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jumo, Ewu Oyala ati Awotete ati

Sokoto ti o se regi nibe lo pin si

IROHIN KO TO AFOJUBA

OWUYE.

A tan ngbaro pe oyo awon Oniwon ti nira *Covent* ati *Ekurio* ni oja oriko kot ti di minuse bi a wi nitu irolun wa ti oso keji. Oyo na si wa niwaju awon Abeg.

Awon Egbe "Education Union" fe da iwa kan ninu oso ti mby yi; ki Baba ni oje ro o.

Ogheni James Ladepo Ogunola, Tisa Agba ni Ile-eko Argem gbe Omidan Abizati Olapenu Ajibike, okan ninu awon Tisa Ile-eko awon Omugete ti Kuleji ni iyawo, ni agogo mefa abo awuro yi ni Ijo ti St. Stephen, Oru, leba Osogbu.

Ore wa Ogheni Mastafa Ali Akowe A. & E. T. C. ti o ti lo si Ile-abisan fun itoju ti ifarapa ninu mgto ti pada wale, o si ti bo si enu ise re.

O ku esu ni a le ki Ogheni na nitonipe o farapa pupu. K. Oluwa f' gran mo be o.

ISIN IKORE.

Isin Ikore ti ebumi bere ni S. si Jee hova Nissi U. N. A. ni Synde ti oso olun Sept. 27. Bishop D. A. Hughes ni yio se iwusu ojo na.

ILE-IFE BAPTIST CHURCH.

A won Ije yi nfe si Ile-isan Olorun titun ti wewn sege ko ni Ilare, Ile-Ife, ni Osan Satile ti oje Kerindilogban osu yi. A si gbo pe awon adase ati gbolunyo ninu awon Ijo Baptist I' Eko, Abeokuta, Ibadan, ati Ogbomoso ni yio lo lati se isin na, pelu Baba Ouilaiye ati awon Omu-Oba, Oloye ati Alpha Ife. Ki Oluwa mu ojo ro.

ODUN IYA OBA NI OFA.

Gegbe bi awon ilu ofa, ni oje keta ti awon ba bi Moremi tabi On-Meka tan ni

nwon nlo bi Iya-Oba ni Ile Eso tabi Ile Iya-Oba.

Gegbe bi inkani na ti lo niwunyi:— Ni oje-Sande 23, 24, 25, ni woun bi Moremi, ni oje Moyale 24/8/26 ni oje Alomogbesin; ni oje yi kan ti o je oje keta Moremi ni Oba nlo bi Iya wun nlo. Ni owuro kutukutu ni Oba ti nlo si ile yi pelu awon aya, Omu, Iloye ati awon eugawa re; onikanluku wun ni yio si mura pelu ase ifele-oke wun, lati ye ojo yi si.

Nigbati o di inkani bi agogo mairun lo de ilu ni ki o wa wo Oba Ofa, pelu oniruru ase oke, okan-ko-jikan ni, ati bi esin Igbagbo ati Iwashe ko ti je ki Moremi ni 1919 lehin mo yi. Nigbati gbo-gbo enia pe si Ofa tan, ni ki o wa wo oniruru ife; Omu ni awon obirin Oba njo tiwun, yio ni awon Omu oha I'okunrin l' obirin; esin pada oja ru, ko tile ni sisu mo; nigbati o di pe lu si ti a ko ti ara wa mo ni onikanluku ba gheina ile re.

ABEOKUTA.

A daro pupu nigbati a gbo iku Mrs. Obadina ti Ago Oko, eniti o ku ni Ijo Moyale ti o kopo.

Aba se ni fun alaro re ti o nso *School Mistress* ni Ile-eko Ime. Omu-obirin ti a wipe o ku yi se enu rere tobi ge, a ko gbo la re ri.

H. H. The Akake of Abeokuta went on tour to Ota and its Districts on the 29th August, 1925 and returned on the 27th.

PUBLICATIONS RECEIVED.

We have the honour to acknowledge with thanks the receipt from the Govt Printer of the following Annual Reports for the year 1924.

The Customs Department of Nigeria

" P. O. G. Fund

" Police Department Northern Provinces and

" Marine Department

We hope to review these valuable and instructive publications in due course.

ILESA.

30. 8. 25.

