

The
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Ibadan

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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repeated

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TO LET

OIBO

OWUYE.

“Orọ soro isọ, Owuyẹ!
Asoro 'isọ bi òrọ:
Orọ p' enikan l' ana.”

Ni asoko yi ti Odun Keresimesi nsun mo etile ni gbogbo awon Ile-eko ile yi nse ilanraro nipa eko ati orisirisi idaraya ki nwon to gba aye isinni fun Odun.

Awon omo Ile-eko ti St. Peter Arẹmo se tiwon ni oju kẹrinla osu yi. Ajele Ibadan Ogbeni H. L. Ward-Price ni Alaga are na. Miss J. A. Mars ati Miss Grimwood ti Ile-eko Giga awon Omo ni Kudeti fi aniyawon won lori ise ile-eko han nipa wiwa sibe lati ba won se aseye na. Ese awon obi ti nran omo lo si Ile-eko na pe sibe, be si ni pupo ni awon gbajumọ Ibadan ti nwon moyi eko. Eni owo D. A. Williams ti Ogunpe, Eni owo A. B. Akinyele, M.A., Oza Grammar School Ibadan. Eni owo E. M. Alalade, awon Ogbeni T. D. Laoye Akowe Bale, Akinpelu Obisesan, D. A. Obase Editor wa ati owo awon bikkini ti a ko le daruko won tan.

Lekin ti Alufa-Agba Eni-owo J. Okunrinde ti si ipa le yi ni a ka irohin ise ti a ti se ni Ile-eko na ni odunni.

Awon omo ile-eko yi lori ni irole oju na. Eniti o ba gbo bi awon majesta wanyi ti oju ode Gesi nlanla yi sebi awon omo Girma Sukulu ni nwon. A kan san si nyin o.

Nighati nwon pari idaraya ni Miss Mars pin gbon oniruru iwe fun awon omo ti won se daradara ninu eko ti a nko won nibi. Lekin na ni Ajele Ibadan so orọ isiri fun awon omo le ati obi won: o ran won lati ise won si awon obi won, ilu won, ijaba, ati awon ogunlogu ege won ti nain kiri ni igboro laini anfani eko bi tiwon. Ajele yin Alabajuto ati awon oluko fun ilu-iwaju ise ile-eko na.

Ni ipari eyi ni Alabajuto Ile-eko Alufa-Agba dupe lowo Ajele Ogbeni H. L. Ward-Price, fun wiwa se alaga are oju

na ati fun orọ iyanju ti o so. O si tun dupe lowo Miss Mars ati Miss Grimwood pelu fun ise ti won nse larin wa. Lekin eyi ni o fi orin "Ore-Ofe" ati adura pari ajo na. A si ko orin "K' Olorun d' Oba si" ni ituka.

A ki Ogbeni J. O. Ogunsoola oza ile-eko na ati Ogbeni J. K. Olukoya atele re, E ku ise, e ku aseye oju. E o se jubelo l' emi.

Adura are Odun ti Ijo Wesley Agbeni kun daradara l'odunni. Awon onigbagbo lati oniruru Ijo ile yi ni nwon nro lo sibe. Bi o ba tile nfe sun orun are, ko ni se ise nigbati o ba ngbo oria won lokere. A ki Alagba Eni-owo N. A. B. John, E ku ise Oluwa, a se yi sanjodun o!

Ogbeni M. A. Dedeke ti Oranyan, oza awon Gbenagbena ile yi, sin omo re Omidan Margaret Adenike niyawo fun Ogbeni Joseph Oyelakin Aboderin Akowe Ile-ise Moto Ijaba, ni Sesi Oke Mapo ni oju nro osu yi.

Enia pe bi wofu; awon oju ise Olorun lati ehin odi ati ile yi pese sibe, be si ni awon bikkini ilu. Inwo oju yi ko kere. Lekin gbogbo ato ati omi tita sile ni okoyawo mu iyawo re lo. K' Olorun se nwon ni ore ara won o.

