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he Chief Secretary to Government
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Lagos

D. A. Obasa
Editor + Proprietor
The "Yoruba News"
Ajaba Square,
Ogunpa Rd
Ibadan

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Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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Chief Secretary's Office
Lagos, Nigeria

Editor & Proprietor
The "Yoruba News"
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OWUYẸ.

O re 'le, ko de 'le ;
O r' oko, ko d' oko —Agba èpè

Ẹnu kekere kọ l' ony ni nigbati a gbọ ihin ọkan ninu Ọlọpa Ibadan ti oruko rẹ njẹ Akindele, eniti o mura ni ile rẹ ti o si ja le lati lọ si ibi iṣẹ ni ārọ Saturday ijọ kẹtala oṣu yi, ṣugbọn ti ko de ibi iṣẹ nā bẹni ko si tun pada wale rẹ, wọn ko si mọ ibiti o gbe lọ di isisiyi.

Odidi ọmọluwabi rin-arin sonu larin ilu ? Bi Egbé l'o gbe elọ ni, a ko mọ. Ki Elumare gbani lọwọ arin nu. Igi ma da o

Ni arọ Friday ọjọ kọkandilogun oṣu yi ni Balẹ Oyewọle ati awọn Igbimọ Ibadan fi awọn Oloye ati Mọgaji mẹjọ wọnyi jẹ oye titun:—

1. Ladeibo ọmọ Irifin Balẹ oloye Arẹago Balẹ, joye Aṣaju Balẹ.
2. Latinwọ ọmọ Fẹnwa joye Arẹ-alasa Balẹ.
3. Durojaiye Mọgaji Fakayọde oloye Ẹkẹfa Balogun joye Mayẹ Balogun.
4. Isọla, ọmọ Balogun Ibikunle joye Arẹ-ago Balogun.
5. Adeduntan Mọgaji Olupoyi Ayingun joye Ikọlaba.
6. Sodimu oloye Ikọlaba joye Ẹkẹfa Balogun.
7. Ọṣunware ọmọ Omilabu oloye Mayẹ Balogun joye Abẹsẹ Balogun.
8. Fagade Mọgaji Apẹtẹ joye Arẹago Balẹ.

A ki Balẹ ati Igbimọ Ibadan: Ẹ ku āto, ẹku atunṣe ilu. Ṣugbọn, ẹ ma gbagbe ile Lafa l' Oje, Ile Balẹ Olọṣun, Ile Baṣọrun Fajinmi Awaiyeè-kú,odòdo àkẹ, ati awọn mī bẹbẹ ti o ku lẹhin

Ni ọna Ekotẹdo lati lọ si ibiti Ẹsin nsare (Race Course) ni ọlọṣa kan ṣa akọda ti oruko rẹ njẹ Salami, ti o wa ni Alekuṣọ lọgbẹ. Awọn akọda na pọ, ṣugbọn nigbati o ti ṣa ọkan ninu wọn lọgbẹ, awọn yoku ti salọ. Eyi fiban pe aimọ ogun iwe ni i mu ogun pani; ti o ba jẹ pe nigbati Salami akọda na ki gbe, ki awọn ma salọ, ọwọ iba tẹ awọn ole na

Nwọn gbe akọda na lọ si Ile-Alarun I.N.A Hospital ni Adeẹyọ.

A gbọ pe Ajẹlẹ ranṣẹ si Balẹ pe kini ṣe ti Balẹ ko fẹ fi Durojaiye ọmọ Abayọmi Mọgaji Fakayọde jẹ oye ? Nitorina ni Ajẹlẹ ṣe ranṣẹ pe bi Durojaiye ko ba joye, ẹnikẹni ko gbọdọ jẹ oye loni titi Balẹ yio fi wa sọ inkan ti Durojaiye ṣe fun oun.

Awọn agbagba si dorikodo nwọn ni yio jẹ oye loni: nwọn si jẹ oye na ni ọjọ kọkandilogun oṣu yi.