Eyin omo Ogun Igbala *Salvation Army* e ma ku ise oni o, a ko mo pe ere a ma se to bayi lodo yin. Ere Idaraya ti awon egbe yi se loni ko se ma ka lesese, nitori yio dabi asidun. Eniti o ba foju ri sa lo le mo adun re. Ogbeni J. A. Fadugba Ejenti Maclver lo se alaga, owa na si se ohun ti o ye alaga.

Awon kose-fowo re sehin bi Ogbeni J. D. E. Abiola ko farasin ni ibi ere oni.

Ekini ni ka sa pe ere Idaraya ti Omo Ogun Igbala se loni.

Owo yin a na tabo roke o.

O je ohun iyamu lati gbo ni o. Jimo ti o koja ni 149/25 pe obirin kan ti o ti ku lati ijo keta tunji. Oruko obirin na a ma je ma je Famofibiyele ni Olo Esira.

Ijo malu meji ti awon omo re pa ni obirin na koko, fi jeun. Obirin na nje, o mu loni; ko ku mo. Posi ati Koto ti gbo enia gbe sile fun sisin re wa ni ile; a o pe didi ni koto yio je, nigbati ko ku mo. Eyiye ni akoko ri Olawa rere gla wa o.

OFA.

Dereja Juweli ko l'Ofa.

27/8/25.

Ni owuro Toside ni ile re kakiri te-son Ofa pe dereja Juweli se abasi, iku na ya opolopo enia leun, nitori a ko gbo amodi obo yi tele afi iku re lasan ni a gbo, ki Olorun da awa toku si, ki Olorun fi iku ire pa wa. A fi iwe yi ki awon Oibo agbagba Relawe niwa lehin pe nwon ku iraju, won ku afeku ara-kunrin won ninu ise.

EDUNABON.

Awa dupe lowo Olorun fun riri ti a ri ore wa Mr. I. E. Ayantokun S. M. Ogun River ti o gba aye isini osu kan wasi ile lati enu ise re nij. Satide ti o koja. Dide re wa wa lori pipi fun awon popolopo ore ati ojulumo ati enia gbo gbo

ti ese won ti pe si. Bode. Edun abon; nitori mo to nduro ko eru Koko, Ekinu ati ero ni okan kan ile re papa ni iku a bi agogo merin ni mo to ore wa yi de pelu opolopo enia re. Awon ti won lo ko o ni Ede oto; awon ti won ba a wa sile lati enu ise re oto. Ohun ti a ko kiyesi lara ore wa yi ni pe o kama fun iku okan ninu Iyawo re (Oloriside Asabi, arewa, obirin bi egbin) ti o jaisi lode yi.

Ese gbo gbo enia nwo bi oni lati ki ore wa oninure yi ku olo. Iyawo re, ki Olawa tu oko ati awon ibatan oku ninu.

Lehin eyi ni gbo gbo enia tun fi tayotayo ki ore wa yi fun ewu ike ati eni ti a tun ri pada lehin wabala re, ati Idamu gbo gbo ti o ba pade. Lehin eyi ni a tun ki ogbeni wa ku olo Ogbeni won David Awosinde eniti ise babu ni omo Ijo Edun abon ti o ku ni Manle 22/6/25.

A tun ki gbo gbo Ijo Edun abon ku idele ati asehin; ogbeni wa doto ati oninu rere yi, eniti a ti fi se olutaju ati oga Ijo Edun abon niwon bi ohun medogun sehin.

Opa gbangba! Ogbeni wa yi (D. Awosinde) ko ni ariwisi larin Ijo Okunrin (obirin) t'omode t'agba titi o fi lo simi lode Olofumu; ki Olorun fi orun ke. A ro pe eniti a ba fi se ala koso yio se daralara ju b lo.

A dupe lowo awon ore wa ti ise ore I. E. Ayantokun gege bi awon Ogbeni E. J. Oyewusi A. J. Idowu ati Moses Ladunjoye fun iwona ati ipalomo ti ore won yi, Olorun mase ti fi iku ya nyin Amin.

E.J.O.

ABEOKUTA

LOWO JAMBA OJUJI OLUWA RERE
GBA WA

A gbe pe, awon ole yinba fun oibo kan ti owa ba won se Gada titun ti Lafenwa ati (awon) asode re pelu: awon

OFA.

Ko si oṣuṣu ti o woye ofo isanni 23/8/25
ju oṣu ofo ni ayọ ni ilu Ofọ o.