Ariya ti Keresimesi olunni buaya—o rekoja gbogbo eyi ti a ti nse lati ehinwa. Lati ale aisin ni a ti roye pe mudidun opolopo mbe larin Ijo onigbagbo ile yi. Awon Olorun Igbala ko kere: t' ilu t' ifun ni nwon fi nkiri ile awon bikkini gbogbo larin ilu.

Ohun aidara kan ti a kiyesi ni awon are Hausa ti nwo de nkiri lora oju aisin y' Mr. pelu oja, kumo, pasan, oje ati oniru oying ohun ose be ti nwon fi nse eniti for disko won lona lese Iwa buburu great care tobe ti olomo fi nfa omo re moridization or d' iregbe nwon ba aisin oju up the petula

A fi orọ yi siwaju enyin they are dan pe, o to, o si ye ki o o le fi opin si asa buru repeated

ENI-OWO J. S. ADEJUMO,
ALUTA AJISEGIRI.

Enyin okawe wa, oṣo ih. baburu l' o kun ode siye ni saa yi. bi o tilẹ jẹ pe ogunle go ibin daradara mbe ni ifarasin. Iru wa si dun lati mu die yi wa na :

"Enia baburu peju igbe lo.
Eni rere w2n ju oju lo."

Ni ojojum ni Alufa Adejumo Ajisegiri mura tan lati se ore fun enikeni. Akori ohan ti mo kori niyi : Igi y.a.o fo 2mṣ kan lo i, nwon si gbe e de pelu eje sorosoro : k'a to gbe e silẹ tan o ti mu abere jelefele kan—ase a ma so igba ori ? emi k' o mṣ—l'o ba ti ori yi jo, o se y di odidi kan, 2mṣ na wa di "Eniti Olorun ko pa ko ni ilu."

Loro 2ṣ kan ewo bi a ti ji niwon agomeji ni nwon gbe 2mṣde kan de, o npo ito lemu putu. Ajisegiri ki kaku bo sokoto lekkan : l'o ba gba a l'o te e silẹ gbogbo, l'o ba bo kinni kan lo gbòlògbò, o da a si i lenu; nigbati o pe si i, o po ekeji o da a si i lenu. Ninu papapati omṣ na nse 'un l'o nbi hṣ : o bi kinni kan funfun pòki-ko ju Insi (Inch) kan lo ; ito njada lada inkani ti o pò silẹ ; nigbati Ajisegiri ba iyo si i ni kinni na si han gauran bi Irẹ. Mo ni kinni yi ? O ni, "Wàrápá." Jesu ko gb'owo, ko gb'obi, ko gba ata, ko gba inkani kan, b'na ni Ajisegiri nse !

A ko le ka gbogbo awon bi onijakutẹ, hódhèrè, jarunpa, eniti a solata ko niye. Awon bi Alagbà bi igba-ademu bi igba-ademu; awon otigégé ko niye ati awon "aso-esin," ati awon ti oju ndun ti ko riran pelu : 2pòl2pṣ si nriaran, nwon 2ṣ ni lo si ile. w2n pelu. A o le ka awon gbo bi pakàtá bi pakata. Bi e ba ranti gba, jakalẹ arun ti a fi si inu lwe Irohin 2ṣ, a ju ribiribi ti o se ni Akurẹ—Ti Funfun ni nṣ 2ṣ re ni rere. A mi, iye enikeni ti o ba nka 2ṣ, oniyi, o to, o si ye lati ma ru enia bayi. Bi Jesu 2ṣ, Jeki omṣ kekere wa 2ṣ.

si odo ni, e ma si se dawon lekun. "o wa ni St. Luke 18 chap 16 vs, Ajisegiri tikalare, sokoto ti o ba wo fun iwon ijo meta ki i bo y. nitori awon olomo-owo ti won o ma gbe wa—merina ma pade nibe lora iṣ miran—amelometa fa o ka losan?