Ewu nla lo wu Ọgbẹni J. D. Ọkọya, Akọwe Ilẹ-Ilu, eniti mọto alupupu rẹ ṣubu ni Ode Ajaba ninu ọsẹ ti o kọja.

A gbọ pe ẹnikan ti o ba ọgbẹni na gun kẹkẹ lẹhin lo ṣojo nigbati nwọn fẹ ya fun mọto kan ti nwọn pade lọna. A dupẹ pe wọn ko farapa pupọ. A ki ọrẹ wa nā o ku ewu o.

Lẹhin ti Ọgbẹni Hector Odusami gbajumọ alagbẹdẹ wura ati awọn enia rẹ ti lọ si Ṣọṣi tan ni arọ Sunday ijẹta ni awọn ọlọṣa wọ ile rẹ ni Oke-Seni; nwọn yi apoti onirin *Safe* rẹ jade lati inu yara nwọn ko ada ti i pe boya a ṣē ṣi. Ọpẹlọpẹ ikan ninu awọn aya ọgbẹni yi ti o fi ifura pada wa le lati Ṣọṣi, ti o kigbe nigbati o ngburo ọwọ ada ninu ile. Ọgafa, awọn arabi ti salọ.

A ki ọrẹ wa nā ku ewu o !

Ọgbẹni Charles A. Odumoṣu, Olotu Ile-itẹwe ti Dokita J. Odumosu ni Ijẹbu-Ode ba Mọto de sibin ni Saturday ti ogunjọ oṣu yi, o si pada lọ lẹhin igbati o pari iṣẹ ti o ba wa nijọ kannā. A ki ọrẹ wa nā katijọ.

IROHIN ILE BALẸ.

MONDAY APRIL 22, 1929.

Ajọ Igbimọ ni Ile Balẹ ni ana ko si bi o ti ri ni. Awọn ọloye titun ti nwọn ṣẹṣẹ fi jẹ jẹki apejọ nā dun pupọ.

Apejọ bẹrẹ ni agogo mẹwa kọja iṣẹju marundinlogoji. Iwe ti a ri gba ti a si ka lati ọwọ Ajẹlẹ agba ni wọnyi —

Ogunjọbi ọmọ Ọdẹbode ẹniti oun pẹlu Adeọsun njọ ja si ilẹ oko, Balẹ ati Igbimọ si ti da ẹjọ yi ni ọjọ kẹrindinlogun oṣu ti o kọja; ṣugbọn, nigbati ko tẹ wọn lọrun nwọn mu ẹjọ nā lọ si Ọyọ, nwọn wa mu iwe wa lati ọdọ Ajẹlẹ agba eyiti Akọwe Igbimọ ka pe: Ajẹlẹ agba ni oun ri si idajọ ti Balẹ ati Igbimọ da fun awọn ẹlẹjọ yi; ti nwọn ba si ni ko tẹ awọn lọrun awọn fẹ gbe ẹjọ dide, ki nwọn o gbe e dide lọna ti o tọ.

Gẹgẹbi a ti wadi awọn mejeji si niyi: nwọn sọ fun wa pe bi a ba mu ọwọ Aperin kuro, ko si ẹniti o ni ilẹ ju baba Ogunjọbi lọ mọ ni igboro Ibadan yi.

Balẹ ati Igbimọ pinnu pe ki awọn mejeji pada lọ si ọdọ Ajẹlẹ, ki o si da a fun wọn bi o ti tọ.

Ẹlẹrùde ati Ogunlẹyẹ ti nwọn ṣe ọfọ̀ oko, awọn Igbimọ si ti da ekeji lẹbi ṣugbọn nigbati ko kuro ni oko, nwọn ni ki wọn o fi iwe ipe (Warant) mu u. O lọ si ọdọ Ajẹlẹ agba ni Ọyọ, Ajẹlẹ ni ki nwọn da ẹjọ na duro titi oun o fi wadi ọrọ na, ati pe, oun si ti kọ iwe si wọn ni ọjọ keje yi pe ki wọn o yan oniṣẹ, ki Ajẹlẹ Ibadan na o yan oniṣẹ lati lọ wadi bi ni abẹ Ibadan tabi ni abẹ Ọyọ ni oko nā wa.

