

The Honourable  
The Chief Secretary to Govt.  
Lagos, Nigeria.

5th

Editor & Proprietor  
Yoruba News  
Ogunpa R  
Ibadan

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. III. No. 26. IBADAN TUESDAY, July 6<sup>th</sup> 1926. Price 3d Weekly.

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## OIBO ALAGBON

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**IROHIN KO TO AFOJUBA**

## OWUYE.

Inu wa dun lati jihin pe Ajele ko fowosi oro yiyo Omosanya, omo Bioku, Oloye Osi Balogun, sugbon o pari re si tinaje dipo yiyo loye.

A dupe eyi. A si mbe awon Ijeye Ibadan lati ma ranti pe aise alafia ni ti isisiyi, ogun, ote, mimu, pipa ati titani ti di gran itan. Ogede oro bi ilu yio ti se dara siwaju nikan ni titoju.

A ki Osi Balogun, O ku ewu; a si g'a a nimoran pe, pelepele; "Ewe esisi ki i joni leneji o." Pelepele.

Anu se ni lati gbo pe awon kan lo dera de Bale Lanlate bi o ti ni lo si oko re nwon si sa a pa si oju ona. Ejo na si wa niwaju Adajo nisisiyi.

Awon Alage Ijo C.M.S. Heyi dakan lo si Ekanabon lati lo se atunse kan ni na ijo won ti o wa nibe, nwon si ti pada de. A ki nyin e ku ewu ona, e si ku ise Oluwa.

A ba awon ara Ono yo fun Oba Ose-mowe titon ti nwon sese fijoje ni ojo kedada osu ti o kaja dipo oba ti o waju. Nitoto, "Oba ko ku oba ko je." K' oba ko pe o.

Alagba C. Odebiyi, baba ologbe Chas. Ladipo Odebiyi, ti o ti nsamodi lati bi osu marun wa jaisi ni ale Monde June 28, lehin osu keta ti aya re jaisi.

A se daro awon omo-omo won were ti nwon fi sehin. Ki Olorun alanu ti ise Babalainibaba ma sai oju awon omode na.

A sinku Alagba na si Ogba Siji Baptist ni idikan.

Ijeba ntun ona Ibadan si Ile-Ife se nisisiyi nipa bibu kun oju ona yi ki o le gba myto meta pe lekun. Bena ni nwon si nse ona ti Abeokute si Eko.

Ogbeni A. B. Lawanson, Oga Oloya pataki (Contractor) ti oju ona reluwe

ati aburo re ayarabiasa ni nwon gbe ise na fun. A dupe Iwoye Ijeba fun atunse yi.

Pelu edun ni a fi tu ofe Ijeye Johnson Dina, Oloye Lapoekun ni Ijeba-Ode ti o jaisi ni agogo kan lajo Fraide July 2.

A gbo pe oloye na ko se amodi kan di agogo mejila oru Tosde titi di agogo kan ti ojo Fraide ti Ogbeni na dake gbotu ko ju amodi wakati kan lo. Nitoto "Kinni enia?"

A ki awon ebi, ati omo ologbe na E ku iroju, e ku asehinde.

Ni Fraide ijarun ni a gbo pe Bale ati Igbimo, pelu Onise Ajele ati ti Alafin ranse lo kesi awon omo Are lati wa fi Belo role. Awon omo Are so pe awon ko le fi elomi role baba awon nigbati bale won Situ, Bale ati so si mbe laise. Nigbati Atiku ti nwon ran lo jise fun Igbimo jise be tan, nwon mu si itimole.

Ni Osan ijo keji ni nwon fi Belo role Are.

### GBANJO: GBANJO!!

Bi o ba nfe lati ra ojo oja lo si Ile-owo ti awon Ogbeni S. Agbaje & Co ti Popo Wondo ni Gbagi, Ibadan.

Oniruru oja l' o peju sibe; edinwo, o-poku, oyoku, ni nwon nta Aso, Ohun elo, Fitila, Agogo, Iso, Oda, Irimise, Ikokotaba, Efun ile, Kokofo, Afigbe, Ada, Obe, Ake, Ayun.

Sa l' esekan debe.

OLOSA TUN DE!

