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**THE**

# Yoruba News.

*A. O. Bass,*  
*Editor & Proprietor,*  
*"Yoruba News,"*  
*Opinpa Road*  
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## OWUYE.

Awon onjati ebi O. i Bale ti o se alaisi lo si ile Balẹ ni ana lati lo ki awon igbimọ fun ajo won nigbati baba won fi sipo pada.

Ni oju Monday ana ogboni kan gun Alupupu re koya ni iba Idi Ikan ba o ti ferẹ de ita ile Meye Adebisi bẹni alupupu re kose. "gbirihan" ni oun ati alupupu na sojude ile, o si tari okunrin na siwaju; ti o ba se pe ko tari okunrin na siwaju; ko si elebo re, okunrin na boya a ti di oku nisisiyi. Ti o ba ku ki Olokun ki o ma yo ni o. Bayin ara

### Ile Igbimọ Oke Mapo.

Ope gidigidi ni fun Ajele Agba fun ile Igbimọ Ibadan ti a ko pari si ori Oke Mapo ni Ibadan, ko si eniti ko kan sara fun ori oke ti a ko ile na si. bi oko reluwe ba ti fi Afio silẹ diẹ. lati ibẹ wa ni a ti ori ile yi ninu oko; gbo-gbogo awon ti o si wa ninu oko a si ma wipe: wo ile ti o wa ni ori oke kan ni Ibadan ile Bulẹ niyen tabi ti Ajele Agba? Tabi ile Salami Agbaje ni? ariyanjiyan si le pe nipa re. Ki emi Ajele o gun ati Balẹ Bi ilu Ibadan ti dara to yi, ohun mejji ti o je paraki ni Ibadan ti o si fe dabi abuku; oun na ni omi pelu lude ina loru. A si mo pe lje ba yio ri si inkun mejji yi. Arun Sobia pe ni Ibadan, a si ro pe nipa omi ti ko dara ni iwọyi ti wa.

A ki Ajele, Balẹ ati Igbimọ. won ku ise o.

Lati oju melo kan ni a se akiyesi Ona ti Ijeba nluose; Ona ti o ti wa toro di gbigbora nisisiyi ki eyi to sese pupo ile li a wo lule ki a ba le se ise Ona yi; sugbon nisisiyi o di anfani fun olukuluku enia. sugbon ko dun mo awon ti a wo ile won fi se Ona, ko si le dun mo eni-keni lati ri pe a wo ile oun fi se Ona. Ni-

torina ki Ijeba fi Ona na si ro lati je awon eni be loru, a si ni igbẹkẹle pe Seria ni won yio da.

Ojo wo lo nre yi.

Lati ose mejji yi na ni a ti ori oju ni ojojuju. Efa ni eyi tabi Owore?

### Oḍun Egungun.

Oju yi je oju ti Ibadan ose Oḍun egungun; gege bi aye ti wa fun mi lati woran mo si ti ngbo irohin nipa re lati oḍun pupo sehin. Lati ibere June ni okiki ti nkan wipe awon yio se Egungun Oḍun, olukuluku eniti o ni agbo ni ile ni ilu ati ni oko ntun ase won se ile fun oju na. Enikeji ipalemo na pe lopo- lopo; lati June 25 ni awon ara oko ti bere si wo ilu lati igun mererin Ibadan (sugbon eni kan ko le ri igun mererin na tan aitoripe ilu na gborin pupo-pupo) sugbon lati igun mererin ilu na ni oko wa nigbati o ma di June 28 ilu na kan. Bi awon ara oko ti nwọ ilu lotan losi, bẹni nwon nru eru atori wo ilu. igi idana, adie, elomiran eran—ko se se tan.