Ẹjọ ti Debọjẹ ati awọn ẹbi rẹ mu wa siwaju Bale ati Igbimọ ti nwọn ri pe awọn ko le da afi bi wọn ba mu lọ siwaju Ajẹlẹ, o si tun da wọn pada pe ki iṣe iṣẹ oun, ti Balẹ ati Igbimọ ni i Ni ẹsẹ kanna. Balẹ ati Igbimọ si ran akọda kan lati lọ pe Balẹ Lalupọn ati awọn onija na wa lati pari rẹ fun wọn

Balẹ ati Igbimọ sọrọ si ẹjọ Fakunle ati Aji Jeje ṣugbọn ko danindanin; nwọn si fi ẹjọ nā si apejọ mi

Gẹgẹbi a ti sọ ni ọsẹ ti o kọja nipaṣẹ Ile yi, nwọn ko ẹjọ o di Ode Ọyọ nigba. ti nwọn de ibẹ, Baba L'āfin sọ fun wọn pe "Oni'u ni iṣe ilu" ki wọn o tun pada si ọdọ Balẹ, o yan oniṣẹ kan pẹlu wọn pe ki wọn sọ fun Balẹ ki wọn ba wọn yanju ile na, nitori pe oun ko fẹ ki oruko ile na o parun rara. Nigbati nwọn jẹ iṣẹ Alafin, Bālẹ ni ki nwọn pe awọn ara ile Mọtọ wa Nwọn ti ẹniti o jẹ aburo ti o si ni ẹsẹ ati owo lọwọ jẹ oye yi, nwọn sọ fun u pe ko gbọdọ tori eyi yaju si ẹgbọn rẹ o.

Lẹhin na ni awọn Igbimọ pe awọn ti nyi wọn ni ọkan pada, lẹhin igbati o ti yan aburo si Igbimọ pe "Alara ni ara o dun oun, ẹ ni o ku aisun o ku aiwo?" ki o ma ba ẹbi ẹlẹbi jẹ o Nwọn dide nwọn dupẹ lọwọ Balẹ ati Igbimọ,

Ọgbẹni Seidu Fẹla Williams kọ iwe kan si Balẹ ti akọwe ka ni oju gbogbo Igbimọ ati Ilu pe: Ọgbẹni Seidu Williams yi ni, oun ngbe Ita Bankọle ni Eko oun si bẹ Balẹ ati Igbimọ nipaṣẹ aburo oun ti njẹ Badaru Abina pe nigbati ofin iwe Ilẹ-yiya (Land Lease) bẹrẹ, Ijọba Ibadan kọwe si lati wa gbawe tirẹ; nigbati oun ko tete jẹ ipe wọn ta (fine) oun, oun si tan, ṣugbọn lẹhinna oun kọwe si Ajẹlẹ Ibadan fun iwe aṣẹ yi, o si f' oun ni esi pe oun o ri si i, ati pe oun ni lati gba aṣẹ lọwọ Ajẹlẹ agba ki oun to mọ bi oun o ti ṣe, esi ti oun tun ri gba ni wipe Ajẹlẹ agba ni oun ko le fi ọwọ si iru iwe bẹ ati pe Ijọba Ibadan ni o ni Ile na kanhin. Ki Balẹ jọwọ ba oun bẹ Ajẹlẹ nitori aburo oun yi, ki o jọwọ ki o fi ọwọ si iwe aṣẹ na.

Ni ojukannā Balẹ ni ki Akọwe Igbimọ kọwe ẹbẹ ki o si gan iwe ọgbẹni nā mọ ọ lati fi sọwọ si Ajẹlẹ pe oun ba ọgbẹni nā bẹbẹ ni ọdọ rẹ o.