E duro ki e gbo okan :—Bi a ti joko ni san ijo kedogun Januari ni de fe ago kan, ni nwon gbe 2mṣbinrin kan de ti o sese lano : bi o ti ntoko bo t' o un ti igi lori, okan ko igi lori re, bi o ti nda u, o un papa awu, igi bo o ni apa ipenpeju o si si awo nia felefele. o fi bo o loju : Ajisegiri ni, "lwo abere, Iru iṣe kinni o nse ?" Eni ni, o un a ma ran awo? eni t' o ba ya, afara ko si. Ajisegiri towo bo iṣe, lo ba ran niginn ein, o si te e silẹ, o nse ajo re. Ewe, nigbati o si tund' iṣe keji, ni 2ṣ kerindinlogun Januari ni agogo mejia 2ṣan gangan, awon kan tun sure de, Ajisegiri ko sa borile lekkan : o gba o fi le won nigbati yio dehun nkò o ba Akowe Onimato nibe ori re ti lo yanyan ni won ba gbe e : o si tun na owo gan. Abere re ti ni siṣe re bi eyiti nran keke—Eyiti ati nwa o ti se e tan, o si ti gbe e wale l'o bera si se iteju : re gbogbo obun ti o nse yi pe u adura ni o, sugbèn nigbati o di iṣe karun gbogbo obun ti o ti se yi ti san, o si lo si ile re.

Tohuntu, nigbati o di iṣe keji ti eleni lo le re, a tun ru 2kan de. Kil' o tun se iwò 2ṣ? O ni mo to l'o lo o un leṣe. A ti erin re "Me lo l' ao ka ninu eyin A-depele? Tinu 2ṣin, tode 2ṣ!" Enyin 2ṣ, se e mo pe aye ko fo ore, sibesibe o nse e lo.

Bi a ba pe mo 2mṣran a mo, Oṣgben ni je orogbo, Omṣran ni je awusa, bi Oṣgben ba je orogbo tan a di oyin bi 2mṣran ba je obi tan, un abuse; bi agbe ba je Awusa tan w2n a mu oko le 2ṣun won a dorik9 oko, ehinkale nile ofoto, iwaju ile ni ile appe, arin gungungun n' ile gb2yi-syi, bi o n' owo bi onitire ko jeki o pe 2mṣ Araiye ani, onje l'o fi je.

Eni Dandan-idan, ti Olorun ni o se.

OIBO

"KO-KAN-MI"

("Ilu ti ohun ni a nba wi
Ore wa ni enyin nse.")

Si Oniwe Irohin Yoruba News.

Ilu mi iba dun pupu ti o ba le fun mi ni aye k-kere ninu iwe irohin re iyebiye lati la itan ore "Ko-kan-mi" ti o wa loke iwe yi. Mo beru agba o!

Ore ko-kan-mi ti o wa loke iwe yi o tete ye ti omode ati agba, ti o ngbo ninu itan ati nigbati awon eya kan ba ndode enia kiri bi igbati a ni gbe eranko kiri ninu papa nisisiyi. Gege bi itan na ti so fun ni: nigbati awon ba ko ara won jo ti won ba fe ba si ibube, itu ti awon ba ko kan-i ba je okan tabi mejji, won yio fi etan so fun won pe "Ilu keta kahunni ni o se wa, Ore ba ko ni enyin nse?" Won yio si dun iwon ninu daradara. Awon na yio si gba awon o-alejo ti won yio ma se nwon ni alejo daradara; sugbon nigbhin nigbati awon ba je idi ni ilu iwaju na tan, won a si wa pata fuba bi ore won yi, won a si ti jamba fun won pelu; fun alai pa ara won po sokun. Ede "Ko kan mi" yi ko ti itan patapa a larin awa Ijesalandon?

