerian Secretariat to conduct an expert inquiry into the policy of the Nigerianisation of the Civil Service and the machinery for its implementation, and to report to the Council. The Report is published to-day under the title "The Nigerianisation of the Civil Service—A Review of Policy and Machinery".

2. The preparation of the Report was delayed largely on account of Sir Sydney's pre-occupation with his other duties at that time, and by his ill-health. When it was submitted at the end of April, 1953, full examination by the Council of Ministers was impracticable for political reasons, and it was decided to defer examination of it until after the London Conference and, subsequently, until after the Resumed Conference in Lagos. The Report has now been fully considered in the light of the decisions taken in London in regard to the Public Service and endorsed at the Resumed Conference. There is much in the Report that is of great interest and value, but it is clear that political developments have overtaken it, and that the machinery recommended for implementing this Government's policy of Nigerianization would not now be appropriate to the new constitutional structure. The Report, while recognising that Regionalisation is to a large extent already a fact, **is based on the assumption that the Service ought to remain unitary.** The following extracts are relevant:

"The Central or unitary character of public service administration is in actuality much modified not only by delegations to Lieutenant-Governors and Heads of Departments of certain powers of appointment, promotions, postings and discipline but also by the traditional arrangements under which the various services, though all-Nigerian in theory and so subject to transfer anywhere within Nigeria, tend in practice to become Regional Services, particularly below the superscale level. Nevertheless, in spite of these practical modifications, the unitary character of the service remains a fact of great significance."

(Page 62 of the Report).

"As, however, the unity of the Civil Service of Nigeria is, under our proposals, not to be broken (paragraph 42) and as it is important that there should be a Nigeria-wide view and oversight of the process of Nigerianization (which should of course take into account the special position of the North):—we hold that the Central Public Service Commission should be the authority competent to handle all those subjects on which common action in the interest of Nigerianization is necessary."

(Page 93 of the Report).

3. It was decided at the London Conference, and subsequently endorsed at the Lagos Conference:—

(i) "that the Nigeria Civil Service should be resolved into one Federal and three Regional Civil Services";

(ii) "that it should be within the competence of the Federal and Regional Legislatures respectively...... to reach decisions upon the creation of new posts, the abolition of (vacant) posts ..... and alterations in salaries, allowances or conditions of service provided that these alterations do not affect adversely any officers already in the Public Service......."

(iii) "that recruitment ..... promotions, transfers, dismissal and other matters of discipline should be within the exclusive control of the Governor-General or the Governor of a Region, as the case might be...... (who) would be advised by a Public Service Commission."

4. The key to the Report's recommendations as to the machinery of Nigerianization is **the supersession** of the Civil Service Commission by a greatly enlarged Public Service Commission consisting of four Members with full executive powers as well as advisory functions. The Public Service Commission would have a Nigerian majority and would be assisted by a Director of Recruitment who would be a senior officer and a Nigerian. It is clear that these recommendations are inapplicable to four distinct and autonomous Civil Services. The method of furthering the policy of Nigerianisation must, therefore, be left to the Federal and Regional Governments respectively when they are set up. The problem is one of mechanics; and it is acknowledged in the Report that the problem has already been tackled not unsuccessfully. It states:—

"That there has been since 1948 an earnest and successful effort to give effect to that part of the Nigerianization Commission's scheme relating to scholarship and training facilities. An immense amount of work has been done by the Central and Regional Public Service Boards and the officials of the Civil Service Commission. This governmental effort supplemented by the efforts of other sponsoring bodies and private individuals has already affected a change in the supply position of the utmost importance to the range and place of Nigerianization." **(Page 39 of the Report).**

The Report also expresses the opinion:—

"That it is at least doubtful whether any materially better results could have been achieved during the years in question by the adoption of different policies or methods."

(Page 37 of the Report).

But the Report also reaches the very important conclusion:—

"That is not to say that a modification of policy together with a drastic change of machinery is not called for now."

(Page 37 of the Report).

The main modifications proposed are as follows:—

(a) That though promotions should be on merit alone without regard to race, non-Nigerian officers on secondment, on contract, or in temporary posts should not be eligible for promotion: **(Para. 52 (A) (vii) of the Report).**

(b) That new posts, other than posts in a recognised promotion pyramid, and all posts in new departments, should not be regarded as promotion posts for which non-Nigerian officers are eligible to be considered.