Ajẹlẹ si tun kọwe bere bi Igbimọ ti ranṣẹ lọ sọ fun Oluwo pe awọn yọ̀n... Ọja ti wọn fẹ mā pe ni Ọbadare

Balẹ ati Igbimọ si da esi pada pe awọn ti ranṣẹ lọ ni ijẹta (20.4.29)

Irohin Kano.

Inu wa dun lati tun ri "*Yoruba News*" ti o yọ si wa gbukẹ nigbati o kọ gunlẹ loni 15. 4. 29. Adura wa ni pe ki irufẹ aisan ti o ti da a wolẹ lati bi ọdun meji sẹhin ma tun le ṣe e mọ, ki o le ma ba iṣẹ rẹ lọ dede lakoko yi, Ẹnyin enia wa a-ra-ma-sanwo, o dọwọ nyin o.

Ole ni Sabongari.

Ni oru mọju Thursday 11.4 29 awọn Ọlọpa meji kan ninu awọn ti nṣọ Sabongari pade awọn ole mẹrin kan ni ọna toro ti o wa ni sakani Plot (Ilẹ) Ọgbẹni John Dada—lati lọ si gbayawu awọn ọna wuruwuru ti o lọ si ọna Tege. Anu ṣe ni lati sọ pe awọn o'e yi ta ọfa si awọn Ọlọpa Ọba na, ọfa si ba ọkan ninu wọn ni igba-aiya. O wa ni ile Alarun nisisiyi. Eyi ṣẹlẹ ni wọn agogo kan oru

Ki a tun wo, ki a boju ri, awọn Ọlọpa meji miran tun nṣe iṣẹ wọn wa si apa ibi kanna niwọn agogo mẹrin abọ ẹ, o a ni ijọ kanna, nwọn pade awọn ole na; ọkan ninu wọn tun gbe ọfa o tun ta si awọn Ọlọpa, o tun ba ọkan ninu wọn ni ẹgbẹ ṣugbọn ko wọle pupọ bi ti iṣaju.

A nireti pe awọn Ijọba yio ba wa ri si ọrọ na, ki nwọn ṣe ibẹwo awọn ileto ti o wa nitosi Sabongari ti awọn ole wonyi fi ṣe ile ti wọn si nti bẹ wa yọnu ni Sabongari' Howu, ki ọmọ enia fi gbẹgbo ọsan ṣiṣẹ, ki o ma si gbọdọ sinmi loru ? Edumare mọ gbọ wọ wa o.

Ole Kẹkẹ—Bicycles.

Lati ẹnu bi oṣu meji wa yi, Kẹkẹ ọmọọlọmọ gbogbo ti nwọn ji lọ ko niye ; bi ki ominkan fi ti si ara ogiri ninu ọgba rẹ, ki awọn ọmọ Jagunla wọ ayi si wọle gbe e firi ; bẹni nwọn ṣe gbe ti Ọgbẹni wa John Dada, Tailor lọ; tabi ki o gbe e lọ si ode, ki o fi ti si ara igi kan ki o ya ki enia nitosi : ẹfọn ti fẹ! ọna kẹkẹ ti jin, ẹsẹ ni o fi ṣa a dele.

Niwon ọjọ kẹrin tabi karun oṣu April yi ni nwọn mu ọkunrin kan de gigirọrọ lati Zaria pẹlu Baisikulu kan ; nwọn npe orukọ ọkunrin yi ni Mọmọ Hadeija, a gbọ pe nwọn ri ọkunrin yi o sun ni ẹba Titi kan ni Sabongari, Zaria pẹlu Baisikulu na. Nwọn bi i lere ibiti o ti ri Baisikulu na o sọ pe oun haya rẹ lọwọ ọmọdẹ kan ni igboro Birni (*Kano City*) ni nwọn di i tọwọ tẹsẹ pẹlu Baisikulu na nwọn mu u lọ si ọdọ Ọba Kano, nib ti nwọn gbe nwadi ẹjọ rẹ nba yi.

A Dramatic Entertainment.