Ki a dupe lowo Olorun Ipolopo ti o tan imule re si gbgbo aye; ki a si dupe lowo awon olutoju wa awon Ijoba Gesi, awon asaju wa ninu imule yi, ti won si nfi han ni, ti won ko huwa a nfe ara eni nikan tabi anikanjopon. Imule na ti won si tan ka gbgbo aye; nwon fi on ati sin Olorun han wa ati ona ilaju si ohun rere. Ki Olorun na ninu ana re k'o mase ba ogbon awon asaju wa na je o. Inkan ti o mu ni toka si ore yi; ki a sakiyesi *Public Road*, ona ti a ti nse lo si Ijoba-jesa. Lati bi olun mefa ti awon osise ti be-ri oni yi; ti won ba sise nibe ninu ose kan, iwon osu mefa ise na yio si tu-tu. Nigba mirin koriko yio kun bo oju ona na. Ona na si ti wo igboro o to olun mejji, sugbon oju odo (culvert) bi meta, ko je ki ona na se rin fun moto,

beni g b o g b o ona na ko fi agba-ra ju *mile* marun lo si Ilesa. Sugbon, "Ko-kan mi" dabi enipe o wa nibe. Enikeni le jeri si pe. Ilu Ijoba-jesa yi je ilu kan pataki fun Ijesa ti o si mo Ilesa lara girigiri ju ilu iyoku lo tobe ti a finda a ni asa pe "Owa ki da ni pa k' Ijobajesa ma mo;" anfani pupu ni o si wa ninu ilu ti a nwi yi. Opolopo om2 ilu yi ni nfe ra moto; eviti ko ti ni owo re usare. Oju pataki kan si wa nibe gege bi a ti so ni asiko kan ri pe. *Ekuro, Coo-coo*, Owu ati orisirisi inkan miran po nibe teran.

Nitorina, mo ro pe o ye ki Ijesa fa iku ilu beni mora gege bi eya ara eni. E luu won k'o je ti Ijesa pelu, ki a ma si lo "Ko-kan-mi." Ki a je Ijesaparapo atokan wa, ki a mase je Ijesa-parapo oju lasan.

Bi awon asaju wa ti ntan imule kiri ba jesa mo-tara-eni nikan, ti won si lo "Ko-kan-mi," ilaju, iteloran ti o wa ni ilu won, won ko ni fi han wa, won ko ni je ki o tan de odo wa. Nitorina o ye ki a tele apere won nipa ifara-eni mora, anfani ti a ba nri ki a tan a de odo om-pukoji eni—okun na si ni a se, ki a mu iwa "Ko-kan-mi" kuro larin wa. Kyi mu ni toka si Iwe Orin C.M.S. 345 papa ese 4.

Nitorina a be enyin agba, Egbe A-tunluse, ati Oba Owa ki o ba ni foju agba wo Ona Ijobajesa yi. A o ba fi odun mefa pari *mile* marun bi? Ki a mo pe opolopo ona ni awon ti se larin ti a ti bere eyi ti o fere to ogun *mile* melomelo ni *mile* marun?

Nitorina a bebe ki awon agba fi oju agba wo ona Ijobajesa yi, ki o le si fun re moto ni erun yi. Oju odo kan so so ni Mr. awon ti ngb'on oni re lati bi osu meta, flying ko ti pari titi di oni yi.

Bi awon agba ba fi oju si edu, great care ona Ilesa de Ijobajesa iba ti si I. radization or A bebe pe ki alawadawadi 2 up the petals Owa oniru rere ba wa ri si, they are ki o po o.

repeated

THE YORUBA NEWS.

Editor & Proprietor :

D. A. OGBA,

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EGBA.

