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The Chief Secretary to Govt.  
Chief Secretary's Office  
Lagos

THE

Dist. Office  
Editor + Proprietors  
Yoruba News  
Ogunpa Rd.  
Ibadan

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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## OWUYE.

Ijo Baptist ti Ekan Ibadan se awowo Tea Fight ni Ogbi Sogbi won ni Idikan ni oṣan Saturday ojo kejila oṣu yi. Ogbeni Edem Davies, bokinni onisowo ile yi ti o jẹ alaga se bebe l'ojọ na be si ni awon asogbe re Ogbeni Abiola Jacobs, J. O. Ade Craig ati awon oṣe Ijo ni.

Ni oṣan ojo kaji, Sunday, ni awon Egbe Akṣin ati Omo Ile-eko tun se Idaraya ti o larinrin, ninu eyiti Ogbeni C. O. Johnson se Alaga. Mrs Felix oṣun niṣu oluko fo "Gira" ati "Latini" ti o jinna sibe Awon odomode na "Irai" pupo; ani se bi o ba ngbo bi awon maj-sin oṣodun mefa, mejo ti nka oriṣi-riṣi eko ati imoran rere ti a ti fi ko won ni Ile eko won, enu yio ya o. Ko se ni i—o tun pupo. Melo ni a o tun ma se mo nipa ti Egbe Orchestral ti awon Ogbeni Campbell, Samuel, Oguntoibo ati Orukotan ti won fi duru olokun "Molo ati Giye" oibo da bira nibe; apetunpe ni ajo npe won pa'a. O ye won gan ni i.

A ki gbajamo Alaga ojo na Ogbeni C. O. Johnson fun iyanju atata ti o gba awon Ijo na ati fun owo ti o fi ta nwon oṣe. Abusi Oluwa o!

Ni Sunday ojo ketala oṣu yi ni Oloja Ebi-owo Bishop I. Oluwole, D.D. confirm fun bi ogoron enia ti Sogbi Kudeti. A ki nyin e ku ise emi.

Monday ojo kerinla oṣu yi ni gbogbo Ijo C.M.S. ile yi se ajodun Owo Apo Alufa. Sisi ku leti kin tinu tode, irohin ise ijo wu enia lori pupo.

Ijo Christ Church, U.N.A. Ekotedo si Ile-isin Olorun ti nwon sege pari re ni irole Saturday, ojo kokandilogun oṣu yi. Rev E. A. Obigbesan ti Ijo Ebenzer ni Ogunpa l'o se isin Iyasimimo ile na. Alufa Ijo U.N.A. l'Eko, Revd. J. F. Ogunko ni o gbadura ti o saju Adura Iyasimimo na.

Iwasu ti Rev. Obigbesan se lati Iwe Woli Isaiah 56 6 ati 7 ko l' egbe. Ebi-owo yi se konko otito oṣo fun awon ara Ijo na ti won ko le gbogbe lei. Eyi mu ni ranti awon Ogbeni Horatio Johnson, Humphrey John, H. Adeaga D Labinjo ati awon ja-okanja-nkan bebe l' ojo ti a si Zion Church ti Ijo Enia Dudu kinni ti a ko si ori ile kanna yi ni odun 1902. Gege bi awon Egbe Orchestral ati Ogbeni Fasanu ti nfi duru titi ati olokun karin lori yi ni nwon nkorin l' ojo na. Ha! Ojo lo!

Wahala ti awon Ogbeni M. Oye : Oguntoibo ati E. Ade George se nibe ko kere. Ki Baba mese ijo Re duro o! Ologbe Rev. S. A. Allen ati Daddy W. T. George, ehin nyin dara o!

Ni irole Sunday Ogunjo oṣu yi ni Moto Adebisi Giwa, Oloye Ekarun Bale sabu si inu Ogbun Oranyan, ti o si se awamoto na lase tobe ti o fi di ero oṣun hairotele Kasa. Igi da!