Awọn Ẹgbẹ Iranlọwọ ti Ṣọṣi U. N. A. Kano ṣe bẹbẹ ni a'ẹ Friday 12. 4 29, nigbati nwọn ṣere ni iranti Ajọdun Ọdun Ẹẹta ti wọn da Ẹgbẹ na silẹ. Nwọn yan Ọgbẹni W. Macaulay John ni Alaga. Awọn Ọgbẹni G France, T. A Dairo, France ti Treasury A. A. Bina ati awọn gbajumọ obirin ni nwọn si nyan lati rọgba yi alaga ka.

Awọn ere ti wọn ṣe na dun pupọ, ṣugbọn awọn elesin kan ti wọn ko ri owo gba iwe iwọle ipo 2/- ipo ẹhin ti dá-rudurudu silẹ, nwọn ko si jẹ ki a gbadun ere na nipa pe nwọn nso oko si ori ile ti oko ti mba ọmọ enia ni ete ti ete na yọ bọliboli. Paripari rẹ ni pẹ awọn kan nipa pe a o fi jagidia pali wọle, nwọn ṣurumọ awọn ti nṣọ ẹnu ọna: Ọgbẹni S. M. Ogunmọdede ati Ọgbẹni Ajayi Ogunbọrọde debi pe wọn ko igi ti Ọgbẹni Ajayi Ogunbọrọde. Bikoṣepe ti ki bilisi o ma wọ ọrọ na, awọn Ọgbẹni na iba gbọn iya wọn danu o. Ṣugbọn inu wa dun lati gbọ pe awọn ti nwọn ṣe aida na ri aida wọn, nwọn si wa sipẹ, a rope awọn Ọgbẹni wa na si ti dariji patapata.

A kan sara si Ọgbeni Wanjola ọkan ninu Iyọ (Salt) ere na ti nda Hausa ati Ijinle Yoruba bi omi, Ọgbeni J. Maboganjẹ ati Ọgbẹni Amosu, Babalawo ninu ere na, Alufa Ijọ Rev. T. K. Aderin ati awọn obirin pupọ nwọn ṣe e o jo ni lọju o. A ṣe yi ṣumọ fun o.

Mr. D. H. Holley of the Lagos Town Council came up on the 16/4/29 and put up with his friend Mr, F, Morton. The Agent, Messrs. The Lagos Stores Ltd. Kano. We say zanu da zua.

Sanni Giwa Kabọ o.

Gbẹrẹ ni a ri ọgbẹni wa yi ninu ọkọ ero ti o de iyẹyi ni ọjọ 19/4/29 lẹhin idakan lọsi ile fun igba diẹ; a ki ọgbẹni D. O. Sanyaolu ati awọn Iyawo ọgbẹni wa yi ku afọjuba o.

THE YORUBA NEWS.

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STREET LIGHTING.

AT its present rate of development Ibadan is badly in need of street lighting. Its huge population, number 800,000, is steadily increasing. The volume of trading activities inside the town is fast extending to every town in Nigeria and new motor lorries are being purchased every fortnight almost along with this rapid development is the daily influx of strangers who, coming in search of employment and trade, eventually settle down for good, so that, the town is expanding more and more.

The prevailing darkness of the unlighted streets and thoroughfares in the town is a great opportunity to those bad characters that are always present in every community, to ply their trade. Who can ever thought of moving about in such dark nights as we had been experiencing recently? But with properly lighted streets the case would be different.

The recent wounding of a policemen by a band of robbers is an illustration of the case in point. It is certain that such a thing could not be possible with lighted streets and continuous streams of people going about their business at all hours of the night.

According to the official reply to the Hon. R. Irving the Commercial Member for the Colony Division at the last Legislative Council session that some £70 000 would be expended upon Electric Lighting of Ibadan, we confidently hope the authorities will not long delay this much needed improvement.

Abeokuta.