Ni oṣu Toṣile 18/8/25 ni iwe oṣuṣu (invitation) re Tisa I. A. Ladipo, lowo pe Oṣṣeni J. F. Adedoke mpe awọn oṣuṣu ilẹ-ẹko, C.M.S lati wa je asẹ (Dhan tiwon ni Toṣile 20/8/25).

Nigbati oṣu na pe, awọn oṣuṣu ilẹ-ẹko mura lo si ilẹ Oṣṣeni J. F. Adedoke ni agogo neta oṣuṣu, lehin ti won je ti won mu tan ni Tisa to ṣawo so lo, niwaju si ki oṣuṣu ọṣin, awọn si se oṣuṣu ọṣin i d a r a s a pehin. Lehin na ni Oṣṣeni wọn Oṣṣeni J. A. Ladipo, seṣe iwuri fun awọn oṣuṣu o si oṣuṣu niwaju lowo alase-pedu adura. Ki Oṣṣeni mu gini di mu oṣu o.

Oṣṣeni G. I. Samuṣe oṣin ni mu awọn alawe ni *lowo ofo* e Ofọ je omu ree ati amura lita. Ni aipe yi ni Oṣṣeni fi oṣu i kakere kan ta a loy; ni oṣu. Eranle 21/8/25 ni Oṣṣeni yi nse-ko iwe aipele aṣin awọn alawe eṣe re pe ki wọn wa si ilẹ omu ni Sabongeri, ni oṣu. Sonle 21.8.25, ni ori omu fe komogade.

Ni oṣu S. ande na zere bi isin oṣuṣu ti pari, ni onkhalaka enia I. Karama Polarin adama ile Sorunke lati lo fura bi inkan. O tẹ tabili lo janyere, orisirisi oṣuṣu pehin siṣe; ko ni pe a tan ni oṣuṣu niwaju mu na je eyiti o ba wu o ni. Lehin ti a je je tan, siṣe o tan seka siṣe; be ni Oṣṣeni yi tan ni ikiki oṣuṣu fun awọn Eṣe oṣuṣu ilu re ni oṣu Eṣe. Eṣe a awọn ni tan je oṣu seka siṣe. niwaju pupa.

Ki Oṣṣeni da oṣu, na si, lati o gbe ti wu owo ti mu yi wa ki Oṣṣeni ba si. Ni oṣu S. ande kan na gbeṣe iwe ipede fun iwon jade ti M. & Mrs. Ladipo fi ranse si a wọn gbojumu; oṣṣeni I. Oṣṣeni, seṣe awon jammṣi pe ni loṣe si seṣe, lehin ti Eṣe oṣu D. A. Oṣṣeni si seṣe gini ni John-son Adedoye Ladipo; tan, ti isin si jade, ni seṣe awon gbojumu pe sori tabili ti a fi aso funfun bo, ti a ko owo, agunṣe, sihi ati eṣe oṣu si, ati oniruru oṣuṣu.

Lehin ti a Fete Bete tan ni (Alago)

Oṣṣeni J. A. George pe iphokeli re C. A. Johnson ati awon gbojumu woye ba seṣe niwaju ase woye; — Eṣe oṣu M. O. Oṣṣeni, awon Oṣṣeni I. O. Williams, S. J. Egeṣe, J. B. Jairo, J. S. Oṣṣeni, E. O. Alun S. A. Oṣu, S. O. Adedoke; ati gbeṣe won ni awon seṣe ni eṣe Oṣu. A gba fun won oṣuṣu ni eṣe Oṣu. Iṣe lo lo bi wu ni. Niwaju fere na je se, eṣe tiwon mo ju "faraṣin funni" lo.

Oṣṣeni A. O. Johnson ati Oṣṣeni seṣe ni eṣe ilu fura eyiti mu gbe, ju gbeṣe re lo, "ka fo o ni, behin ko to aṣoṣin, gbeṣe re nlan yungba. A pari tulishi pelu ọṣin "Praise God from whom all blessings flow" Eṣe oṣu D. A. Oṣṣeni yi fi adura ati Oṣe-oṣe je e ni tabili ba taṣa, ki Oṣṣeni wo oṣu na ju ti eṣe lo, Oṣṣeni ati Iṣafin J. A. Ladipo e se pupa; e ka inawo, lati e ti mu eyi wa Oṣṣeni gbo bawo.