Awon glosa lo fo Ile-oja aya Ogbeni Yesufu Female ti nse Barber ni Iyana Ogunpa, ni oru Tosde tohun, nwon si ko gbogbo inkun ti mbe ni Ile-oja na lo patapata. A ki Ogbeni na pe Oluwa a fofa remi.

Ni aworo Tosde ijefa ni nwon ri oku okunrin kan tio lefo nipa omi inu koto ti nwon ti gbe erupe m'le ni agbale Akilapa. Oro na wa niwaju awon alage.

## ODUNSI PA BAMBARI. IGBEYAWO T' O LARINRIN.

Konigbagbe ni Tosde ojo kinni ninu osu yi ni Ijebu-Ode, nigbati Ogbeni Odunsi sin omo re Adelphine Olufunmi-I yo niyawo fun oko re Ogbeni Thomas Owarewaju Abimbola, "Esemu" (S.M.) Kelawe ni Okuku.

Lati bi ose meji ki ojo yi to pe ni Iwe-ipe de ti a fi omi wura te ti nkoja firi firi si odo awon ore ni Ibadan, Abeokuta, Eko, Ijebu Ode ati Oju-irin.

Nigbati igbeyawo na ku ij, meta ni Ogbeni J. M. Odunsi aburo babu Iyawo, onisowo putaki ati gbajumọ faufu ni igboro Ibadan ti ni mto ko awon ebi, unq, ore ati opolop, onilu-dundun lo si Ijebu Ode. Ara awon gbajumọ Ibadan ti nwon lo si Ijebu Ode fun igbeyawo na ni awon Ogbeni B. I. Ajanaku, A. Pearce, I. O. Erinoso, M. D. Ogunbayode, J. Odofin, E. A. Layode, awon Iyafin Morenike Agbaje, J. Okuiga, Ogbeni Erinoso, J. Abimbola Akowe G. B. Ollivant ni Ibadan ggbon oko iyawo awo jakanjakan bebẹ ti a ko le daruko tan.

Lati igbati awon onilu ti dohun ni ere ti bere titi di ale aisan papa nigbati Alayande oga onilu Ibadan foga sibe; ile fere mo ki nwon to siwo aisan na.

Awun ojo iyawo na ro toto fun awon gbajumọ Ibadan, t' Eko ati ti Ijebu papa. Bi o ba ri imura ati ijade elomi o sebi omo oba ni i—oso wura ati aso olowo iyebiye ti papoju—ikan-kojokan ni i. Awon Ijewe, onise Alaiye, Lemmu Ijebu Ode ati awon agba Imale, awon Giwa Ali, Eriku, Olatokunbo, ti Mupa, Oloye Araba gun esin bi mejo. Awon Ogbeni Oduyoye ati Osilaja lati Eko Ogbeni Adedoyun, ati Akowe Alaiye Osiogun. Uniruru ilu ti o pade nibe je marun.

Ile-isin St. Saviour ti ni Italupeko gbese, Gbogbo re kun t'inu t' ode ki akoko toto. Okoyawo pelu awon ati ore re ti siwaju de, ki Iyawo, opelenge, awelewa papa, Babu Iyawo pelu ebi ati awon ore to de

ninu mto awokole Morris Oxford.

Kose-kose ni orin Akanse alarabara ti awon Egbe Akorin ijo na ko ni ojo yi. Eni-owo I. O. Ransome-Kuti, Oloye B.A., L.T.H., Oga Ile-oko Giga ti Ijebu Ode pelu awon Eni-owo Sobande ati Ogunbanjo ni nwon soyigi na ni ede Gisi ti o ti jinna wonranran.

Lekin isin ni gboibo ero dari si ile babu iyawo, eniti o ti te eto rakafo sile de won. Eni-owo I. O. Ransome-Kuti l' o se alaga ti Ogbeni Segun si se igbakeji re pelu awon Ogbeni J. O. Osilaja, Isaiab Oduyoye, Joseph A. Idowu ati S. D. Sekoya so "Gira" ti o jinna sibe.

Awon Ogbeni Ajanaku "Ko l' ekan," Alf. Pearce, M. Ogunbayode ati Erinoso le tete bi osupa Ibadan lojo na. O ye nwon papoju.