Nigbati owure oju na de, July; i ki agogo toewa to ro. Agbeni kan pọpọ fun enia iworan—ati oyibo ati enia dudu—awon egungun le ni eba 2000 ori-giri ti nwon nyo lotan losi lo si ile Balẹ Ibadan. Agba Egungun pelu awon omode egungun ko ni iye; ilu oniruru si ndun o dabi igba aye Adamorisa l' Eko, sugbon ti Eko oku ni nwon nse e fun; eyi yi oton gan ni i—sibesibe bi Adamorisa gege lo ri o si ni arinrin ju Adamorisa. Egungun kan si mbe nibe ti o je olori awon egungun a ma je Atipako Egungun yi si ni lati be aja kan si mejji be na lo si se.

Sugbon nigbati awon onkawe wa mi ba ngleo lokere pe: Atipako be aja kan si mejji lode Balẹ, awon ti ko woran na ri yio ro pe ada tabi obẹ l' o fi mbe e. A rope o ye ki a so asoye re jade pe sasara igbale-owo kan soso l' Atipako fi mbe aja lode. —Ed Yor.

## IROHIN ILE BALE

Monday, July 15, 1929.

Ajele l'oye si Bale ati Igbimo pe ki won o ba dun wa idi ija ti Bale l'oye ati Bale Alabata nja si oko, ki nwon si je ki oun mo e nti e ni oko na ninu awon mejeji. Sugbon oun ti ran olopa meji lo wo ala na. Bale ati Igbimo si da esi pada pe awon ti ri idi oron ni: Bale l'oye lo ni oko, awon si ti pari re fun won pe, ki Bale l'oye o je ki Bale Alabata ma ro oko na bi Bale Alabata ba gba pe oun o ma si i. Awon mejeji si gba be.

Ajele tun kowe si Bale ati Igbimo pe Bale Gbongan ati awon l'oye re kowe pe awon fe fi okunrin kan ti oruko re nje Aninu je oye Otun Balogun won ti o ku, ki Bale ati Igbimo je ki oun mo bi o ba dun mo won be; nwon fesi pada pe awon gbo, sugbon awon o ri baba ogun won ni ile yi nipa re; ti o ba si ti ri si ni awon o fi mo bi awon o ti se.

Ajele tun kowe bere pe: nipa ode ti oun ti ba Bale ati Igbimo so, bawo ni nwon ti ri i si? Nwon fesi pada pe awon ko fi se igbagbe: ki o mu suru ki sob'a Olode tubo fuye die si i.

Nipase oron ija awon ara oko Ibadan ati oko Ijebu ti a ti usq nipa re ninu iwe yi, Ajele Agba l'oye tun kowe bere lo wo Ajele Ibadan loni pe ki o je ki oun mo bi Bale ati Igbimo ri awon ti oun ni ki won o wadi oron na ni owo won; bi nwon ba ti ridi oron na si, ki won je ki oun tete gbo. Bale ati Igbimo si fesi pada pe: awon eni na ti de sile, awon o si yami mu won lo si olo. Ajele ni ojo mejo oni lati lo fi enu won rohin oron na fun Ajele. Balogun Ibadan ti o je baba egun awon eni na si jeri si i pe nwon de, ati pe oun pelu won ni awon yio jo wa ti Igbimo ni ojo Munde na.

Ogbeni kan ti oru 9 re nje A. B. Thomas ni Ajele kowe le lo wo loni pe, o ko ile kan si oke Pa li; oun si fe pe ki Bale ati Igbimo o so; ti o gbeni na pe ki o fa i re re sehin de mofoni na.

Bale ati Igbimo si ran onise lo wo ile na ni ese kanna lati mo iru esi ti awon o fi fun Ajele pada nitori awon ro pe, ile sinu sehisoro pupo. nigbati ki ise agbon Nwon si yan onise k'okan lati lo wo ile na wo ki awon le mo bi awon ti se e si.

