

*The Chief Secretary's Office
Chief Secretary's Office
Lagos*

THE

*Editor Proprietor
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Ibadan*

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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OWUYE.

WOLI DE!

Ogbeni Joseph Babalola, odomekunrin ti ko ju eni odun merinlelogun lo, ti o ti nse se Awamto Akile ni ogba P.W.D. ni ile yi ati ni Osoyoba ni eniti Olorin ran niye bi woli niwosan, si ilefa ilu ti a gbe bi i ati si oyo ilu ni ti o yi ibe ka lati ma wasu ati lati ma se ise iwosan alarabara fun awon enia.

Ogbeni yi ti ri iran ti Olu wa fi olan wa ni orisirisi onu, o si ti se ise iyanni pupo fun won l' Eko nigbati awon Ijo *Faith Tabernacle* pe o lo sibe; a gbo na o si ti dapo wo Ijo na nipa gbigbu *Baptism* itebomi lowo won ki o to kuro l' Eko niwon on mefa sehin.

Nigbati Joseph Babalola ati Eko bo, o ya lati ki awon onu egbe Ijo re ati pupo ninu awon oye re larin igboro Ibadan yi, ki o to rekija lo si ara re ibiti Eni ti se fun u pa ki o lo wasu fun won ni Ilefa ibiti ise pupo wa lati se. Ko se ki okiki ise iwosan ati iwosan re to kan yi Ilefa ati gbagbo ilu ka, to lagbi ero fi nya lo sibe bi omi.

Onu gbagbo pada ni Ilefa. Bi o ba ri Moto-ki-moto ti urekija lo ni igboro Ibadan. Oyo, Ede, Ile-Ife ti o ba si here pa niho ni unwa ni? Kosi esi ma ti o gbo ju pe "A ni o Ilefa" Ko tile fun si inkan ma ti awon Awamto Osoyoba Ilefa tun fi npolowo ju pe: "E wa kalu wera ni Ilefa." Osoyoba ni awon ti ko lowo onu loyo ti ofi se se a lati ibikibi lo ba woli na ni Ilefa.

Igboro Ilefa papa kun akun-ya fun o rindiro awon enia l' okunrin l' obirin, onode ati agba olowo ati mokuna lati Eko Ijebu Egbu, Ibadan, Ife, Ede, Iwo, Osoyoba, Ofa, Ikoru, Ekiti, Hojin ati bi agbebe gbagbo awon ilu ti o yi Ilefa ka. Melo ni a le ka ninu awon afija, aru, odi, aditi onigere, olesin, onidaro, alantibi, agan, otorisirisi arun, amodi ati nisan, oku ti o se se ka-yala ti onode tabi agbalagba.

Bi awon onigbagbo ti ni ben awon alagbagbo, oloya, onisango, onifa, onibeji, ati orisirisi aborise; awon imule pata kawani nla-nla

huniye ni nro lo si odo woli Joseph Babalola Oniwosan ni Ilefa. Kainu lo gbe pusu, ikoko, oru, ketopo, papa garawa ati igo sife lani lati fi gbe oniwosan bo wale, igbe, lai san owo-eyo kan ju owo ti unwon fi wo moto ni alu ati abo pata owo ti awon na papa fi jeun ni oju onu.

Nwon ni: 'B'ina njo, b'ole nja; eni ebi opa nwi tire. Ara le ara ko le, enin ni lati jeun; unu se. arun nstata papa ni ebi: bi ebi ba npa glomfi baye a dabi gaiti o ti nganodi lojo pipe. Tjetete, onu ko to awon ara ilefa ise polu bi won ti ise agbe to yi, ki a to wipe gbagbo niye nro lo di won mole. Iba die na ti won ni fun tita, bi igbati egu bo oku-okh mole ni awon alejo bo gbagbo re; to lo ti lyan fi me won patapata. Gari onitoto di sile kan, eko kobe kan di toto, epo pupa, ata, alubosa ati ewebe won goru bi ini egun, eyo igu kokan di sile kan, du-udu sial ko yo gende; inkan yi wa dabi ti awon ti awon lo si. Aaji nibiti onu gbagbo gbe won bi oju. Paripari re ni pe: igo *Beer* ti o kobe kokan, ti *Gen* di meji toto, garawa *Petrol* sifo di sile kokan, toripe gbagbo awon ti unwon lo sibe ni lati pon omi, eyiti won ni lati fi owo ara won gbe soko ki woli Joseph Babalola to gbasiara si i fun won. Omi yi na ni kaluku agbe lo sile fun mimu, biboju ati bibusi ibikibi ti o ba ndun awon gaiti nse iwosan. Ani, omi tun d'oya ni Ilefa laise Ile Keta! Odo Esi-san ti unwon ti npon omi yi ko lomi wo, a-pungbe ni unwon pon on; sifun ni unwon nfun ere ti o wa nise ki won to ma ri dididie rejo.