A dupe papo loyo oibo onise ojuona ti Ijebu (P. W. D.) fun ajo ati iranloyo ti o se fun awon ero ti won lo si ibi iyawo yi nigbati nwon de Afara Odo Okuru ati ti Odo Oru ti nwon sese untese. Oibo oniluwabi, 'wo a l' owo na se rere o l' ipo re a goke ninu ise Oba o l'.

Ni Satide ijerin ni Ogbeni J. M. Odunsi se ase fun glogio awon gbajumọ ni ore re. Kose re ni. K' Oluwa se iyawo ni abiamo o.

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For particulars please apply to  
The Editor.

GOMINA AGBA NI ILEṢA.

Lẹhin ti Gomina Agba kuro ni Ile-Ife ni o koja lo be ileṣa wo ni ojo kedogun oṣu June kanna. Ki o to de, Ajele Ile de silẹ ni agogo mewa koja iṣeju madogun, o bere si fi opolopo inkan miran si eto bi o ti ye.

Ko pe lẹhin na ni *Lieut Governor* de, o si wo gbogbo inkan gege bi won ti se e. Oba jade ninu Ile ni agogo mewa koja iṣeju madogun si Gbonṣan Alejo ni Afir ti a ti se 1920 daradara silẹ. Ko pe lẹhin eyi ti a bere si gbo iro lilon "Gbamugbamug" lati oja ile. Bi Gomina Agba ati iyawo re pelu awon emewa won ti mbo, bẹni lilon nro lere e.

Nigbati o pe die ni a ri awon moto ayokere ti won yo, lẹhin ti bi mejì ti koja siwaju ni a wa ri moto ti Gomina papa ti o yo; lilon bere si ro lotun lost. Ki moto re to duro, Ajele wa nibi ti lo pe Oba Owa enni o jade wa pade Gomina nta, Gomina si bo o lowo nwon ki ara won, leṣina nwon jo wo inn de lati joko Oba ki i. o bere si soro pe: Inu oun dun pupo nigbati oun gbo pe Gomina titun de si Eko inn oun si dun lati mo o ati pe oun si dupe lowo re fun aniyar de ni wiwa ti o wa be awon won ni ilu o e. Inu awon ilu oun si dun si i pelu. Gomina si bere si ba a soro pe:—

Mo fe mo bi ilu ti udara si ati bi ede ayede kan ba wa?

Oba Owa dahun pe.—

Ilu udara ati pe ko si ede ayede kan kan.

G. Inkan ogbin ti ni o si:—

Q. Awon ilu mi nse ogbin daradara.

G. Se awon nse ogbin (Cocoa) Koko? nitori pe inkan ti ogbin koko nnu wa dara pupo. O nnu owo wa ati inkan miran pelu.

Q. Awon ilu mi ngbiyanju nipa ogbin koko dada.

G. Kini eko awon omode ti ni o si nitori mo ti opolopo awon Omọ Ile-eko nita nigbati mi fe wole.

Q. Ile-eko awon omode ni o dada.

G. Ile-eko melo l' o wa ni ilu re?

Q. Meje (7 Schools)

G. Ti Ijoba wa nibe abi ti awon Oniwasu (Government or Missionary) ni gbogbo won?

Q. Ti awon Oniwasu ni gbogbo won.

G. Se oru miran wa ti o fe ba mi so ki mto ma lo?

Oba bere si oro pe:—

Igba tire dara pupo, ati mu mi yio si dun pupo bi o ba le ma se be dara lo. Lẹhinna Oba fi awon Ijoye re hana. Gomina ni ki

won wa si iwaju oun, Oba bere si daruko won han a gegebi oye onikanoku ati ilu ti onikaluku joye si:

Gomina bere pe. Melo ninu won li o wa ninu Igbimọ ti Iru? Oba dahun pe mejo.

Gomina ni oun gbo pe, akan ninu awon Ijoye re ti lo si ilu Gẹsi ri (England) Oba dahun pe be ni, o si toka Oloye Risawe han.