Ogbeni Oloya Akowe Ile mu lwe kan wa si waju awon Igbimo pe. Ajele ni idoun ka iwe na fun won pe. obinrin kan ti nje Miss Macaulay mu lwe ile yiya kan wa si odo oun (Ajele) pe okunrin kan ti nje Thomas ti oun ti ufe e ri, ya ogorun ponun lo ro oun nigbatinko ile, ti awon tire si ti ja, nitorina oun fe kinwon ba oun yi oruko si ti oun ati pe o si mu iwe adehun ti won jo se wa fihan oun (Ajele): nitorina ki awon Igbimo o pe awon mejeji, ki won o si se abewo oron na. Nigbati awon mejeji de ile Bale loni ti awon Igbimo si bi wadi re: okunrin na ti oun ko je ni okan, awon Igbimo si bi obinrin na lere bi o ba le ri iwe adehun ti o wa larin won mu wa geg; bi eri? o ni oun le ri i mu wa, koda lo wo Ajele ni o tile wa. Awon Igbimo ni ki won wa ni ojo mejo oni. Nwon si so fun Ogbeni Thomas yi pe ko godo lo si ibi kan tiri di ojo na, nitoripe ni ile ile ni ibinjoko re.

Ajele kowe si Bale pe, ogbeni kan ti nje Belo Akinpelu ni Bale Ogbomosho pe leji, oun si fe ki Bale so fun ogbeni na pe ki o lo jepe ojo na ni Ogbomosho lati dara duro. Bale si fesi pada pe ogbeni na ki i gbe ile oun gege bi nwon ti so sinu iwe sugbon nigbati oun wadi re, won ni Ojagbon ni i nge, oun si ti ranse si i pe, ki o lo je ipe na.

Ajele da iwe ile yiya ti awon oibo Alagbon ati oibo Onigbo pada si olo awon Igbimo pe ki won o fi owo si won.

Ajele kowe si Bale ati Igbimo pe oibo Ajawa kowe si oun pe awon ufe igba ese bata ile ni Ajawa Lokun lati fi dan inkan kan wo. Nitorina oun ufe ki awon Igbimo ranni lo so fun awon agbe ti won ni oko nibe ki won o ma gbin inkan sibe ki o ma ba di fitatu.

Awon Alajoyi ti won ti ke wa ba Bale ati Igbimo pe lati igbati nwon ti so

ofin ati mā fi opa wọn aṣo ta, awon ko si gbogbo ta lrepe-aṣo mo, awon ko ta rara mo. Ajele fesi iwe ebe ti awon Igbimọ ko si i nipase oṣo nā, pe oun yo da ki won mā ta lrepe-aṣo, sugbon ki won mā mu opa wọn lowo, ati pe pelu opa nā ni ki won si mā da ogbon ati ta i-hameji, idameṣa ati idamerin.

Akoda ti nwon yan lati mā lo gba enia lody awon ijaye kakiri fun ise oju ona siṣe ni o mu esun awon Egbẹ Seriki wa siwaju Igbimọ (Seriki ati Ekefa rẹ l'a ri yo silẹ) pe won ko da enia fun oun. Awon Igbimọ ta won je ni Site mewa-mewa si apo Ijeba.

Ogbeni kan ti nje Kasumu Katakara ti ngbe Popo Agbei i lo gba Onise kan wa lati odo Baba Lafin pe oun ti p-okunrin kan ti o je oun Powo. Ijo si odo Balẹ ati gbinọ; won si ti da ejo nā pe, ki o lo san owo fun oun, sugbon ko fe san owo nā fun oun; pe, ki onise so fun Balẹ ati Igbimọ ki won o ba okunrin nā gba owo lowo onigbese rẹ—ti o ba je pe nitoto ni o je e l'owo. Awon Igbimọ yan akoda kan reje ogbeni nā lati lo so fun onigbese rẹ pe awon fe e ni apẹjọ oju otanla, nwon si so fun onise Alafin pada pe ki o jise pe awon o gba owo nā fun Katakara.

Ajele tun kowe si Balẹ pe, awon ti Balẹ fun ni oko ninu oko rẹ kowe si oun (Ajele) pe awon fe won oko awon, ki awon o si ri Block si i; oun (Ajele) fe gbo lati enu Balẹ bi, ki oun fun won ni aṣe tabi ki oun o ma fun won?