News & Notes

H. H. Prince Adesoji Aderemi has been elected THE QM of ILE on Sunday the 24th instant. Installation will take place on Tuesday Sept. 2.

Iwe Keji

TI

Awon Akewi
Wa niau Fr.-It, w

GBESE! GBESE! ILU OSUGBO.

O here lati Oye ti o koja.

"O ye mi, O ye e, l' arò ole." Še, o ye omo ti nsunkun, O ye iya re ti mbe e ? Ati otun ati osi won l' oye. Oibo ti o t' ilu re wa, bi ko ba ni idi, kini iba wa se nibi ? Owo ni gbogbo won wa wa patapata ati awon onise (Olorun nikan ni a le yo silu ninu won. Awon baba wa sope: inkan ti nwa lo ipara, bi a ba ri i ni para, hihe l' a he e ! Beni kosi eniti o le ri ona ati tete lowo lai jalé ti ko ni nwo gan an ya' la oluware iba je enia funfun tabi dudu.

Bi nwon ti nwa a, beni awa na nwa a Ona ti gbogbo enia ro pe nwon le tete ri i ni ona arob). Sugbon inkan kanna ti ko tete ye awon enia wa ni eyiti won ma nso bayi pe : Ere kobbo, kobbo kokan ni awon oibo nje lori oja ti won nta n sobu, torina, ere kobbo kobbo kokan te awon na lorun.

Nwon gbagbe pe, oibo ti nso bayi a ma ta egbe ta bi egberun iru oja na lori eyiti o njere kobbo kokan be lekanso, nigbati o je pe ipa ni awon onisowo ti wa fi nle ta meta tabi mefa iru oja kanna jekansoso. Itumo eyi ni pe, ibiti oibo onisowo gbe njere ponun meta tabi mefa lekani lori orisi oja tita kan, nibé nje awon enia wa gbe njere toro tabi sisi lori oja tita kanna.

Nwon ni 'Oibo mu Tii (Tea) mo muko, bi oibo ti lowo loyo si l' o fi ngun; bi jyaté ti o wa larin ponun mefa ati sisi ko ni a nwi. Oibo ti nmu Tii, enu on nikan ni i mbo ni ile wa nibi, boya, o le ni obirin kan ni ilu re lohun ti o ni lati

ma bo, sugbon popo won ni ko ma ni aya rara o !

Tori inkan meji ko, tori owo ni nwon se nse be. Bi oibo ko ba lowo ti o ni lafi, loyo won ko je dasa a nlobirin. Sugbon tiwa ko ri be ni ile wa nibin : o lowo tabi o ko ni, dandan ni ki okunrin ni aya —afi bi ko ba dasa nikan l' o ku. Bi o tile sope onn ko fe, awon obi, ebi ati ara re koni gba be. Beni a o le laya ki a ma bimo—iyen ewo; se tori ki o le bimo ni nwon se sope ki o laya dandan. Eyini lati fihan pe inwo tiwa ati ti awon oibo fere e se nile. ni ona pe, inwo ti onisowo tiwa lori aya, awon omo ati ebi ki ise inkan kekere rara—o kere, ko kere, a ko le ti wa ti elenu-ije kan. Nje, bi a ba gbe inwo oibo ti o jere ponun marun ati enia dudu ti o jere silé meta lori oja kanna si ori iwon, a o ri dajudaju pe: GBESE DIDA ni awon enia wa npe ni owo si se.