Gomina bi Risawe lere pe. Nigbati o ni ninu oko ofurufu (Aeroplane) na ki lo ti dua mo o si, ati pe se o fe iru re? Oloye Risawe dahun pe, o dun mo oun pupo ati pe oun fe iru re. Owa so fun Gomina pe, ki o jeki awon rin lo yi Afir ka Gomina si gba fun u, nwon si nrin lo. Bi awon ti rin de enu qna lati jade. lẹni Gomina duro nigbati ori Padi kan ni enu qna, o si ki i pupo. Bi won ti jade ti won nrin lo, bẹni Gomina nki awon orisirisi Egbẹ ati awon omọ Ile eko ti nwon duro yi Afir ka.

Nigbati nwon de enu ina lati wole Gomina, ki owa pe oun fe ma lo, Oba fi Egun ti o ti pese silẹ fun u. Gomina dupe lowo re pupo. Oba fun iyawo re LADY THOMPSON ni Irukere ti won fi ilẹke sia dada, o si dupe lowo re. Lẹhinna ni Oba so fun Gomina pe ki o dupe lowo Ajele Agba ti Oyo Province ati Ajele wa nibi (Ife Division) nitori ayan won leri ilu ko here, nwon ntoju ilu dada.

Lẹhinna nwon gba Foto, nwon si kuro ni Afir ni agogo moṣanla abo lati rin igboro lo, awon de ile alaisan (Hospital) ki won to pada. Nigbati Gomina lo si igboro ta, awon Egbẹ Atunluse Omọ Iṣeṣa lo ki Oba, lẹhinna, gbogbo enia bere si lo. Nigbati Gomina ti igboro de, o lo si Ori Oke Ajele lati ibe ni o ti lo ni agogo mejì oṣan.

Ajele ati Ajele tiwa nibi (Ife Division) ko ba lo, nwon duro.

Gbogbo igba ti o fi nrin ayi igboro ka ati igba ti o fe lo ni a ngben iro lilon loton-losi, ti nwon nfi ibon ki igbamugbamug, Ijo ayọ loto ya ni ileṣa, ojo na dun si pupo. A fe le so pe ko ti si ojo ti o dun to yi tabi ju eyi lo nigboro ileṣa.

E ku aseye ojo, ki Oluwa lora emi Oba fun wa. Ki Oluwa ninu ann re ko tubo ma gbe ilu wa ga siwaju ati siwaju. Amin.

## THE YORUBA NEWS.

Editor & Proprietor:

D. A. QBASA

Office-AJARA SQUARE, OGUNPA ROAD  
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HIS ROYAL HIGHNESS

THE PRINCE OF WALES

ON

AGRICULTURE AND EDUCATION.

His Royal Highness The Prince of Wales was the principal guest at a dinner of the African Society held at Savoy Hotel, London, last month. Responding to the toast of his health, His Royal Highness spoke, among other things as follows: -

"Another point is Agriculture. In the West of Africa Nature is very bountiful, but to a very large extent untamed, and here, again, we could call in science, if the immense potentialities of the country are to be properly developed. Up to now I do not think we have done very much towards the training of men in technical knowledge of tropical agriculture. I understand that in Trinidad, which I visited, there is a College where they are attempting this tropical agricultural training, and that, again is a fine example, and should be carried out in other places. Another point is education. It is of great importance in West Africa, where the Native is desirous of bettering himself and of mastering the arts and crafts and the secrets of Nature. It certainly is our duty—in running these countries, to help them there to develop their civilisation and advance their capacities for this education, and I should like to specially stress, practical education is very essential. Prac-

tical education in crafts such as carpentry and other work, and agriculture is, I think, the most practical form of education in that country. (Cheers)"

### OXFORD INQUIRY INTO AFRICAN EDUCATION.

Sir Michael Sadler, in Congregation at Oxford on Tuesday, submitted a decree to allocate from the Government grant a sum not exceeding £500 to meet the cost of sending out a special observer to inquire into the working of the primary schools and classes for adults, in Virginia, South Carolina, Georgia and Alabama which had been established to enhance the well-being of the coloured population, and to report thereon. He pointed out that these schools were being taken as the model for the re-organisation of British schools in the British Dependencies of East and West Tropical Africa. Graduates from Oxford were being increasingly appointed to administrative posts in these Dependencies, and it would be a great advantage to them to equip themselves with these new methods of educational organisation. It was proposed to send out Mr. Lance Jones (Balliol) to report. The decree was adopted nem. con.