Balẹ si fesi pada pe, oun ko mo idi Block riri. Kini nwon fe won o fun? Koyi oun; ti o ba kun oṣun wiwọn, nwon o kuro nibẹ Nitoto oun fun won nibẹ, niwọn igbati won ba nṣan Isakole fun oun; enikan ki i won ile onile lehin rẹ; ki Ajele mā fun won ni aṣe rara se e o; ki Akowe o ba oun kowe bẹ.

Ajele si tun kowe bare lowo Balẹ ati Igbimọ pe okunrin olopa Ibadan ati

Ogbeni kan ti oun kowe si Balẹ ati Igbimọ nipa pe won ni si ile kan ni Agodi, oun si fe fi nwon so wo si Balẹ ati Igbimọ fun atunṣe larin won; nigbawo ni ki oun o fi won ranse? Balẹ ati Igbimọ si da esi pada pe ki o fi nwon ranse si awon ni Ekin Igbimọ Monday ti nbo.

Ogbeni I. D. Okoye ma enikan ti nje Akerele, eniti o ti kowe bare iwe ile-yiya si awon Igbimọ, ti awon Igbimọ si ti so fun u pe, ki o lo duro die ki won mu oja ona koja ibi ti o fe ke ile si, oun mu u wa, ki awon Igbimọ fi owo si i w e r e fun u nwon si bi ilere: pe yio mā gbe ile nā ni tabi yio fi hays? O ni oun papa ni oun o mā gbe ibe, nwon ni ti o ba di ojo mejo oni ki o wa.

Awon mi ti Ajele si ni ki won o ta je (fine) ki won o si fi owo si iwe won fun o fun mewa ki won si mā san poun mejim-ji ni odo dan, wa, pelu owo titaje won; awon si gba lati fi owo si i.

Ajele kowe lati so fun Balẹ pe nipa oko ti o kowe si oun pe awon fe ki oun o lo wo; nigbati oun wa idi e, won so fun oun pe ile na ki ise ti fofun ti Oyo ni, nitorina awon ti won mu ejo wa si odo Balẹ ni lati pada lo si odo Ajele Oyo lati lo ro ejo won. Awon Igbimọ si da esi pada pe eyi ti o ba dara na ni ki won ba won se, sugbon ki won lo won ala okonā ni o wu awon, lehinna, ibā je pe ni Oyo ni won o lo pari rẹ, kò buru.

### Owu-Ijebu.

Owing to the grand celebration of the new AWU (ALE'S) installation falling on the 13th instant and thereby syenronising with the Eighth Anniversary of the coronation of "The OLOWU OLUGBOYE GA II" (15th inst) the commemoration of the later event was observed this year as quietly as possible.

## THE YORUBA NEWS.

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## HOME INDUSTRY.

### II

“O mu wara dagba,

Bi moq Filani.”

Like a Filani's child,

He lives and thrives on milk.

THE use of Milk as an article of food by adults had long been discarded by the Yorubas, for many centuries before the Filani Invasion. Although cows called “*Eranla*,” abound in the country, they are only raised for slaughter at important occasions: such as festivals, marriages, burial obsequies, coronation or installation of kings or chiefs, special sacrifices or immolations in times of epidemics, et cetera, et cetera.

Our butchers rarely slaughter a cow or a bullock for the market in those days—the limit was then a goat or a sheep, either of which may not be sold out in one day—because there is always a supply of fresh and smoked bush-meat from the farms to compete with the butchers.

Occasional casualties among horses and bullocks often supply the market with extra stock of meat; while every farmer manages to supply himself and family meat by hunting trapping or snaring the large and small games; they also secure fish from the rivers and streams. Besides, the fact that our people live more on vegetables than flesh foods. It was even thought that children reared on

cow's milk will surely develop heartlessness as a trait of character in manhood. Hence the saying:

“*Moq ti ko mu'yan iya Odaju ni i ya.*”

Since the Filani invasion and the progress of education in our country, this belief has undergone a considerable change. Both the Christian and Moslem elements of the Community, now use milk in one shape or another. Even our unsophisticated brethren do not now regard the feeding of their young ones with cow's milk as injurious to their future morals.