ODUN O'NMOKV TABI MJEKLE.

Ni oṣu Sonle 23/8/25 ni Oṣu Oṣṣeni se oṣu. Oṣe bi se re beṣeṣin, ni aṣin oṣu ni awon eṣe nse oṣu na; imu yi beṣe ni de ke agogo niwaju iṣeṣe, seṣe oṣu oṣu diwo, de ko je ki won beṣe ni agogo niwaju gini. Eṣe gbeṣe eṣe pa hadi hadi wotan iṣakabi yi, sugbani "Iwo ti na gbeṣe, oṣu ko e Alufin." Oniruru iṣe ki o wa niṣe, ki iran niwaju to; awon oṣe gbeṣe ba se wuṣu, niwaju nṣeṣe gbeṣe; ṣeṣe nka bi oṣu, oṣu oṣu nsa niwaju eṣe fere di fun iṣan yiṣin.

Oṣṣeni se woti ki Oṣṣeni to ba isin ni Eṣe ati Oṣu aṣeri si ara wọn pe "Iwo, oṣu xio ba o lomi." O pe to o nse, nigro la o niwaju oṣu niwaju xio tan iṣan mu.

Lehin ti Oṣṣeni gbe isin de, ni gbeṣe eṣe si nki i pe "o ba a reṣi o ba a reṣi" Gero bi Oṣṣeni ti niwaju, ni Oṣṣeni eṣe eṣe w. iṣakabi, ti Oṣṣeni si da Eṣe.

Eṣe wa ti iṣa si gnu pe "Iṣa, imu owo Oṣṣeni ti niwaju gbe to lo mu omu, iṣa ti o a omu. Ko ju be lo, ni gbeṣe tu, ka ti gbeṣe awon ilu si ba Oṣṣeni wole

THE YORUBA NEWS.

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EDUCATION.

The following article which appeared in the September Number of the "Nigerian Catholic Herald" from the pen of the Revd. Father F. J. Weiss. Principal of the Roman Catholic College, Oke Are, Ibadan, is reproduced for the benefit of our readers and the deep consideration of the leading educationists in Nigeria and British West Africa generally.

WHY EDUCATION IS SO DEFICIENT IN NIGERIA.

The deficiency of education in Nigeria is due to a psychological motive, which has never been earnestly debated in any local periodical. Many readers will be surprised at my boldness for I am about to bring new ideas before the public. New ideas are not necessarily bad because they are new, but they are generally received with a feeling of astonishment and distrust which one is not prepared to experience.

Education is so deficient in Nigeria because it is not a genuine one, since it is not conducted according to the primary and elementary laws of pedagogy. The first aim of education is to develop the child's natural faculties, not to prevent their normal growth. Now, what is more natural to a child than his own native tongue? In it, the child thinks, speaks, feels and expresses its emotions and desires; by its means it comes into contact

with the surrounding world. It is therefore the natural instrument of the child's further development and of its education.

But what do we witness in Nigeria? Primary education—I speak of primary education only—instead of developing the child's native language, it tends rather to kill it, or at least to eliminate it from the school room. Education is thus from its very beginning destructive instead of being constructive. It is building on ruins—the ruins of natural treasure which no nation can give up without making at the same time the humiliating sacrifice of its own dignity and independence.

From a mere personal point of view, the disadvantages of such an education are still greater. The child is homogeneous—being well equipped by nature and harmoniously organised for its natural development both physical and intellectual. Any attempt tending to the destruction of this harmony is a misdeed, not to say a crime. To conduct a child's education in a language different from its own has the disastrous effect of splitting the child into two. It has, as it were, to adopt a double personality, a natural one and an artificial one. The natural one; the real and genuine one is directing the child in all its actions but education. At the school door the artificial one has to be put on for a few hours to be again superseded by the natural one for the rest of the day.