*West Africa June 12/6/29.*

### LOOKING AROUND.

In Europe, there are to be found several Institutions and Societies mainly formed and founded for the up-liftment of that Continent. It may be mentioned that among such bodies will be found Associations comprising of men of all ranks and callings, such as Book-Keepers' Association, Union of Railwaymen & so forth. Why can't we do the same?

In Nigeria, of course, we have Union of African Civil Servants, but "Looking Around," there has not as yet existed any Association of Union of Merchants' Men. This, it must be admitted, as a scheme, if well planned, should be a step in the

right direction.

The town as a Commercial Centre appears to be ranked next to Lagos. Doubtless, there are to be found in this community to-day, Book-Keepers efficient and up-to-date, Typists who command the key-board with all easiness and who have the Alphabets at their fingers' tips, and several others who hold sundry offices in the different local commercial houses.

Anything worth doing at all, is worth doing well. If it should be worth any consideration at all it is quite high time for the formation of Book-Keepers' Association, comprising of Book-Keepers, Assistants and Students, Typists' Association, and in a word, Union of Merchants' Men and such like.

To those who are interested in the furtherance of our Progress as a Race, I appeal for mutual Co-operation and Unanimity of efforts, as such a project is assuredly conducive to our Interest, and can never fail to effect its purpose and achieve its glorious ends.

"The bounds by great men reached  
and kept,  
Were not attained by sudden flight,  
But They while their companion slept  
Are toiling upwards in the night"

Bearing in mind these words of Longfellow, we could put our shoulders together and work, aiming at one and only goal.

Alaporo.

## Olusakin's Column.

Echoes from Ile-Ife about His Excellency's visit.

Since His Excellency the Governor, Sir Graeme Thomson, has assumed the reins of Government in Nigeria, he has travelled extensively and has been in direct touch with various tribes inhabiting Nigeria. From Lagos to Lake Tchad, he has motored, and we do not think there is any place worth knowing, however, remote in Nigeria, which His Excellency does not propose to visit. But as far as the Yorubaland is concerned, there are several places deserving the honour of His Excellency's visit and of this, Ile-Ife would appear to be the most prominent; not on account of its magnitude, or wealth or population, all of which do not compare favourably with those available in other Yoruba countries, but because of the

historical importance of the ancient city, and the tradition associated with it as the veritable cradle of the Yoruba Race. And if not in all respects, Ile-Ife has justified this point of view in many directions, and we should take this opportunity to observe that Ile-Ife has been singularly fortunate in the past and the present British Officers administering the country, although in this respect the loyalty and hearty co-operation of the people themselves have been irreproachable, under the wise and judicious guidance of their Rulers, the past and present Oni, whose reputation as a just and progressive Ruler, loyal king and father of his people is unsullied.

With bated breath had the people of Ile been awaiting the arrival of His Excellency; but their anxiety in this respect was not relieved until they were warned early this month by the Senior Resident, Ife Division, to expect His Excellency on the 15th instant. No sooner after this intimation than the Ife people—notably the Ife Union, and the Ife Social and Athletic Club began to make elaborate preparation for His Excellency's Reception. The three principal thoroughfares were decorated with palm leaves, flags and bunting, while the decoration of the Palace and the Reception Hall at Afo was left in the able hands of the Assistant District Officer, Ife, Mr. D. Stewart Gribble, assisted by Prince Adeyemi, the heir apparent to the throne, both of whom acquitted themselves of the task in a very creditable manner.

The Resident arrived on the 14th to see that everything was in order, followed later on by the Lieutenant-Governor, who preceded the Governor, and the latter's arrival was hailed with delight and acclamation on the 15th instant by about ten thousand people who had assembled at Enu-Owa: to do honour to whom honour is due. There were several firing of guns which alarmed nobody being an indication of the presence of a distinguished personality in town according to native custom; and this display which was terminated by the singing of the National Anthem forms an item of amusements.