Along with our national hot *agidi* pap in the morning we have added tea, cocoa and coffee drinking; many have taken to porridge now-a-days. All these require milk to make them palatable—even the indispensable *Pusa* of the moslem fasting period requires milk seasoning.

Whereas the South depends mostly on imported tinned milk, to obviate the disadvantages of which the Nigerian Cold Store Company has been established. There is already at our door or rather in our back-yard, sufficient quantity of milk and to spare in the Northern Provinces. Our only difficulty is sterilization and preservation of this indigenous milk for transportation to the local markets for consumers.

It is not too much to hope that our people will pay some attention to this local supply of milk which will not fail to yield handsome profits to those who care to give it a trial. The native method of solidifying the milk by boiling—though not sanitary has been in use for ages, and this congealed milk-balls are on sale from Kano down the line to Ibadan and as far as Abeokuta. Still, that is not a sufficient reason why we should not make an effort to improve upon the present mode of preserving the existing supply. Should our farmers require informations on this home in-

dustry, we are convinced the Government Veterinary Officer at Vom in the Northern Provinces will render the necessary assistance.

### Land Registration in Abeokuta.

ABEOKUTA, JUNE 30

As announced in these columns some time ago, the draft rules for certificate of ownership of lands in Abeokuta was passed at the Judicial Council held on Thursday the 20th instant. The Rules provided that application to obtain certificate of ownership shall be made to the Judicial Council accompanied by a plan signed by the E.N. Surveyor or a duly licensed Surveyor. The Judicial Council will then cause summons to be issued to the head of the family or any other person or persons whom the claim may affect and after having gone through the merits of the claim, Council shall issue "a Preliminary Certificate" to the rightful claimant. Such a certificate shall embody the decision of Council signed by the President of the Judicial Council and attested by the clerk.

If no claim is made to set aside the Preliminary Certificate within 3 months of its issue "Full Certificate" will then be issued to the claimant vesting in him the full ownership which should be registered within 10 days of its issue in accordance with the Land Registration Ordinance.

It is also stated that after the "Full Certificate" has been issued, all counter claims by anybody to the land will be null and void and it shall be illegal for any person to sell or mortgage any land in Abeokuta town unless "Full Certificate" relating to the said land has been issued under these rules.

Applicants will be required to pay certain fees amounting in all to £2 5s 0d, for the summons &c. to inquire into the claims and for "Preliminary" and "Full Certificates." These fees are exclusive of Registration Fees as required by the Ordinance which probably will be 10/-

Although definite solution has not been reached with regards to proper valuation of our house and landed properties in Abeokuta, it is the considered opinion of everybody that we are coming nearer the solution, and that the holding of such a Certificate is a step forward in the right direction.— *Nigerian Daily Times*, 8/7/29.

### Editors' Ears.

Of all men in every community, an editor of a newspaper is in position of hearing quite a lot of things—both good and bad, so that what actually appears in print is always an infinitesimal fraction of actual facts and informations in possession of many a patriotic editor, whose organ is the recognised mouth-piece of the people,—men who, in their eagerness to voice their grievances or feelings prefer the use of a public journal for such purpose. And so it is that, rather than blame an editor for what had been published in his paper, he should be thanked for many things he had also refrained from publishing, though in possession of all the facts knowing as he does that truth will surely emerge into the light—for it is of the light—in course of time.

#### AN EDITOR'S DAUGHTER.

Our heartfelt congratulations to Dr. Akinwande Savage, M.B., Editor of the *Nigerian Spectator*, and Mrs. Savage, for the success of their Daughter Miss Agnes Yewande Savage, who graduated M.B., CH.B., at Edinburgh University.