Poor child! What can be thy enjoyment in such a prison! But that is not all. The principle of using a foreign language as the only means of instruction in a primary school is absurd. It involves the erroneous assumption that education cannot be conducted in the vernacular or it implies that education must be based on political advantages. Both opinions are wrong and must be rejected if education has to become the real instrument of intellectual, moral and social development. The idea that education can only be acquired by means of a well formed, highly developed and profusely rich language is wrong and contradicted by experience. Every language in the world can be

developed at least to the point of acquiring enough elasticity to express the thoughts, maxims, axioms and principles contained in the common treasure of universal knowledge. The translation of the Holy Bible into nearly every tongue spoken under the sun is a most eloquent proof for my assertion. Moreover, education must be national before being political. Nature is genuine, politics an artificial cobweb. Education has to form the man first, the citizen afterwards. A bad man will never become a good citizen; for the greater the feeling of one's personal dignity the higher the worth of the citizen. He who cannot think beyond himself cannot think politically. It would therefore be a mistake to begin the child's education by the wrong end.

I may add—though my arguments are peremptory—that to eliminate the native language from the school room is bad politics. Poland after its partial annexation by Prussia in the days of Frederick the Great was oppressed in many ways, but the bitterest injustice towards the Poles was the stiffness of Prussian administration attempting, by vexatious laws to deprive the children of Poland of their native tongue. German had to be used exclusively in the school room, even in religious instruction. Poland rose like one man against such illegal and unnatural proceedings and never did the Poles become Prussians. Germany lost Poland and once more is Poland an independent nation. On the other hand Alsace before 1870 was nearly two centuries under French rule, but it kept its native dialect and despite all the efforts of the Germans during 48 years of occupation, Alsace remained French.

These historical examples prove irrefutably that politics and language are two different things.

F. J. Weiss, Editor "on leave"
Wittersheim—Alsace,
May 30, 1925.

U. N. A. CHURCH MINNA.
FOUNDERS' DAY, 16th AUGUST 1298.
THANKSGIVING SERVICE.

HISTORICAL SERMON

Preached by Bro: E. Marcus Thomas,
4. p.m.

Text—Prov: 10. 7 "The memory of the Just is blessed" or Monumental record of the Just is blessed.

Continued from our last number

And in 1801 the first 2 Missionaries were sent to the Sisa Tribes on the Rio Pongas; in 1816 the efforts of the Society was concentrated upon the colony of Sierra Leone which had become the depot for Negroes rescued from a Slave ships by the British Cruisers; this Society suffered the greatly loss of the lives of 53 Missionaries and their wives dated between 1804 and 1824. But to-day look right round to see if their memory are not blessed—certainly the memory of the Just is Blessed. The work was introduced into the Yoruba Country, which is 1000 miles South of Sierra Leone:—A large proportion of the freed slaves gathered in that country had been carried away about the year 1841. Many of them having by that time become Christians and Traders: on their own account returned to their Fatherland: the result was the establishment of a Station at Badagry in 1845, followed shortly by others at Abeokuta, Lagos and Ibadan; the seed sprang up rapidly at Abeokuta, and much of the Evangelistic work are in the hands of the Africans. And upon the fulfilment of the saying of St. Paul the Apostle to the Romans 13th Ch: 12 V. 'The night is far spent the day is at hand: let us therefore cast off the works of darkness and let us put on the armour of light.' The perpetual Light shines from above to the darkness of African children of Nigeria in the year 1891 and the United Native African Church was founded on Aug 1st 14th 1891. The Church is a Christian denomination unattached to and uncontrolled by any Foreign Missionary Society. It consists of the home Church which is in Lagos and all the Branch Churches in Nigeria and elsewhere, and maintains strongly its position as an independent Branch of the Catholic Church of which Christ is the Head subject to no external authority of any foreign Mission, except that of a general conference. Thanks be to God, that the present Preacher to you