A dupe pe oloye na ko si nibe l' skoko ijamba nla yi. A se idaro awon ebi ologbe na, ki Oluwa l' oran mo be o.

A si ki Oloye Adebisi, E ku ewu, E ku yio Olorun, bi o tun ku ki Oluwa ma yo wa o.

## OKO OJU ORUN.

Eyi ara! Eiyi ki re? Oun na da? Ki l' eyi. E wa wo o! O ni lo! O ni lo! Enia meji wa nibe! Bayi ni awon enia nke ti won si ntu yeye kiri ode lati wo oko ofurufu ti o re-koja nibin ni dele ago meta ku isaju melogun oṣan Saturday ti ojo k, kindil gun oṣu yi. Ni gasikni, bi ko ba si ti ariwo awon ero ti nwa oko na ni, eiyi ololere nla sa lo jo lokere.

Afara, eyi ti a nwi vi ti pe ju, eṣora na ti lo; o douko Ona Eko a fi "Ha" kil' eyi? Ti awon enia nse, nitori ojo yi ko gba Ibadan kofa ri. titi fi di oṣo yi, afi awon enia wa di ti nwon mo l' Eko tabi Kano.

A tun nreti oko iru eyi ni ojo kefa oṣu November ti mbu yi.

## IBOHIN IGBIMO L'OKE MAPO,

Weside, Oct. 9, 1929.

Oni je ojo ti Ajele ma dwa si Apejo. Ko pe ti awon Igbimo de ni Ajele wa ni Ibadan Ogbeni J. G. Lawton ati awon Ajele-kekere A.D. mejji de ti ojo ti Ajele ko so ni ti Ajala Olode ati Fagade. Nwon pe awon mejji sugbon ko si eni ti o wa ninu won.

Lekin na ni Ajele soro nipa iweti awon Igbimo ko si oon nipa ile Ogbeni Daniel Adeyera, oro eyi ti Ogbeni Salami Ladoja mu wa, ti awon Igbimo ni awon da a si pe, ki Salami Ladoja lo san owo ogiri ti o mo fun u. Nigbati oon ti iwe awon Igbimo, on si ko ti on na si i pelu, on si fi sowo si Ajele agba ni Oyo: sugbon nigbati ajele-agba ti iwe na ti o si ri i pe Ogbeni Daniel Adeyera yi ti gba iwe ase ile yiya, o fesi pe ko ye lati gba ile na lowo Daniel Adeyera nitoripe o ti ni iwe ase lowo. O ni Ajele-agba ni-oun o so fun awon Igbimo pe bi won ko ba le da ojo na ki won o je ki ojo na o wa si odo oon ni Ago ti, ki oon o ye ojo na wa.

Lekin na ni Ogbifo Ajele tun pe Ayingun Bale siwaju awon Igbimo ti Ajele si bere si so pe oon ti iwe ti oloye na, ko si oon; nigbati oon kawana, o ni oon ni oko kan ni lwo, sugbon ni odun meji sehin oon wa gba onise lodo Bale lati lo gba owo Isukole lowo awon ti won wa ninu oko na, lati ehin na wa. oon ko lo si oko na mo; sugb n nigbati o di odun ni ti oon de ibe. Olawo ti gba oko na ni owo oon, nitorina ni oon fi kowe si awon tija pe ki won ran oon lowo lati gba a pufa lowo Olawo. Nitorina ni oon (Ajele) ti da iwe ti Ayingun Bale ko si oon pada si odo awon Igbimo pe, oon ma ro pe o to ki Ayingun Bale o wa pe ojo ni iwaju awon Igbimo ki awon si ranse si Olawo ki o ran enia wa gbo ojo na, ki awon Igbimo o si da a bi o ti to ati bi o ti ye.

## AEROPLANE AT IBADAN.

A sight of great enthusiasm presents itself to us here at Ibadan, when by 2.45 this afternoon, we beheld a machine of a complex nature soaring high up in the clouds with deafening noise and unrivalled rapidity, passing over this large city of ours.