#### AN ACKNOWLEDGMENT.

We acknowledge with thanks the receipt from the Government Printer of a copy of Annual Report on the Forest Administration of Nigeria, for the year 1928.

## IFA ADITI. II.

Sugbón, kini omó enia kí i se Vaseju-baba aseṣe? Nwón gbín Koko titi-tí toṣe tí kó fi sí aye a ngbín awón ohun ogbín mí tí iná mu owo wa lati aiyebaiye. Aní awón elomí tilẹ̀ ngé igi oṣe lùlé, kí wón bá lẹ̀ rí aye gbín Koko sí. A-sure-gbín igi yí pọ̀ toṣe tí awón agbẹ̀ pupọ̀ fí nwa ra inkan obẹ̀ bí atí, egṣí. Ilẹ̀-efo, epo lati igboro Ibadan lẹ̀ sí oko wón.

Eyi tí o tilẹ̀ buruju ní pé, awón agbẹ̀ mí nwa ra agbado, isù, cluby atí gári lúti ilẹ̀ Ibadan lẹ̀ sí oriko wón, nitori awón pápa kó gbín inkan wónyí, ebi sí npa nwón pelu igi Koko wón ná. Ope-ṣe gári awón Egba atí Ijebu iyan onjẹ́ iba tí da ilu yí lánú. Aní gári nwó ilu yí lati Epe, Abokuta, Oṣiṣe, Okeméji, Ejinrin : di lara ní i ;— se nwón nta apo kan lati ṣíle merinla tí lẹ̀ de ibi pónn kan nínú odún tohún? Sugbón a dape pé o rojọ́ dié l' o lunní tí awón agbẹ̀ bẹ́rẹ̀sí jagbón a ngbín ohun jije diédie. Apo gári kan sí wa ní ṣíle mejọ́ abọ́ de ṣíle mewa ní-ṣiṣi.

Sibesibe, gboṣbo owo Koko tí nwón nri kojọ́ lóṣodun : ounjẹ́ ní nwón fí njẹ́ afi ngba tí Koko ba lowo lori ní awón agbẹ̀ má nri dié fí pánú nínú ogidi-njẹ́ owo Koko tí wón nta lóṣodun.

Agbatele owo lowo awón oniṣowo Koko tilẹ̀ pupọ́ deṣe pé, kí Koko to so lori igi, pupọ́ nínú awón agbẹ̀ ní yio tí gba owo rẹ̀ telé lati ra ounjẹ́ atí lati sanwo fun awón alagbaṣe tí mba wón ṣiṣe-gbogbo awón Iwofa ṣa tí fere ya ara wón tun nisisiyi. Eḍinwo sí ní awón tí nsaawo telé wónyí nra Koko lowo awón agbẹ̀-Iba s' emi iba se wo nko? Hin-in-in? O l' ese ṣiṣiwere o ko bu s' ogun? Owo éle—agbatele l' a wi! Agbẹ̀ tí o fẹ́ gbeyawo tí kó l' owo lowo ní kó ní gba agbatele Koko ní iyekiye ní? tabi eyiti o fẹ́ sin oku, iya bíba, ebitabi ana; eyiti ilẹ̀ rẹ̀ njó tí o sí nfẹ́ fí pánú bo o?

Iyekiye ní awón arabí ngba a lowo wón-boya l' o fí nta idajidaji iye tí nwón

nra Koko l' oju odun. Iyẹn bẹ́ e Nwón ní :

“Gunnugun yan ní jẹ,  
Akálá yan ní jẹ :  
Ewo ní tí Ṣiṣi-ṣiṣi  
Tí tun nyan ní jẹ ?”

A gbọ́ ná, a gbọ́ ná: Kí l' o tí rí tí awón oniṣowo ilu oibo fí nge owo Koko ní igekuge bí o tí wu nwón bẹ́? Akoko kan ní nwón tí nso pé “Koko ilẹ̀ wa kó dara to, kó dara to.” A tí ngbẹ̀ o bẹ́ e?