Abeokuta, a town of British West Africa in the Egba division of the Yoruba country S. Nigeria Protectorate. It is situated in 7o 8' N, 3o 25' E, on the Ogun river, 64 m N of Lagos by railway or 81 m by water. Population, approximately 60,000. Abeokuta lies in a beautiful and fertile country, the surface of which is broken by masses of grey granite. It is spread over an extensive area, being surrounded by mud walls 18 miles in extent. Abeokuta under the reforming zeal of its native rulers, was largely transformed during the early years of the 20th century. Law courts, government offices, prisons, and a substantial bridge were built, good roads made, and a large staff of sanitary inspectors appointed. The streets are generally narrow and the houses built of mud. There are numerous markets in which a considerable trade is done in native products and articles of European manufacture. Palm oil timber, rubber, yams and shea-butter are the chief articles of trade. An official newspaper is published in the Yoruba and English languages. Abeokuta is the headquarters of the Yoruba branch of the Church Missionary Society and British and American missionaries have met with some success in their civilizing work. In their schools about 2000 children are educated The completion in 1890 of a railway from Lagos helped not only to develop trade but to strengthen generally the inflnence of the whiteman

Abeokuta word meaning "under the rock" dating from 1825, owes its origin to the incessant inroads of slave-hunters from Dahomey and Ibadan which compelled the village populations scattered over the open country to take refuge in this rocky stronghold against the common enemy. Here they constituted themselves a free confederacy of many distinct tribal groups, each preserving the traditional customs, religious rites and even the very names of their original villages.

Yet this apparently incoherent aggregate held its ground successfully against powerful armies often sent against the

place both by the King of Dahomey from the West and by the people of Ibadan from the north-east. The district of Egba of which Abeokuta is the capital has an area of 3,000 sq. m. and a population of 35,000. It is officially known as the Abeokuta Province of the Southern Nigeria Protectorate. It contains luxuriant forests of palm trees which constitute the chief wealth of the people. Cotton is indigenous and is grown for export. The Egbas are enthusiastic farmers and have largely adopted European methods of cultivation. They are very tenacious of their independence, but accepted without opposition the establishment of a British protectorate, which, while putting a stop to inter-tribal warfare, slave-raiding and human sacrifices, and exercising control over the working of laws, left to the people executive and fiscal autonomy. The administration is in the hands of a council of chiefs which exercises legislative, executive and to some extent judicial functions

The President of the Council or ruling chief chosen from among the members of the two recognized reigning families is called the Alake, a word meaning "Lord of Ake:" Ake being the name of the principal quarter of Abeokuta after the ancient capital of the Egbas.

The Alake exercises little authority apart from his council the form of government being largely democratic. Revenue is chiefly derived from tolls or import duties. A visit of the Alake to England in 1904 evoked considerable public interest The chief was a man of great intelligence, eager to study western civilization and an ardent agriculturist.

From Encyclopeadia Britannica 13th edition pp 42 and 43 volume 1—2.

O ya wa lẹnu la ti gbọ pe awọn ọmọ Jaguda tun nlọ si ile Balẹ lati ṣe iṣẹ buburu wọn.

Nwọn yọ iwe ile ati ṣile kan lọ ni apo ọkan ninu awọn ti o lọ si Ajọ Igbimọ ni Ile Balẹ lana, ẹnyin enia wa, ẹ ma jafara o.

AWỌN AKEWI

OR

YORUBA PHLOSOPHY.

AFOJUDI.