Ko ti i pari.

Ibadan Baptist Mission.

ANNUAL REVIVAL SERVICE.

The Revival Services of the Ibadan Baptist Mission at their Idikan Church is the talk of the whole town. The meetings are generally over-crowded every night numbering between 800 and 1000, since Monday.

The Revivalist Mr E. S. A. Akintola Catechist-in-charge of Wesley Elekeru Church is a master of the Yoruba language; his expressions remind us of the great Moses Ladejo Stone of Lagos fame. Mr. Catechist Akintola being a man of middle age has great future before him in the Evangelistic field.

We say "E ko ise Emi!"

Press Notice.

On the recommendation of his medical advisers, His Excellency the Governor is proceeding on leave by the mail steamer leaving Lagos on the 2nd September. His Honour Captain W. Buchana-Smith, C.M.G., M.C., Lieutenant-Governor, Southern Provinces will, in the absence of the substantive Chief Secretary, assume the Government of Nigeria on the departure of His Excellency.

It is notified for general information that the Report of the Aba Commission of inquiry will be published on Tuesday the 26th of August, and copies will be on sale at the C M S Bookshop at 4/6d each.

The Minutes of Evidence taken by the Commission have not yet been printed, but will be published in due course.

The Secretary of State for the Colonies has informed the Governor of the appointment of George Hemmant Esq., C.M.G. under Secretary, Straits Settlements, to be Chief Secretary to the Government of Nigeria on the retirement of Sir Frank Budgeley, K.B.E., C.M.G. with effect from the 22nd of October, 1930. Mr. Hemmant on his arrival at Lagos, about the 5th of November, 1930 will assume the temporary administration of the Government until the return from leave of His Excellency the Governor.

By direction of His Excellency the Governor the Acting Chief Secretary to the Government will invest Captain Walter Buchanan-Smith, M.C., Lieutenant Governor, Southern Provinces, with the Badge of a Companion of the most Distinguished Order of Saint Michael and Saint George in the Council Chamber on Friday the 29th of August at 3.30 p.m.

Uniform will be worn by those officials entitled to wear it.

Candid Communications

Our Readers, Yoruba News,

Dear Readers

The Holy Writ says: When it is time for the dawn of the Sabbath of Sabbaths, when two Sundays shall come together to herald the Millennium of the Millenniumarians, men shall prophesy, women shall dream dreams and children shall see visions

A man at Hlesha about whose miraculous deeds his world is struck all of a heap, is carrying now all before him.

The dead is raised, the lame is made to walk, the blind to see and the dumb to speak, beside thousands and one other cures effected. The beggs on square shoulders should however not place their lens on the hot girdle for this. No Jonah's gourd can stand before Ithuriel's spear of time. May or may not be he is a fulfilment of this Biblical forecast. Whether his coin is spurious or not, we know one swallow does not make a summer. We join in the Hallelujah Chorus to the Alpha and Omega for this means of Grace.

Yours,

Dawil.

The Sacred Order of
Seraphim and Cherubim, Ibadan,
Brethren in the Lord,

The plumb-line placed along the board of your claims and doctrine has exhibited an aberration of the grossest nature. Your pristine position as the salt of the earth has lost its savour. The dissensions now in your camp, which is probably a reflection from your parent body, grated upon malice, hatred, envy and all uncharitableness has brought you to a "zero degree centigrade" in your achievements. Your once luminous halo is threatened by the eclipse thrown upon it by the man at Hlesha. If you have waxed fat, don't kick. Wear your hearts in your bosom and be true-blue to your doctrines.

"Nought shall make you rue if to your God and yourselves you rest but true."

Yours,

Dawil

THE YORUBA NEWS.

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KIL A SE?

AND, "Ki Mo Se?" What have I done? replies the OLOGBO IJEUN, the spirit ORO of our fathers,—the god of Egbaland (Africa). This is the foremost question agitating the minds of every leader of our race today. The intelligent communities in West Africa echo the refrain:

"What evil have we done?"