Egba, Omo Lisabi !
Egba gb' onile gb' alejo,
Gb' eru-gb' omo-olomo !
Egba gba 'Le Ibara,
O se wery gb' Oko-baba !
O se kérékéré—
O rò' Odo Ogún kanle,
Egba se bẹ o gba 'we—
Putaputa, yan-án yan-án—
B' iyan ti i gba 'nu odo
L' o gba gbogbo ise Oba !
T' Onisegun ti Loya ibe,
Omo ibe ni nwon ise !
Ko s' ohun t' Egba ki igba :
Egba b' oibo suwo
O se wery d' gléhin,
O b' oibo wé 'Lé ti
O ti d' Olawo fun won !
O d' Adéré Imarò—
Ni Sisi Elingbeti,
Egba gba a, Egba gba a !
Eyi Egba, t' ohun Egba !
Fun gbogbo ré Egba i gba,
Egba a ! Egba gba a !
Nwon ti gba a, nwon gba a
A ni tap' nwon gba ?
Ni : A ni nwon tun gba ?
A ni ti gb' Ojo Alamu
Olaribigbe—
Egba Ibadan, Mesé-Ogo !
Egun atata
ishel.

N' Ilo Gese, ni Faranse !
Ni Saro, n' Ile Gamba ;
Olaribigbe e wo nu-on ?
Olaribigbe t' Agba-O-Tan
Ti i mbe n' Ile Yoruba,
Okansoso Ajamaku—
Ti i n' igbo kijikiji !
Dokita Olaribigbe—
T' Oga ni Doherty, oni-ola,
A-ji-t' oia rin,
A-ji-t' oia yan !
Ijoye Onilado,
A-b' irin gberé! e-e,
Oga Olówo, oga Olówo !
A-re mo-l' ekun owo :
N' Ile Eko—ile ogbon,
N' Ibadan mesé (Ogo) ;
N' Ile Ilorin opa,
L' Osogbo oróki,
N' Ibadan ile owo :
A 'r' ogbari-ileke
Tayo ! Olopon ide !
N' Ilọkọja, ni Ijẹba,
N' Ibadan t' Idasaba !
L' Emina, Zaria, Jos,
(Kabo Kala) : ile Hausa
N' Ile Ijo, n' Ile Calabar,
Ni Kumaú ile erin !
Owo ire aje-gbo-je !
A-je fi l' omo l'owo ;
Olóre ki ku—ki i tun,
T' owo t' omo ni i ya 'le
Enit' o ba nsore !

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THE OGBAS' AGAIN.

Yes, they (the Ogbas) have gone, there
is no dispute about it and we the Iba-
dans could scarcely see their backs !

"Nwon ti lo ! Egba si lo !"
Firi chun won t' a nwo ! ! !"

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TRE
OIBO

But there is still hope that with the appointment of four lettered gentlemen to the present members of Ibadan Council, things will surely take a better turn in the country.

Meanwhile, they (the Egbas) have taken our African Medical practitioner away—the noted Doctor Ojo Alamu Oloribigbe, L.R.C.S.E., L.R.C.P.E., L.R.F.P.G., etc., etc., to their capital—Abeokuta, where he has now established his headquarters—leaving a small office and dispensary here at Ibadan his original head-office.

The Egbas have taken the learned Doctor away from us, in spite of the fact that two African Hospitals for Ibadan have been sanctioned by the authorities and one of them is fast approaching completion. As it is generally known that the success of European medicines and methods of treatment depends largely upon the employment of African Doctors to popularise it among their kith and kin, so is the engagement of African Doctors for newly opened African Hospitals an indispensable condition to the usefulness of such institutions in any African community possessing its own native physicians, native medicines and native methods, of treating the sick.

This fact would have suggested to a reformed Ibadan Council (with four lettered honorary members) the necessity of employing for the new hospitals together with our present energetic European Doctors at least an African Medical Practitioner of Doctor Oloribigbe's calibre—with an experience of 12 years' practice in Scotland and England; an African Doctor who has held appointments as Medical Officer in the Orkney and Shetland Islands, a Medical Referee of the Zetland County Council Insurance, a District Medical Officer to the Metropolitan Water Board and three other institutions in London. A noted specialist in Gynaecology (Women's Ailments), Children's Diseases,

Heart and Chest Diseases &c. But ("Egba ti gba á!") the Egbas have taken him away.

It is simply a case of one man possessing a large piece of diamond without knowing its worth and another man who knows its value coming round and coolly taking the precious stone away.