That being over, the District Officer, Ife, had the honour of being introduced to His Excellency by the Lieutenant-Governor, and subsequently the former and Lady Thomson matched gracefully to the Reception Hall, where an exchange of a very cordial greeting with the Oni took place

ater on—His Excellency and the Ooi occupied the Dais where the chiefs—inner and the outer ones—were formally introduced, after which the Ooi expressed much pleasure to have the honour of His Excellency's visit at Ile-Ife—the ancient city from which Yoruba mankind at least originates, a fact which confers on him (the Ooi) the most distinguished honour of being the paramount head of all Yoruba Kings. It was a matter for regret that time will not permit His Excellency to stay much at Ile-Ife to be able to see some of the curiosities of the country, but that as His Excellency was going away that very day, he wished His Excellency and Lady Thomson safe return to Headquarters and a very successful administrative tenor of office.

The Governor's reply was brief and appropriate and, concluding his remarks, the Governor asked whether the Ooi wished to address him specially on any matter. The Ooi replied that he had only to convey his thanks to the Governor for the approval of the Post and Telegraph installation and also for the proposed construction of Ondo-Ife Road. The Governor enquired about the condition of trade and is reported to have advised the Ooi to see to the increased plantation of cocoa, etc., in his country for obvious reasons.

The native dance by the chiefs and the people was then exposed to the gaze of His Excellency who along with the Ooi went to see the Chamber of the Hall and was shown some ancient wonders. Later on, His Excellency motored from Ile amidst cheers, applause, acclamations and thunders of "Baba Yio"—a very high and respectful compliment payable to the Ooi only whenever he goes out—which he hardly does. It is extremely gratifying to note that during this event, Lady Thomson was busily engaged in conversation with Princess Adelaju, a charming and beautiful daughter of the Ooi.

The whole arrangement reflects much credit on all concerned, and while it would be invidious to single out an individual or individuals for a special praise, mention must be made of the activities displayed and interest manifested by Messrs. E. T. Coker, A. Aderemi, Titus Ladipo, W. Marage, Gregorio and other prominent young men, who contributed their quota towards the success of the function, and last but not the least Prince Adeyemi—the heir appa-

rent, whose personality and magnetic influence stand pre-eminent.

It is our fervent prayer that the Ooi's term of office may be the advent of happiness, prosperity, and all good things for life and all the inhabitants that dwell therein.

GOD SAVE THE KING

*Iko Akole* 26. 6. 6.

## Correspondence.

### EGBEJI versus INTERESTED.

I hope you will not be objective to the following being inserted in your valuable journal.

It appears some people read and do not understand what they read or in another words, do not seem to understand the mind of the opposite writer. If that is the case, why not call a spade a spade and get over matters.

What sort of enlightenment is "Egbeji" trying to give the public by illustrating what European Dressing Outfit is being composed of? I have never at any time served under any European as Steward &c., and I may say that even a yam-headed bush banger knows what is being meant by "Complete Dress." Egbeji I may also add, has not as yet known that all he gave in the issue of the 29th inst, is what is known as "Modern Dress" and not "English or European Dress," though it has been introduced by these people. Perhaps he may be able to say something better in another issue.

When we say Criticism is welcome in a Paper, it does not mean, criticising a Correspondent without sufficient reason in support of such criticism. So far, I do not think Egbeji will hold himself justified by jumping into the Press and began to criticise in the way he did. If he is no by-reader, let him refer to the issue of the 8th ultimo and read over and over again; he then, I am positive, will admit that "Interested" is more enlightened than he.

In my humble opinion, "Egbeji" has a great deal more to learn, and if he is a regular subscriber, I believe the best he should now do is to continue reading with a view to being educated in order to better grasp and understand the minds of others. He might please retain the following in his memory:—

The heart of the Prudent getteth knowledge, And the ear of the wise seeketh knowledge:— King Solomon

Thank you ever so much for space allowed and wishing you Godspeed.

ALAPORO



NEWS & NOTES.

According to the latest Cable to hand, Mr. A. S. Agbaje, a medical student in Glasgow University was successful at the last Examination in Chemistry. Our congratulation to his father, S. Agbaje, Esqr. of Alafia House, Ayeyo Market.