this afternoon was one of the first children transferred from Hope School in Lagos into 1872 under the Schoolmaster then Teacher D. B. Vincent, afterwards Doctor Mopola Akelebi D. B. of blessed memory and which was school of this organization and which was opened in February 1897, with 93 children and 4 capable Teachers, as cited by Rev. D. A. Hughes now Rev. and General Supt. To That Memorable resolution of our race To Grace of God the formalation of the African Church was laid, by the following Gentle-men all of blessed memory: Brothers W. E. Cole and convener John O. George who was Chairman, G. A. Williams Secretary N. T. Nelson, D. A. Gloucester, J. A. Thompson, R. Chase Leigh, J. B. Kenny and Rev. C. W. Cole G. W. Johnson, W. B. Macaulay, J. C. Roberts, C. D. Macanley, D. A. Jones E. O. Williams, J. P. Hasstrup (Prince Adeniyiwa) and J. W. Cole the first, noble and liberal Christian who has brought the very place of worship at Lagos for £150 and gave same to the Church as a free gift for divine worship and the place was dedicated on Sept. 19th 1891. Christ-ian friends are the Memory of the Just Blessed to lay or not? Your answer in the blessing of God, the Branch of the Church founded at Ebeute Metta by Brothers H. A. Gaudrick (1850) H. T. Doherty both of blessed memory and the present D. A. Hughes and ministers of God who have laboured faithfully: Late Rev. D. A. Jones Rev. J. A. Bright, Rev. N. T. Eular Ajan, now present Rev. J. G. Campbell now (Patrick Campbell) Genl. Supt. D. A. Hughes Rev. Supt. Genl. G. A. Oke, Rev. Supt. Newton, Rev. Ogunko Jar and Sabin, Ogunko and Rev. Baro, Rev. Salu and others in the districts. Rev. I. T. Tagbo was the minister from America who obtained our first ministers on the 21st May 1899.

Valuable assistance were rendered by Bro. now Honourable E. H. Oke M.L.C., W. A. Tyler H. M. Olaye J. S. Newton, A. L. Hathers-t. R. A. Williams R. C. Taiwa, T. C. Jones J. T. Williams Mr. Jacobs, W. A. Thompson and some active members. T. J. King, A. O. Pratt, B. A. Coker (now Akilede Akiwowun) J. B. Ajan, E. B. Thompson, J. A. Clegg, W. A. Johnson A. B. Baiyew, Emmanuel Macaulay, J. P. Osho, D. N. Koku, J. W. Green, J. H.

Fagun, J. W. John, E. Z. Bankole, D. K. Ikinjo, Moses Macaulay, John Macaulay Mr. Shaw of Akokoro Senior J. B. Benjamin and others. And it pleased God that the branches of this Church extend to the Northern Nigeria. The U. N. A. Church was founded at Kano the first week in Nov. 1899 by some of the Christian Traders at Kano brothers, Willie Macaulay John, late Ayo, de Akiwon, Bro. T. A. Maborija E. O. Idowu (now E. O. Onifiri) Maborija Aki Ojaniode Isaac Sahu, Erinola Adio Sitan J. W. Watson and other prominent members; on invitation to Revd. Supt. Hughes the Church at Kano was established, so likewise at Zaria on the 26th November, 1919. On invitation to Rev Supt. Hughes the Church at Zaria was established, by energetic members Bro. now late J. N. Thomas Bro F. S. Sorremun, C. A. Oluogba E. Marcus Thomas J. L. Aderokun, John S. Idowu, J. Louculet Obudoyi, J. A. Conkoya, J. S. Okungboye, Y. Olu Lewis and some other prominent members; so it pleased God that Minna Branch established lately by only 7 men on the 1st Nov. 1924 Aros, O. Kinnawa Paul, E. Marcus Thomas, A. O. Labode Bia, Isaac I. A. Bongiasho, Job Jimish and Kosoko Lalatorko the Christian's works of Faith of love, of submission of obedience, are the development of the noble character which God approves and which the Christian carries with him to the eternal world for great men are not by the accumulation of wealth, nor by magnificent buildings, but they are known by the various virtues they possessed, the faith of allegiance they owed to their country and Race and the discharge of same faithfully. The memory of the Just is blessed in day and shall be blessed for ever, for their influence live too in the instruction, they have given and the maxims of wisdom inculcated. How especially true are the past Founders and of the present, and more especially of the Ministers of the Gospel and the public Teachers. The works of the Christians often follow them in the influence of their acts of charity and public service, they shall pass away but their influence live for ever, and go on accumulating and multiplying its results in all coming time till it shall be felt round the globe. The memory of the Just is blessed eternal rest grant our past Founders O Lord and let light perpetual shine upon them. S. M. L. S. O. D. F. D. Hymn 279, (H. C.). Oh God

DEPARTMENT OF AGRICULTURE

Notice of Scholarship Examination.

A new course of Agricultural Training will commence at Moor Plantation, Ibadan, in November 1925. Entrance examinations will be held simultaneously at Lagos, Ibadan, Asaba and Calabar on Saturday October 3rd 1925. Candidates will be examined in English, Mathematics and General knowledge. Twenty candidates will be selected and will be given free passages to Ibadan where they will undergo a preliminary course of training of three months duration. During this period they will receive £3 per month. Fifteen scholarships of £15 per annum for three years together with free tuition and quarters, will then be awarded.