We respectfully commend these matters to the authorities for kind and sympathetic consideration

Reform of Ibadan Council.

To the Editor of "Yoruba News,"
Sir,

1. Touching the subject of the reform of Ibadan Council as briefly referred to in the issue of the *Yoruba News* of the 30th ultimo, one will see clearly that it is not a hidden problem for any son of the soil of average intelligence that the present stage of affairs in so far as the present Council is concerned leaves much to be desired—especially when compared with other sister provinces as Abeokuta, Ijebu &c., who are of the same Yoruba stock and are themselves, despite the lack of their having a few educated rulers, appointing Advisory Boards or Councils composed mostly of educated and intelligent gentlemen of their countries.

The absence of such a Board or Council in a huge town as this Ibadan is yet an incomprehensibility, whilst the need of such a body is daily felt in so far as the administrative affairs of the country are concerned.

2. It is a matter of common knowledge that the chiefs could not easily give great care to the modern system of government, hence the question creeps in among the educated men be given seats on the Council to be helping the country, especially when the same is repeated from year to year deprived of their dis-

salary attached to their office but will on the contrary be assisted in efficiently performing their duties in the approved style.

3. *Tempora mutantur nos et mutamur in illis* says a Latin writer and as its evident as is it plain to any body that a stitch in time saves nine. We earnestly beg our able Resident the Hon. Capt. W. A. Ross to please give the town a further lift by instituting an Advisory Board or Council which we are sure will ever remain in his memory as the Resident of the Province.

Ojubanire

The much needed step if taken in time will tend to ease the heavy burden of the over-worked Political Officers of this Division and greatly facilitate the execution of the various schemes now before the administration for the benefit of the country.

Ed: Y.N.

MUNICIPAL COMMISSION OF FREETOWN.

PRINCIPAL SUGGESTION.

Sir Charles O'Brien, the Commissioner who was sent out last May to inquire into the affairs of the Municipality of Freetown, Sierra Leone, has submitted his report. Several sweeping reforms are recommended and as far as membership to the new Council is concerned, the following changes are recommended.

The Council should in future consist of eleven Councillors, including the Mayor.

The Mayor should be a European Government Official nominated by the Government in Council.

Two other Members of the Council should be nominated by the Governor in Council.

Five other Members of the Council should be elected by the people in addition to the Mayor.

These five elected members should be

one from each of the five wards and three elected by the people at large.

total wards as at present, and each of these wards should elect one of the five elected members.

A Temporary Municipal Board is being formed to take over the duties of the city Council. This Board will, it is said, consist of nine members—six European and three Africans and the rumour is current in Freetown that Mr. E. Taylor, Senior Assistant Colonial Treasurer of the Colony, will be appointed President of the Board.

According to its present constitution, the council consists of 15 members, 12 appointed by popular election and 3 nominated by the Governor-in-Council.

Daily Times.

A GRAND SEND-OFF

FOR

MR. M. A. AGORO.

In honour of Mr. M. A. Agoro's transfer to Ijebu Ode, a Grand Tennis Tournament was held by the officers and members of the Aspirant Tennis Club in the presence of a great crowd, amongst whom were Messrs. J. B. Abimbola, A. B. Cole, J. N. Porter, D. D. Quist, etc., etc.

The game of Doubles between Mr. E. A. Agbebiyi, the Captain of the Club and Mr. J. B. Abimbola versus Mr. F. M. Lawson, the sub-Captain and Mr. A. B. Cole, which opened the function of the evening ended in 4-6. Another set of doubles between Mr. A. M. Animashaun the Treasurer of the Club and Mr. S. B. Musa versus Mr. V. A. Martins, and Mr. M. A. Agoro the principal guest, also ended in 4-6.

The third set was played by Messrs Agbebiyi and Martins versus Mr. Abimbola and Mr. Cole which resulted in 6-1. Mr. Agbebiyi the Secretary of the Club preferred to be the referee throughout.

After the game, the party resorted to a dinner. After justice has been done to the sumptuous dishes on the table, Mr. J. N.