Mr. G.O Coker of the B.B.W.A., Lagos, left for Abokuta on Thursday the 1st inst.

The Revd. A. A. Puddicombe, Pastor of Araromi Baptist Church, Lagos, who proceeded to Ekiti to install the Revd. D. O. Togan the new Pastor of Ekiti Baptist Mission his station has since returned to Lagos.

The Revd. T. O. Dawodu who went on tour of Ibadan Baptist Mission's churches and out stations returned last week Monday.

Mrs. Frank Macaulay of Ojulami Street Lagos is in town on a visit to her daughter Mrs. Capt. A. F. Jones of the Salvation Army, and other members of the family. Mrs. Macaulay is accompanied by Misses Bhiyinka and Laitan Macaulay, also Master Deniyi Sapara of Kings' College.

There was a meeting of the *aliens* (so-called) at Gbagi last Saturday when it was decided to petition the authorities about the newly proposed terms of land leases.

We learnt that Ex-Bale Situ was removed by the authorities from Oyo to Saki on Sunday the 11th instant.

Mr. R. Jones, A.M., I. Struct. E., the Provincial Engineer, Oyo Province, returned from furlough after a well-earned rest and has since resumed duty. We say E ku aha.

We congratulate Mr. E. A. Sowunmi, Grade I Lower Division Clerk, Agricultural Department, Ibadan, who has been promoted to Grade III Higher Division Clerk, Survey Department, Lagos.

Mr & Mrs. Sowunmi left for Lagos last Thursday.

Daddy L. Detimkan Obasea our Editor's aged father who left here on a visit to the family at Ile-Ife, returned last Friday.

Mr. J. B. Odubajo, the Agricultural Inspector, Ife Division, returned from leave of absence and has since resumed duty.

WEDDING BELLS AT IJEBU ODE.

The Nuptial ceremony between Miss Adeline Familayo Odunsi & Mr. Thos. O. Abimbola came off successfully and happily on the 1st instant. The happy pair are honeymooning at Ibadan, with the brother of the Bridegroom Mr. J. B. Abimbola of Olivants (Wimbledon).

On Sunday the 4th, (being the 5th after Trinity) the bride and bridegroom wor-

shipped at St. James' Church Ogunpa, in the morning. After the service, a large company of gentlemen repaired to the house of Mr. J. B. Abimbola, and as wedding guests of Mr. & Mrs. J. B. A. and of the newly coupled, they were served with refreshments concluded by a "Kodaking"

In wishing the happy pair all connubial bliss, then, let their marriage be:

"A golden chain let down from Heaven,  
Whose links are bright and even;  
That falls like sleep on lovers, & combines,  
The soft and sweetest minds,  
In equal knots". Sir Samuel Smiles.

In Memoriam.

In ever loving and affectionate Memory of my late revered Grandmother Madam SUSANNAH DUGBOLOLA—who departed this life of mortals for eternity on Saturday the 8th July, 1926,

"Fear no more the heat o' the sun  
Nor the furious winter's rages;  
Thou thy worldly task hast done,  
Home art gone and ta'en thy wages:  
Golden Lads and Girls all must,  
As chimney-sweepers, come to dust."

"No excelsior harm thee;  
Nor no witchcraft charm thee!  
Ghost unlaid forbear thee!  
Nothing ill come near thee!  
Quiet consummation have;  
And renowned be thy grave!"

O! death? where is thy sting!  
O! Grave, where is thy victory!  
Sleep grandam in Abraham's bosom.  
Sleep on! Sleep on!! Sleep on!!!

R.I.P.

Wilfred Oladipo Shomeye, P.A.L.S.  
Ibadan, 8th. July, 1926.

IN Memoriam.

In ever remembrance of our Father MR. METHUSALEH JABEZ PORTER, who fell asleep on Tuesday the 12th July, 1921, at his residence 15, Humble Cottage, Olowogbowo, Lagos.

"Five years had rolled away,  
Since thou hadst quitted mortal for immortality.  
When mortals cry, behold a man is dead:  
And Angels rejoice for a child is born.  
Time cannot mar our love.  
For your memory will ever be revered."