The remaining five probationary pupils will be given free passages to their homes. Intending candidates should apply not later than September 26th.

- (a) To the Education Department, Lagos, for permission to sit at Lagos or
(b) To the Supt. of Agriculture, Fesin, for permission to sit at Asaba. or
(c) To the Supt. of Agriculture, Umuahia, for permission to sit at Calabar. or
(d) To the Botanist, Ibadan, for permission to sit at Ibadan.

Candidates residing in the Northern Provinces should apply direct to the Department of Agriculture, Ibadan. Should sufficient applications be received, arrangements will be made to hold an examination in the Northern Provinces.

Permission to sit will be confined to applicants who have passed Standard Six examination or its equivalent.

lent.

In addition to scholars' stipend holders, the course is open to approved students who are willing to bear their own expenses. Such students will be given free quarters and tuition. Application to join the course under these conditions should be made to the Agricultural Department, Ibadan direct.

AGRICULTURAL HEADQUARTERS OFFICE,

Ibadan, Nigeria, August 1925.

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MINNA

The result of the Lower Division Entrance Examination which was held here on the 6th July last was absolute disappointment for those of us who are very interested in it. We expect the reverse next time.

Very effective measures are being taken against diurnal and nocturnal thefts which have from the beginning of last month been rampant.

Upon receiving a representation of three on the scarcity of food stuffs by the Commissioner of Police, restrictions were placed on the next export of stuffs, especially from Minna to the North. Food stuffs have been normal and the restrictions are now relaxed, slackening.

Mr. E. Marcus Thomas, factor for the Trading Association of Nigeria Limited, Minna, left here on the 27th ultimo on a trip to Zaria and returned on Tuesday the 1st instant. Being the head of the African Church here, his brief absence was felt on last Sunday by the members of the Church and his many friends.

Captain F. H. Mellor, Asst. Commissioner of Police, arrived here on the 4th instant from Kaduna. Captain J. R. Anderson our popular and energetic Asst. Commissioner of Police is to go to Zaria, we understand. He leaves here about the 8th instant.

It is through Captain Anderson's untiring efforts that good order and quietness is now reigning in town here. We wish him greater success.

Mr. M. W. Sargeant, Postmaster 1, left here on the 4th instant on a transfer to Zaria to be Postmaster there.

Mr. Sargeant came here on a transfer from Lokoja in about May of this year.

During the Postmaster's ailment during last month he acted for him for a few days and then went on to Kaduna on a fortnight's sick leave. To him we wish An Revoir.

By the Boat Train of the 4th instant which arrived here Mr. T. C. Newton, first Class District Officer, returned from leave.

Continue from page 6.

our help in ages past, our hope for years to come, our shelter from the stormy blast and our eternal home. 2. Under the shadow of thy throne our Church have dwelt secure, sufficient is thine arm alone and our defence is sure.

May God add His blessings for Christ's sake and now to God the Father the Son and Holy Ghost indivisible the immortal God to whom all honours dominion majesty and power life Everlasting Amen.

DEPARTMENT OF AGRICULTURE.

Applications are invited for a post of Assistant Master at the School of Agriculture, Ibadan. The teacher appointed will be in charge of a class of fifteen youths of age from 17—25 years. He will be responsible for instruction in English and Mathematics and will supervise practical science classes and possibly field work. A salary of £180 £12-£100 is offered and the master will be eligible for confirmation after a probationary period of six months.

Applicants must possess teaching experience in English and Mathematics (including Geometry and Algebra).

Applications, supported by copies of testimonials or by the name of referees, must be received by the Director of Agriculture, Ibadan, before October 7th 1925.

The master appointed will probably be required to assume duty in November 1925.

Agricultural Headquarters Office,

Ibadan, Nigeria,

September 1925.

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Egbogi fun ite. Omokaurin, Egbogi fun arun-karun lara Omokunra ko ma ye o. Ya ni be ki o ma tiru o le ri Alaboju to Isiri bi o fi. Ki Olowo wa, ki Alawin wa, arisan ni ko dara. Iwo* ko tile gbo oruko ibe ni ndan? "ISE OLODUMARE."

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