OIBO

Freetown should be
head of three elec
ished.

Porter, the chairman of the evening gave an interesting opening speech, followed by Mr. E. A. Agbeyi who proposed the toast of the Principal Guest. This was ably responded to by Mr. Agoro in a striking speech. Toasts and responses by Messrs Martins, Animashaun, etc., then followed. After much dancing and singing, the party dispersed.

Correspondence.

A Dangerous Point.

To the Editor "Yoruba News" Ibadan.
Dear Sir/

The safety and welfare of the community in general is the first duty of any Government and these are always safe-guarded in Nigeria by the British Government.

We thank the Nigerian Government for all it has done and is still doing for as far as our safety and welfare are concerned. But, I beg to point out that it remains one particular thing and perhaps several other things it has omitted. Viz:—Some sharp corners on motor traffic roads around Ibadan are not properly equipped with policemen for point duty; for instance Beiyerunke Street crossing the Road from Labiran at Alafara, was not provided with policeman to signal to motorists and cyclists, and it is a dangerous sharp corner.

In Sept. 1925, Mr. J. L. Akindede of Oranyan had a serious motor accident at this place and was in consequence laid up in the Hospital for two months; since then, several cyclists had collided with lorries resulting into serious injuries. Last week Mr. S. A. Sowemimo of Messrs G. B. Oliviant's received an injury by collision with a motor car running across from Labiran; a day after, a cyclist in the person of Mr. J. A. Smith—a Government Produce Examinee.—was run over by a motor lorry, but was not very serious as the two other cases.

These unavoidable accidents rendered this particular junction unsafe for both

motorists, cyclists, and pedestrians and therefore deserves the attention of our Administration in order to render recurrence of the nature afore-mentioned impossible.

Thanking you for space allowed.

Yours Faithfully

Ibadan

Olajumoke.

"WHO DOES A NOBLER WORK, A TEACHER OR A PASTOR?"

Dear Sir,

There was a discussion sometime ago among some gentlemen on the above subject i.e. Who does a nobler work, a Teacher or a Pastor?

It was not surprising that many of those who are not in the teaching profession made any amount of confusion by sticking to the old idea that teaching work is the necessary step to ministry, but it is regrettably a pity that almost all the teachers present displayed gross ignorance about the profession (if Teaching can be called a Profession in Nigeria) they seem to choose.

No one can say that his opinion is the best on this important question, but as the best critic is the public opinion and as it is universally admitted that there is wisdom in a multiplicity of counsels, I humbly invite the opinions of those interested in the subject.

Thanking you, Sir, for the space allowed.

Yrs truly

DEBATER.

PLANT BREEDING.

We often hear of cattle breeding, dog breeding, ostrich and poultry raising etc., but the strangest branch of scientific culture is plant-breeding. This is one of the many researches now going on at the Head-quarters of the Agricultural Department, Moore Plantation at Ode-Ona, Ibadan, where special areas are set aside on which the Botanist, Mr. Hill is busy raising and multiplying seeds of healthy cotton plants for distribution among the farmers; great care being taken to prevent hybridization or cross-fertilization by tying up the petals of their flowers before they are opened out.

This operation is repeated from year

ORIKI TIMI—OBA EDE.

Idasibá, omọ Abidogun:

Onigbòdògi, a-borí yétayétá !

i. r. B' ó bá fari f' onigbòdògi,

der O fari f' onigbòdògi :

in B' ó sí fari f' onigbòdògi.

O f' aṣan rẹ̀ lẹ̀ e l'owọ̀ —

'O jẹ́ o má ló 'lẹ̀ wón.

A-tàyi tàyì kò gbéde

Ta omọ Abidogun !

A lẹ̀ Babalawo má duro mu 'Ya,

Omọ Sangorèmìlẹ̀kún,

A duro n' iloro kan 'wákún lókè ;

A duro n' iloro bí omọ ajejo ;

Erikítolá kí í s' omọ ajejo,

Omọ onilé ní í sè !