"What offence have we committed?"

Of all the races inhabiting this continent, we, the West Africans are among the most progressive. This fact has already been amply demonstrated by the achievements of members of our race in the different scopes of human activities, such as the religious, social, political, educational, industrial, commercial, medical, legal and administrative spheres of life, of which the following illustrious names are notable examples:—

The Rt. Rev. Bishop Crowther, Dr. Blyden, Prof. Abayomi Cole, the Shorunke Sawyerrs, J. Mensah Sarbah, Dr. Papafio Lawyer Renner, Sir Samuel Lewis, Casely Hayford, President King, Kobina Sekyi, Prince Attoh-Ahuma, Dr. Aggrey,

Orisatuke Faduma, Bishops Johnson, Oluwole, Phillips, Howells, Revs. T. B. Macaulay, A. N. Cole, the Archdeacon Johnsons, J. W. Cole, R. B. Blaize, the Vaughans, the Da Rochas, Sir Kitoyi Ajasa, Herbert Macaulay, Henry Carr, Principals Euba, Kuye, Dr. Mojola Agbebi, Prof. S. M. Harden, C. Sapara-Williams, Drs. King, Johnson, Sapara, Obasa, Berkeley, Adeniyi Jones, J. Egerton-Sayngle, C. B. Moore, Isaac Aderu-Coker, Balthazar Reis, Rev. M. Ladejo Stone, Canons Okuseinde, Kuti, Cole, Akinyele Mohamed Shitta Bey, Chief Amodu Tijani Oluwa, J. P. Jackson, Bagan Benjamin, Prof. Oyerinde, Mrs. C. O. Obasa, Mrs. Caroline Johnson, J. H. Doherty, Alf A. Oshodi, Balogun D. Showemimo, Patriach, Campbell, G. A. Williams, J. K. Coker, Dada Adeshigbin, Captain J. P. L. Davies, Consul J. S. Singh, Rev. E. M. Lijadu, J. A. Otunba-Payne, the Willoughbys, Prof. R. A. Coker, Hon. I. T. Palmer, Seidu Oluwu, Primate J. S. Williams, Dr. Odumusu, Revs. Adejumo, S. A. Coker, Showande, Principal Fanimokun, Mr. W. A. Dawodu, Prince Ademuyiwa Haastrop and a host of other notables. These were the products of British philanthropy for which, we as a race shall ever be grateful.

But, in recent years,—especially since the Boer War, we began to notice unexpected changes of ominous import in some of the policies and attitudes of our God-sent benefactors—the universal light-bearers to and emancipators of mankind—the British people, in their methods and dealings with members of our race in South, East and West Africa. It is here in Nigeria that this new spirit

seems to have freer scope, considering the existing state of society, the immense area of the Protectorate and its teeming millions lately brought in contact with western civilisation through the efforts of the British Government.

The rapid development of the country we fear, is not commensurate with the development of the people as a whole along the right channels. It is really a one-sided progress that is noticeable all around—we seem to be rising from the outside instead of from within. The present trend of affairs in this country is actually on the downward grade instead of marching upwards and from all we could gather, it appears to be the policy to discourage the African's aspiration for progress in every way. Some of the administrative actions of our government leave no room for doubt but rather lends colour to this contention.

The educational policy of our government is a case in point. There was a time when, upon the advice of a former Director of Education, it was decided to raise the standard of education in this country by providing government trained teachers for all the schools in the Protectorate. It was at this time that Sir Walter Egerton, that progressive Governor who gave Nigeria her excellent motor Roads, who dredged the Lagos Bar and founded the King's College at Lagos, was at the head of affairs in Southern Nigeria. Sir Walter saw at once that a Training College was then an absolute necessity to the achievement of the Director's aims and he accordingly built one at Ikoyi Plains

at a great cost to the Public Revenue. It is wonderful that, although the College building was actually completed, it was never used for the purpose for which it was constructed.