The air-monster makes her way South-west (Lagos) ward above a great crowd of curious people who are accorded the superb opportunity of watching with lively interest, the progress of an Aeroplane known for the first time to most of them, this being the first to transverse the clouds of Ibadan.

While the astonished observers were still gazing steadily at this singular object, the Air-plain become merged into the dense fog.

## EBO AREMO AT OYO

The great annual festival at Oyo the Ebo Aremo began on the 18th instant when the Aremo offered the usual sacrifice to the god Oro the third day which fell on Sunday the 20th was the Ila-Aremo the festival proper, which was observed with great pomp at Oyo for another three days after which the Aremo will observe the ceremony of Oko Ebu (yam seed sowing) and the festival will be closed on the 27th when all the Egungun at Oyo will go and dance for the Prince at his quarters.

## OGBOMOSO

Thanks are due to the Government for their supervision over the town of Ogbomoso. It was about ten months ago that Mr. Busari was sent here as a Head Akoda. Before his arrival at Ogbomoso, the town was not settled owing to the trouble of the thieves ravaging in it. During this time, the town as a whole is in peace for all citizens feel the absence of the thieves. Owing to the diligence of the head Akoda in his work peace is now reigning in the town and for this reason, such a man is the right person for such a post.

Prior to this time a group of persons have committed notorious practices and their doings have been investigated with the result that some of them have been legally expelled from the town. Their names are Adeviyi and Adebiyi Aderinto and others.

## Give Macaulay A Hearing.

In the reported proceedings of the Nigerian Democratic Party's meeting held on the 21st instant, published in the Lagos Daily News of yesterday's date, the unanimous approval of the members of the Party was recorded to Mr. Macaulay forwarding a "solemn appeal" to His Excellency the Governor and Commander-in-Chief of Nigeria, Sir Greame Thomson, G.C.M.G., K.C.B., asking for the institution of a Public Inquiry, "unfettered into the question of the 'wild statements' alleged to have been made by him in London and particularly the abominable perversion of The Daily Mail Article which has caused so great an upheaval in this country." The Nigerian National Democratic Party is today the mouth-piece of the people in both the Legislative Council of Nigeria and the Municipal Council of the Colony. It may be the Party feels this would be a shortcourse to the long, tortuous and expensive course hitherto adopted and we agree with them. There is no doubt that many of the political troubles in town today originated from the "abominable perversion of the Daily Mail Article" referred to by Mr. Macaulay. The withdrawal of Official recognition from the popular Prince Eshugbayi Eleko and his subsequent deportation, which latter matter has in the Privy Council of His Majesty secured unto British Subjects of whatever clime or race the Liberty of the Subject as embodied in the judgment of their Lordships in the case then before them; the withdrawal of official recognition from Chiefs Kietu, Olawa etc. the devaluation of the House of Ado with the subsequent dexterity of a Third Class Chief's posting out large posters in town announcing the ap-

pointment of an OBA of LAGOS; the Gun Powder Plot Rumour publication; these and many other internal bickerings converting the town into a hot bed of intrigues are the resultant evils which removed far from our body politic peace, harmony and mutual co-operation. We believe it would be in the interest of the town if Mr Macaulay could be given a hearing and for this reason we would support his "solemn appeal" for the Public Inquiry, as long as it is couched in a decent and respectful language

"Nigerian Daily Telegraph."

26.9.29

## IJEBU-MOLUSI

(Ijebu Igbo).

Ijo C.M.S. Ojowọ ti o wa ni Ijebu Molusi laḅe akoso Revd. S. A. Fawehinmi jẹ ọkan ninu awọn Ijo ti irohin won nfun ni ni isiri pupọ ni Ilẹ Ijebu.

Ninu Ajoḅun keji ti awọn Akorin Ijo na ḅe ni ojo kerin oṣu August ti o koja awọn akorin l' ọkunrin l' obinrin wọ aṣọ (robes) fun eyẹ Isin ojo na.