(Para. 52 (A) (vii) of the Report).

(c) No non-Nigerian should be appointed on pensionable terms unless the Public Service Commission is satisfied that no suitable Nigerian is available. **(Para. 52 (A) (iii) of the Report).**

(d) Non-Nigerians are to be recruited on contract terms whenever possible. **(Para. 52 (A) (vi) of the Report).**

(e) No non-Nigerian is to be appointed on pensionable terms if a Nigerian is likely to be available in the future, unless it is in the public interest that the post should be filled forthwith and no non-Nigerian can be recruited on contract.

(f) The contract of a non-Nigerian will be renewed only if no Nigerian is available; and no non-Nigerian may be appointed to a permanent post whether on pensionable or contract terms if a Nigerian is available. **(Para.52 (A) (iv) of the Report**
Para. 52 (A) (v) of the Report).

5. These modifications, of course, apply to expatriate staff. Some of them are the logical consequences of existing policy. Increasingly large numbers of qualified Nigerians are becoming available for appointment to the Public Service, and it is therefore essential that a procedure on the lines and recommendations of (c), (e) and (f) be adopted to ensure that their legitimate aspirations are not forestalled by the appointment of expatriates. Steps are already being taken to prevent over-recruitment of expatriate staff, and increasingly large numbers of expatriate officers (over 25 per cent of the total strength) are now serving on contract terms.

6. Recommendations (a) and (b), however, would involve a complete change of policy. Moreover, they would conflict with the vital principle of promotion on merit by introducing a form of racial discrimination. If these recommendations were adopted they would seriously impair the morale and efficiency of the Service: they would also make it impossible to retain expatriate officers now on contract, and almost impossible to recruit new expatriate officers on contract, or indeed on any, terms. Nigerianization of the Civil Service must be pushed forward to completion as rapidly and smoothly as circumstances in Nigeria will permit, but it has been stated by all responsible leaders of public opinion in Nigeria that the services of expatriate officers will be required for many years to come, and it is recognised that they will not be obtainable unless they are assured of fair treatment. These recommendations conflict with the Statement made by the leaders of the Delegations at the Conference in Lagos and published on the 29th January, 1954, in which they set out clearly the attitude of their respective Delegations and Parties to the future employment of overseas officers in the Public Service of Nigeria. They stated, **inter alia**:—

"We are determined to press forward with the Nigerianisation of the Civil Service, but we are aware that the efficient administrative machinery which the country must have cannot, as yet, be provided unless a sufficient number of experienced and qualified overseas officers continue to be available........"

"We also declare our intentions to ensure that the interests of overseas officers who continue in the future to serve in the public services of Nigeria will be fully safeguarded......."

"We assure them that future terms and conditions of service will be fair and reasonable and no less favourable than those obtaining to-day......"

"We hope that the traditional principle of promotion according to qualifications, experience and merit, without regard to race will be maintained......"

"We hope that these assurances will help to allay the feeling of uncertainty at present existing among overseas officers and will be acceptable by them as an expression of our genuine goodwill........"

(Signed) A. F. F. P. NEWNS
Secretary to the Council of Ministers.

Iwora Lakuregbe

NIHIN NI IDERA GAN AN WA

Fun ibo kuro lowo lakuregbe o je ohun pataki lati tun ohun to fa a se. Bi o ba se pe idoti ara lo rogun si oju kanna, on nipe awon ere (Kidneys) inu re ti nwon ni lati se iranlowo lati se awon idoti yi kuro ni ra, ow n si nfe egbogi ti yio si le mu won sise daradara, De Witt's Pills ni egbogi ti a se gan an fun.

Nwon ni agbara lati fo awon eree mo de aye ti nwon ko fi ni baje. Egbogi yi yio si fi won si aye ise won. Awon eree na yio ma a sise deede pelu irorun lati ma a ti idoti jade.

De Witt's Pills je egbogi ti nwon ti lo kakiri aiye fun awon oni lakuregbe ti o si sise iyori si rere pupo. Egbogi atata yi ko ni salai wo aisan ti ire na san/ Kini se ti iwo na ko fi ni tete lo fun tire? Tete lo sure ra a loni.

IJERI SI WA

Egbogi De Witt's Pills je eyiti a se pelu imototo ti gbogbo awon eroja ti a fi se e si je pipe.

DE WITT'S PILLS
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