There is the case of a Technical College sanctioned in the Estimates to be erected at Moor Plantation, Ibadan and which was subsequently withdrawn the following year. The latest surprise is the Teachers' Training College scheme, involving an expenditure of over £100,000 for the erection of two College buildings at Ibadan and Umuahia; though the buildings and staff are now at Moor Plantation, the scheme of training the teachers seems to have been left in abeyance if not entirely cancelled for the time being, as we understand the College is to be reduced to the status of a Middle School of the 1926 Code.

This is still a great puzzle to our leading educationalists and all who have the best interests of the country at heart. Could it be inferred that there are no candidates for training as teachers in the Western Division of Nigeria? We say emphatically, No! As a matter of fact, we knew several teachers who have prepared to enter the College for further training when suddenly, the operation of the scheme was suspended in December 1928. But why? we still ask, and what have we done to merit (?) this set-back to our educational progress?

"KI L' A ŠE?"

It surely cannot now be said that Africans are incapable of attaining eminence in any department of knowledge. The success of the locally-trained African Surveyors, Draughtsmen and Architects like Messrs Julius Johnston, I. O. Gilbert, Bagan Benjamin, Z. I. Renner, I. A. Cole-Ogunmodede, the Dedekes, Hudson Cole, the Carews & Co., &c., are sufficient proofs in favour of our contention and it is certain that, with an opportunity of a College course locally provided by the Government, it will be easy to train the needed staff of African Foremen and Inspector of Works for the Public Works Department, just as the African Surveyors are being successfully trained at the Survey School, West Africa and for that matter, Nigeria, can still produce such great men as afore-named.

We are convinced the authorities will duly consider our standpoint in this matter of giving the rising generation an opportunity of serving their country by opening the College for the training of Teachers to fill up the gap caused by the closing down of numerous schools in the Protectorate through the operations of the 1926 code and for the training of African Foreman of Works for Nigerian Government Service.

GOD SAVE THE KING.

NATIVE CLERKS

X THROUGH A PAIR OF SPECTACLES.

In the "Daily Times" of the 18th instant on the occasion of the Luncheon Party given in honour of Mr. Percy D. Roe, the retiring Supervising Manager of Messrs the United Africa Coy Ltd., Mr. Henry Carr, M.A., B.C.L., the great educationist, in the course of a speech delivered, alluded to the education of the natives as of a smattering nature, not sufficient for clerical pursuit but enough for them to deprecate other pursuits involving manual labour. With this view we quite agree.

The clerk of to-day sets a greater premium on his collar and tie than his actual mental attainments. This is more marked with clerks in the Commercial Service.

The standard of education required to make a man eligible as a clerk in the Government Service from the Lower or the Higher Division Examination's point of view and which avails "grit and stamen" all through the graduated positions to the higher than in the Commercial Service.

There are a lot of impostors of Shorthand Typists (to say nothing of other shams of clerks, to whom the principles of addition are still a mystery) who are most ignorant of the very rudiments of what they profess to be efficient in, and are devoid of even a smattering idea of the rules of orthography and syntax.

It was at a time suggested to detail

boys for the Commercial Service from the King's College, Lagos, but whilst this is good in its own way, it restricts chances only to pupils of this College whilst there are many an intellectual flower blushing unseen in some of the other secondary and primary schools. Why cannot a system of Examination be instituted under the auspices of the "Chamber of Commerce" or a Committee appointed by this representative body on precisely the same lines and conditions obtaining in the "Lower Division Examination" with the abolition or deletion of any subject or subjects necessary or unnecessary to the interests of commerce, the certificate for which shall be the criterion for admission into the Commercial Service, after which, practical training should start for a period of time and remuneration made in accordance with the progress shown. The foregoing applies to prospective hands.

Now for the old hands. Among this class of servants there are men, who, apart from their length of service have been able to establish confidence and respect both by the accuracy in their work and honesty of purpose, and yet there are others who perform their duties perfunctorily and like an automation, with no interest whatever and who in spite of length of service and advantages of experience continue still to blunder. This latter species should be weeded out for the prospective clerks to rivet the virtues and interests of the for-

mer specie, the Firms should institute a scheme for "Profit Sharing and Provident Fund" on the same basis as in vogue with the Bank of British West Africa Ltd. This in my humble opinion will conduce to enlist the whole hearted interest and attention of servants. The only likely objection is the law of Demand and Supply, but the principles of the Adage "A rolling stone gathers no moss" is as much true in the case of employers as of the employees. I opine that the adoption of the practice as suggested above both as affecting new and old hands will have the desired effect of raising them mentally and morally to an elevation of capability and trustworthiness.