Afojudi, Afagbà di,
Awọn agun-bani-rọ̀:
Oju ni nwọn fi i di ni !
Aja nsinwin ko mọ 'na?
Orun n' 'ọn fi sun yeye rẹ̀?
Arifin ejo ti i yan ahọn!
A ki i f' oju kekere wo 'ke,
Owo rẹrẹ ni i na wọn.
A ki f' oju ana w' oku:
Ẹnit' o ba f'oju ana w' oku,
Ẹbọra ni i bọ ọ l'aṣọ !
Omi t' o t' oju ẹni kun
A mā gbe ni lọ ?
Ẹni ba f' oju agbara
Wo Kudẹti, yio gbe e lọ.
"Ọrẹ mi l' okuta"
"Imulẹ mi l' ọ̀rì,"
A ki i b' odo o ṣọrẹ:
Gbigbe ni i gbeni ilọ.
A ki i b' ọlọpa sọrẹ
Ile ẹjọ ni i mu ni ilọ!
Ogbo l' ewu,
Irungbọn l' agba;
Tubọmu l' ọyaju !
Ẹ ma fa a l' ori
Ẹ jọwọ rẹ̀;
Ohun ti 'io fari oku
O wa ni koto.
Ẹ ma jampata mọ.
Iwa ni 'io kilọ f'oniwa.
Ode ni i le' mọ wa 'le !
Ire kil' aja mb' ẹkun un ṣe ?
A f' ẹnit' a ba mba ṣi re.

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News & Notes.

The complaint is general among the residents on this side of the town comprising Ekotedo, Mosafẹjọ Dugbẹ, Gbagi, Ogunpa, Abẹbi,—that the water from the only stand-pipe erected at Ekotedo is not always clear, it often resembles the colour of a weak Tea, *Agbo* or lemonade, with occasional trace of swampy scent.

As a large number of people—about 8,000—are daily using the water from this one pipe, we trust the authorities will have a look in and apply the necessary remedies to make the supply of water quite safe for drinking, baking and cooking purposes.

Dysentery has been raging in town recently and several sufferers have succumbed to the malady.

The Health Officers have been very busy inspecting the compounds and yards lately We trust they will direct the attention of owners of the numerous disease breeding water holes and cess-pits—termed "wells"—all over the town, as to improve them by deepening and have them properly covered, or in default to close up such pits altogether.

The Administration is constructing the drain in front of the Roman Catholic Sisters' Convent at Idikan Street. This will do away with the pool of stagnant water always clogging the natural drain in front of their school-room. We hope the authorities will soon take up the work of improving this important motor road by continuing the drainage system right up to the upper junction of the road at Yeosa.

The volume of water passing through at every rain fall is so great that a gang of workmen is always detailed to mend the earthwork washouts fortnightly almost. This constant repairs and expense might be avoided by the construction of proper drains on each side of the road.

We understand an Official Residence for the Balẹ of Ibadan is to be built near the new Council Hall at Oke Mapo and that the foundation of the building will be laid in course of this year.

The First Anniversary of the local Order of Cherubim will be celebrated next Sunday when the members of the order will hold a Thanksgiving Service at Jehovah Nissi, U N A., Church, Idikan, at 3 p.m

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An article in reply to A. K. P. of the *Encyclopeadia Britanica* in our issue of the 5th and 12th March, left out of this impression will appear in our next.

MORE POLICEMEN FOR IBADAN.

We respectfully beseech the authorities to engage more Policemen so that they will be able to guard all prominent places in Ibadan such as Oke Oluogun, Popo Yemọja, Fọkọ, Bank and Alafara Junctions, and other places Also the Ekotẹdo, Sabo, Nauiende and Oke Padi quarters, inhabited by a large number of different alien populations, frequently infested with robbers.

OSOGBO NEWS.

"From Sudden Death, Good Lord deliver us."

We have to report again the death of a prominent public letter writer in the person of Mr J. N. B. Gomez, which took place at his residence, Gbayemu, in the morning of the 15/4/29. He went up to see the D. O. that morning, and on his return, he told his boy that he had a fever and that he wants tea: but before the boy could finish in the kitchen, he met him died on his bed.

R.I.P.

On the 18/4/29 Mr, Soyọmbọ made an at home for the outing of the new born babe which has pleased God to bless him with. The day would have been a red letter day for him if he had only consulted his friends for proper arrangement, "Ko si bi ati le ṣe Ifa to, ti ko ni huwa ekurọ" toto o. Sammy ọmọ wa, mà bere imọran lọwọ awọn ọrẹ, a ki gbọn tan o.

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ASAN SILẸ NI OWO GBIGBA RẸ

Address all communications to

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