Sugbón nisisiyi, Ijoba tí ran awón Oibo agbẹ̀ wa, nwón sí tí fí kọ awón agbẹ̀ ilu wa bí o to to lati má se. Koko wón ní ona tí yio fí má mu owo geregere wa; awón enia wa ná kó i jafara sí iṣe Koko yí ní bíbá atí sí-ṣ-gbẹ̀, toṣe tí kán nínú awón oib. oniṣowo Amérika tí ngbá Koko ra lóṣo awón tí nra a lowo wa fí so pé Koko tí ilu wa ní Nigeria nihin tilẹ̀ dara tayo tí awón ara Accra l' odun keji. Pelu bẹ́ e ná ní awón oniṣowo tun ge owo Koko tí wón nra ní ilu wa yí sí ilanjẹ́ iye tí awón tí nra a lowo wa l' odun keji sehin.

Kini se tí o fí rí bayi? Awón kan so pé Koko pupọ́ ní o tí ilu ibomí yọ́ sí gba ibiti nwón nta a ní ilu oibo; awón elomí so pé nitoripe awón oibo oniṣowo Koko tí ngba a daradara lowo wa digbese ní.

Njẹ́, bí inkan ná tí nly sí yí, bí o ba pé tiri, njẹ́ awón oibo kó ní kọ́ Koko sílẹ̀ fun wa bayi? Bí nwón ba lẹ́ ge bí pánun meḍogun tabi ogun kuro fau lori *Taa* inaro merinla apo Koko nínú odun kan sí ara wón nitori pé nwón tun nri i ra lóṣo awón ara ilu mí tabi ikan nínú awón oibo oniṣowo tí nra a digbese, njẹ́, ijo kan kọ́ ní nwón má so *Taa* Koko di pónn mejomejo tabi mewa-mewa? Njẹ́ bí o di bẹ́ e : Kí l' a o tí se e ngba ná? Se awa ná mọ́ pé kosi inkan l' oibo kó lẹ́ se (afí emi enia nikan).

Bí orọ́ ná ba di bẹ́ nitoto. (Sugbón aba kí i má d' oto, toto o) tí kó sí tun sí igi-owo mí ti a tun mọ́ o gbín mọ́, tí awa pápa kí i sí jẹ́ Koko bí ounjẹ́, tí a kí i sí iro o tabi kí a má pón eko rẹ́ ta, tabi kí a ná yí Koko bí amala : kí l' a tí ma se e ní gbẹ́ e? Kó tí i pari.



## News and Notes.

### Opinion to Views.

While the Thank-giving Service for the recovery of His Majesty from the dangerous illness was going on at the Baptist Idikan Church on the 7th inst, an Egun-gun *Alagbo* (medical) was seen with drummers and a large number of followers with a great noise swaggering by. Of course, there was no disturbance at all as the drummers had stopped drumming before they reached the place of worship according to Ibadan Regulation.

His Honour C. W. Alexander, C.M.G., the Lt Governor, Southern Provinces is expected here on Monday the 22nd inst.

We regret to learn of the illness of Chief Amida the Olu Bale, President of the Oja'ba Native Court. The sickness is so serious that the old chief, who is now over 90 years of age, could not attend duty for several weeks past. It means the business of the court is being conducted by one chief fewer than before.

The Divorce Court at Bere has also lost its President by the death of the late Chief Adeoga, the Olu Bale.

But whatever happens, we trust the authorities will consider the advisability of appointing two lettered members of the community—not necessarily a chief—as President of each of our Native Courts at Oja'ba and Bere.

This progressive town needs Native Judges who can read or record their own judgments in the approved style, as in the Egba Native Courts. Although we cannot boast of a single lawyer or solicitor in the whole province, yet we have lettered men of sterling character who could creditably fill the posts of Judges or Presidents of Native Courts if appointed.

We trust our energetic Senior Resident will give this matter deep consideration.