A l' eke t' eke.

A lẹ̀ kukuru tẹ̀ Giga ;

Ore Aguntua, bába Sibá,

A kòdì-sì kótò rókò ogbìgbá !

A kírì ma dá 'lẹ̀ sí,

Okunrin jìgan bí oḍẹ̀ speri

Itakun t' o wíp' erin 'o ma á' Alá,

T' oún t' erin t' o jẹ́ nlo !

Makanjula, Igbá-ṣìjòbá, a ní :

Oun erin l' o nlo.

A dọbalẹ̀ kí Tini,

Omọ Dada sẹ̀b' oún f' a nki ?

Kini omọ Lawólẹ̀ 'o sè

Lehinwa ọ̀lá ?

Kònkótò gb' ẹ̀lìjù l'ohun ẹ̀kunrin,

A wodi oke, tí kò jẹ́

F' isẹ̀ rẹ̀ bari Gunṣangun !

O lẹ̀lé-nlé t' o lẹ̀ 'Male

Dá sè Mesalasi !

Háfá-ná ti í fa

Rungbun fun 'Mole !

Erikítolá, omọ Lamodi,

Okunrin gòngò-n-gàngún

Bí ẹ̀bọ̀ àgbalú.

Sùtì nìbìn, sùtì l'ohun,

Kò s' ẹ̀nìtí yìo pèhìndá

Tí kò ní ìnì sùtì l'arí !

A kò janyin-janyin bí Ẹ̀lẹ̀mu,

Idásalá, omọ Lamodi,

Gbogbo ẹ̀ranko ní í ló kípá

T' Ẹ̀f' o lẹ̀ 'kan,

Oḷẹ̀ w' ẹ̀gbú kò rí yá :

Faba Afolabi, bába Wurọ̀lá,

Ẹ̀gbá jìgan s' ẹ̀lẹ̀

O bá s' ẹ̀gìsè-ìlẹ̀kẹ̀,

Lárin f' o bá gbẹ̀, Erikítolá :

O yọ̀ nwon l'owọ̀ gbogbo

Ninu omọ Lamodi.

Isapa bí gbogbo uná k' apó

Omọ Sangorèmìlẹ̀kún,

Yẹ̀pẹ̀ bí gbogbo ara kò kẹ̀kẹ̀ ọ̀já,

Iyan, báḷẹ̀ ounjẹ̀

Ní Bába Afolabi bí í bọ̀ wón

N' ilẹ̀ Ẹ̀dẹ̀,

Oka, fagun okèlẹ̀:

Ẹ̀rì rará, l' a n' ẹ̀kò tunsarar !

Aimò, a ntu gbaguda ?

A sẹ̀ kọ́jẹ̀ bí f' ara Ẹ̀dẹ̀ jẹ̀,

Kekere ẹ̀kun: oḍẹ̀ ní í,

Agba ẹ̀kun: ẹ̀dẹ̀ ní í :

Aja yowu t' o lepa ẹ̀kun,

Yio sẹ̀ 'rarẹ̀ lofo ní.

Ẹ̀cì Ọ̀lórùn dá, kò 'e farawé !

Bába Afolabi:

Ẹ̀rìkítolá, atóbì-máranro,

Bába Oyemiyi Ibadan.

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Ile-ise ti

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ni Oja Ayeye, Ibadan.

Owo po ni nwon ngba fun

osuwon kukan

wa dan a wo.

OIBO ALAGOU

Ile Owo Ekini ni ile yi

ti si Ile-Oja Titun ti

nwon sese ko si

BODE IDO, IBADAN.

Orisirisi Aso, Isoso Wo-

siwosi, Awo Abomafu.

Ohun-Elo onirin oniruru

ati Opo Orisi Oja miran lo

mbe nibe

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Bode Ona Ido,

IBADAN

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jumọ, Ewu Oyala ati Awetelẹ ati

Sokoto ti o se regi nibe lo pin si

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