Aṣọ Ewu ti awọn omobinrin wọ ti a ya si mimọ l' ojo na to mefa pelu agbada ti Iriju Alufa (Vergers Gown) Orin awọn Egbe Akorin na lojo na lede, Geṣi ati Yoruba dun pupu (e.g. chanting of Psalms and intonation of Versicles) laḅe akoso Mr. E. A. Olaneye (Organist)

Rev. A. Okunribido wasu ti o kuu fun ẹkọ lojo na lati inu Psalm 68 ẹ-ẹ 25 "Awọn akorin ni niwaju ..... larin awọn omobinrin ti nwon niu". Lojo keji nwon fi Ase ati Ariya pari Ajoḅun ti o larinrin na.

A ngba fun nyin o!

## THE YORUBA NEWS.

Editor & Proprietor

D A QBASA

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### NEW COUNCIL HALL AT OKE MAPO.

Ẹnit' o nṣe Eṣuru ko mọ iyi.  
Bi ẹnit' o nwo oṣọ rẹ l' awo!  
Awon Akewi.

THE Philosophers of our country are certainly right in saying "He who eats *Eṣuru* (a kind of yellow tubers of the Yam family) do not really enjoy it as he who watches the eater dipping the morsels into the plate.

To enlighten our non-native readers, we have to explain that boiled yams, potatoes, cassavas and plantains are generally eaten with palm oil sauce to avoid choking. i.e. the onlookers usually see more of the game than the players.

So it happens that the dwellers beyond the confines of this Province do appreciate more than the Ibadans themselves, the value of the great Council Hall whose huge proportions upon the high ridge at Oke Mapo dominates the whole town and suburbs for miles around. Yes, has not Ibadan dominated the whole of Yoruba within the last hundred and fifty years?

"When we say 'Dog flesh,' we must also point out the pot in which it was cooked"—says another philosopher. The plan originated with the late Capt. C. H. Elgee, a former Resident of Ibadan but to the Hon. Capt. W. A. Ross, C.M.G. Senior Resident Oyo Province, belonged the honour of erecting the finest and

largest Council Hall in Nigeria and for that matter, the whole of British West Africa.

This Council Hall is a decided advance and improvement upon the old usages of our country by which every business in connection with the affairs of the land is always taken to the ruler or Bale at his palace or house and the Council of Chiefs and Elders which regularly sits there for the purpose of attending to such matters.

In those by-gone days, most of our Chiefs do not consider it a bounden duty to be present at every meeting in peaceful times unless there are matters of great interests before the council for discussion—for the simple reason that there was no regular stipend attached to their offices as such—every chief having to support himself, family and a host of followers from the produce of his own farm. *Aṣingba* from tributary towns, tolls collected from certain districts or gates of the town, "Iṣakole" or royalties annually paid by farmers holding portions of his farm-lands and occasional presents from his sub-chiefs also fees from petty cases brought to his house for settlement by his own followers and relations.

Times have since changed; instead of Tolls collection, petty courts and prisons in chiefs' houses, periodical levies upon tributary towns, irregular fines etc. etc. we now have yearly Tribute and Income Taxes, Court Houses, Prisons, Treasuries, Police, Akodas, Sanitary Officers, N. A. Works Department, Forest Officers, Lands and Bale's Offices, Dispensaries, Native Hospital, good motor roads, primary and secondary schools, an M.L.C. who represents Oyo Province in the august assembly, a Masonic Lodge and kindred progressive societies, a weekly paper, prosperous African traders, and to crown all, this magnificent Council Hall—which stands like a sentinel over

Ibadan the largest known city in Africa.

The people themselves have made rapid progress in their modes of thoughts and living; 99% of their houses are now covered with corrugated iron instead of thatch roofs; motor transportation are owned and extensively used by our farmers and traders.