There are other species of clerks the position of which entails greater problems than those treated above. These are the Salesmen and the Produce-buyers. These species of clerks invariably get appointments under securities and the standard of education required for these classes of servants is decidedly not as high as in the other case but not without an appreciable degree of intelligence. But more often than not the "cleverest" set of clerks generates from these species. Particularly here (Ibadan) there are some sets of Produce clerks, who form themselves into a band of crooks invading commercial houses one after another during the "Season" with their pittance of cash securities ranging between £100 and £200, invariably made out of advances received for the purchase

of Produce (the original security being a loan on exorbitant rate of interest) to be supported by a bond for £200 or £300, signed by a mere labourer clad for the purpose in a borrowed robe, passing as a man of means. The European Agent with whom it is naturally difficult to discriminate between this spurious man of means and a real one, seeks for information which always gets to him, according to pre-arrangement, from misleading, deceptive and compromising source, and unknowingly acting on this information, he finds himself a victim at the end of the "season". The most deplorable side of this is that, either from ignorance or sheer villainess, people make a hero of such a swindler, and when an Agent is so ensnared, the event is celebrated with merriments and peans.

In the case of salesmen, these are in the majority of cases victims of their own indiscretion, though some of the sheep in their fold are not without some black spots. From the anxiety to make sales, they give goods out on credit and subsequently find themselves in the narrow end of "Queer Street". They must sell or lose their jobs and to be able to make sales, the system of credit must be indulged. Their position then is between Scylla and Charybdis, and the advice is that the parties concerned should make the best of two worlds.

In case of Produce Buyers, we know from observation that the representatives of Commercial Houses are bringing vigilance and wariness to bear and the nefarious practices will soon be under control.

There are many features still to be contemplated and which the time at my disposal—and particularly consideration of space in this esteemed journal do not at this moment permit. These shall be reverted to in due course of time.

News & Notes.

The Rev. I. O. Ransome-Kuti, Principal of the Ijebu Ode Grammar School, passed through to Abeokuta last Thursday the 21st instant, to see his aged father the Rev. Canon J. Ransome-Kuti, the incumbent of Ake Church.

Mr. C. W. Taylor has opened a shop at Ogunpa Junction abreast Messrs Jaekel's new store the last few weeks.

Mr. Bangbola Williams of the C.M.S. Bookshop, Lagos, son of the Rev. & Mrs. D. A. Williams of St. James' Church, Oyo, arrived here with his charming wife last week. Mr. Bangbola Williams came up to enjoy his leave of absence with the family. To the Rev. & Mrs. D. A. Williams we say E ku sijo.

It is pleasing to note the recent installation of Mr. Folarin Sola as the Chief Ikoyi Balogun of Ibadan. Mr. Folarin Sola had gained much experience during his business career as produce buyer under Messrs John Holt in this town. We hope he will not fail to assist the Chiefs with wise counsels in their deliberations. Oye a mero!

A public cemetery at Alidan Junction, Apampa Road behind Oke Ati for the use of the community was dedicated on Feb. 22 this year. It is hoped others will be located in the different quarters of the town.

Since the closing to motor traffic of the dangerous Oranyan Road by the authorities, the community has been much relieved of the recurrent accidents to life and limb. It is hoped another road to connect Ojosa with Oranyan will be constructed for motors instead.

Mr. D. A. O. Darogero of the Agricultural Department has our sympathy for loss of property through robbers.

Z. I. Rinner, Esq., the Architect and Building Contractor has executed a fine piece of work in the design and erection of the O. M. S. Bookshop's new buildings at Ogunpa Junction. Those who knew him only regard this as an 'Aboye'.

Wishing Mr. Rinner the best of luck.

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