We are pleased to welcome Mr. Marinho, Office Assistant, General Manager's Office in our midst, who came up to spend sometime with us on leave of absence and also Mr. Sho Silva of the Municipal or Lagos Town Council we wish them happy and beneficial enjoyments.

A Conference of the Baptist Pastors and workers held at the Baptist Chapel, Osogbo, on July 9, was attended by delegates from Lagos, Ijesu, Abeokuta, Ibadan, Osogbo, Ilesa, Ekiti, Sapale, Benin, Oyo, Ogbomoso, Saki, Kaduna and other towns where the Baptists are located. Dr. George Green, M.D., Revd. Louis M. Duval, M.A., General Secretary of the Nigerian Baptist Convention and Revd. Powell were present.

The Revd. A. A. Puddicombe was the chairman. The main business was the division of the Baptist Churches into district associations.

A meeting of the Old Boys of Baptist College and Seminary was also held.

As these meetings were concluded earlier than anticipated, the 4th Session of the Ministers' Association of the Baptist self-supporting Churches, timed for July 10 was held in the afternoon of the same day when matters affecting the progress of the work were discussed.

Well, it is certain that Dr. Agbebi's mantle has fallen upon Rev. J. R. Williams, the present President of the Nigeria Baptist Convention.

To Dr. Green, Revds. Duval and Powell we say E ku ngbo!

### Williams to Williams.

The marriage ceremony of Mr. D. B. Williams and Miss J. A. Williams at the First Baptist Church, Lagos, on June 15, was performed by the Rev. E. E. Williams M.A., and not by Revd. J. R. Williams, and the other Baptist Ministers.

We regret the error in our last report.

### THE IBADAN BAPTIST MISSION

An Ordination Service was conducted at the Baptist Church, Idikan, on Sunday, July 14, when Bro. Jacob Lawinde and W. O. Soronko were ordained Deacons and Lewis O. Felipe (Jr.) was made a Licentiate Preacher of the Baptist Church. The Revds. J. R. Williams, A. Adeniji Puddicombe, T. O. Dawodu and J. A. Idowu took part in the services.

The Rev. J. A. Idowu, Pastor of Ijero Baptist Church, Ebute Meira left for Abeokuta on Monday the 15th inst.

The Revds. J. R. Williams and A. A. Puddicombe who came up last week on ministerial duties returned to Lagos via Abeokuta on the 16th inst.

### ILE IFE.

The inhabitants of Babatedo quarter of Ile-Ife began their Egungun Festivals on Wednesday, June 26.

It is interesting that the people are now returning to the site of the old town (Modakeke) given them by **THE OMI ABGWINA**, when they came to Ife as refugees from the Oyo towns devastated by Fulanis and tendering their submission to His Alaiyeluwa as their Father and King.

### ILESA

THE TIRIMI OF IPERINDO MURDERED  
IN COLD BLOOD.

On Wednesday, June 12, occurred a tragic incident which shook the town of Iperindo near Ilesa. It was on this day the Tirimi of Iperindo in his best royal robes surrounded by his courtiers was making a festival. Drumming and dancing was in progress when a man came up amidst the gathering and join in the merriment, and, as if playing, went directly to the Tirimi, and with a machet cut off the chief's head.

The murderer was arrested and by order of the Senior Resident, was kept under medical observation.

From sudden and violent death, Good Lord deliver us.

## Citroen Cars.

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### Dissolution of Partnership.

It is for general information that partnership between Messrs. C. J. Mellon and George Kapsopulos, Contractors, of the Gold Coast and Nigeria, in West Africa has been dissolved as from the 29th June, 1929.

GEORGE KAPSOPULOS.

Ibadan, 4th July 1929

### Change of Address.

Owing to miscarriage of our letters &c. we take this opportunity to advise our friends and co-workers that we have since changed our mail Address as from the inst as follows:—

Baptist Mission Igbajo.

P. O. Box No. 43, Oshogbo,  
Rev. J. A. Lafinban, Pastor.

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*Motor Engineer.*

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