By his Children.

Ibadan, July, 1926.

## AWỌN AKEWI

OR

## YORUBA PHILOSOPHY

## ATARA-ẸNI-RO.

Atara-ẹni ro l' Aja (Ọdẹ) !  
 Bi a keji n' igbo :  
 A t' ọrọ ro 'ta ẹni wo.  
 Bi a ba fi ẹyẹ g' ọmọ ẹyẹ,  
 k' a h' gon ọmọ ẹni wo :  
 B' o ba ndun ọmọ ẹni,  
 Mo pe, bunt ndun ọmọ ẹyẹ !  
 A ba l' ẹyẹ se 'wo—  
 Iwo jẹ fẹ ? Iwo jẹ gba.  
 Iwo jẹ fẹ ? Iwo ko jẹ gba  
 " Ọjọ iyà ka wo o :  
 Paula, se 'gi sai, sai, sai—  
 Paula. " Ọjọ iyà ka wo o ? "  
 I ba jẹ 'wọ ? I ba se 'wọ ?  
 Ẹnit' ogun ja 'te re ;  
 F' o m' nya, t' o k' ẹni,  
 T' o m' ọmọ lẹ—o jẹ jo o !  
 I ba jẹ 'wọ ?  
 Nnọsi bi yio s' ẹni,  
 Bi yio se 'wọ, ni ki i jẹ  
 K' a ẹni s' oko alairọju !  
 A ki i d' ọmọ oku-ọrun loro,  
 A ki i sika f' ọmọ orukàn :  
 'Un l' a se e s' opo l' ore.  
 Ẹnit' yio f' asy' bora  
 Ki i daju ogodo lẹbi ;  
 Ẹnit' o ba fẹ lo 'Gba,  
 B' o ba r' Igba t' o ja,  
 K' o duro k' o so 'Gba !  
 Bi yio s' ẹni, bi yio se 'wọ,  
 A ki i da t' olowo lẹbi :  
 A ki i ho t' olowo da s' ẹpo ;  
 Ojo ki i rọ ki t' olowo gbe !  
 A ki i f' oke olöre b' ẹje !  
 Bi 'o s' ẹni, bi 'o se 'wọ,

A ki i d' alejo loro.  
 A i p' ẹpo lẹhin agbalagba ;  
 Apọpo lẹhin agba—  
 S' agba mby wa kan o :  
 K' awon omọ wẹrẹ r' ohun pa !  
 Orin: Wora o ! Oluodo :—  
 Ara ẹni l' a f' ọrọ ro,  
 Ẹ f' ọrọ ro 'ta nyin :  
 Ara ẹni l' a f' ọrọ ro.

## KILATIMASE E ?

Ki l' a ti mā se e ?  
 Ki l' a o ha ti se e ?  
 Ki l' a o ti s' oke  
 K' o to d' odò ?  
 A o ti s' okiti-ogáa  
 K' o to jọ bi oke ?  
 A o ti s' Ẹliri  
 K' o to jọ bi Okete ?  
 Ki l' a o ti s' Ẹgin  
 Ko fi tobi ti e in ?  
 " Tẹ e l' ọmá ! Tẹ e l' ọdà ! "  
 Oba agbo ko le e t' ẹranla ;  
 A o ti se 'Roré  
 K' o to le t' Apero ?  
 Agbelẹ-ghidá ni i :  
 Eloyi ki i jọ bi egbin :  
 Jọjọ ni i jọ, ko sai jọ :  
 Osupu ko le j' ọson !  
 Ẹni l' a o fi se 'Fa  
 K' o to má huwa ekuru ?  
 Kil' a o ti s' ọmọ ale  
 K' o to le pe ni ni "Baba" ?  
 Kil' a o ti se e ?  
 K' a to s' ẹpe k' o to d' epo,  
 K' a to ta 'Gbin-agbò ;  
 K' a to f' owo rẹ gbi-yawo—  
 Ojo ti lẹ—ti lẹ !  
 Ki l' o ti mā se e ?  
 A jẹ bureli ;  
 O k' ẹni t' o mā ba rẹ jẹ e !  
 Ko ti pari.

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oşuwọn kọkan.

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