It is evident that Ibadan of today is totally different from what she was—twenty-five years ago. Even at that remote period, we have the then Resident making ample provision for safeguarding the interests of the people by recommending in 1903, the appointment of two educated members of the Community as literate Members to the Council of the Ibadan Native Government in the following terms:—vide *Evolution of Ibadan*.

“It became more and more apparent that an illiterate Council was not able to understand or deal with the complicated questions which now came before them: and, to help them in this, Governor MacGregor, on the 29th of August approved of the addition of two literate members to their number.”

But, unfortunately for Ibadan, her Chiefs still remain illiterate today as when those two literate members were appointed by the good Sir William MacGregor, one of our best Governors Peace to his ashes!

New, if in 1903 there was need for two literate members of the Community to be appointed as Members of the Ibadan Council, it is certain that this progressive town requires at the present time at least, four such members (not necessarily Chiefs) to be added to the Council at present composed mainly of aged war chiefs, whose principal aims seem to be the prosperity of their immediate families, friends and supporters, with hopes of rapid promotion to

the paramount chieftaincy of Ibadan.

This needed improvement, if made to the present Ibadan Council will good long way to help the country to make steady progress in the right direction. Any attempt to continue the Ibadan Council as at present constituted, under the changed conditions of affairs in the country is like “Putting new wines into old bottles,” which is sure to end in disruption and grief, which, God forbid.

Another crying need of Ibadan is the creation of an Advisory Council formerly known as “Ipèrè Ilu,” in the olden time: composed of the leading Gbajimọs, traders, intelligent youngmen and other notables, whose advises are always taken into deep consideration by our Chiefs and Elders before deciding important affairs affecting the country. Similar bodies are still functioning at Ijebu, Egba, Ekiti, Onitsha, Calabar Zaria and other parts of Nigeria.

We trust these two important matters which are seriously agitating the minds of the intelligent community of this Province and its thousands of welwishers all over Nigeria, will be favourably considered and recommended by the Honourable the Senior Resident for approval.

Our congratulations to the Hon. Capt. W. A. Ross, C.M.G., Senior Resident Qyo Province, for this grand building which shall ever remain a monument to his name in this land, also our skilful Executive Engineer, A. R. Jones Esq., A.M.I.S.E., and staff for this great work. We also congratulate ourselves as the possessors of this unique Council Hall in Nigeria.

GOD SAVE THE KING.

**Candid Communications.**

BY DAWIL

Ibadan

The Manager

United Africa Ltd

Ibadan

Sir,

Since the announcement of the fusion of the 'Combine' and 'Associate' precipitating in the United Africa Coy Ltd, speculations have reeled rife as to its 'consequents' regarding their employees, particularly African. Now the curtain is lifted and we have found the services of the two principal Book-keepers of the 'Combine' retained to the exclusion of others of the 'Associate.' The obvious reason for this is either on the system of Book-keeping now in vogue or on the seeming leaning for Gold Coastians. Whichever it is, we must say that when once the principles of Book-keeping are known, they are capable of application to any system and we challenge any assertion to the contrary that Nigerians are not more capable. There are 'Butler' and 'Graves' on the one hand and here is 'Sholanke' on the other. More anon

Captain Docemo

Salvation Army

Ibadan

Sir,

Your head is on your shoulders in the right way which is the fact responsible for many of your successes of which the last Harvest Celebration is one, and for which please accept our congratulations. The grass of inaction is the offspring of the seed of laziness and kindred vices, and as long as you keep weeding same out of under your feet, you can reckon on being a favourite of "luck."

The Contributor.

"False Wooer"

"Yoruba News" Ibadan.

Mr. Journalist.

The "cacoethes Scribendi" which has carried you to the pale of plagiarism is 'neck and nothing' and the contribution itself is neither 'rhyme nor reason.' Apparently, a figure can be carved out of your shapeless mass by dint of self application and "hard grinding" Take a leaf from "John O' London" and steer clear of Grub Street.

The Observer

The Dedication of Independent African Methodist Church Ibadan.

Mr. Observer.

Your observations expressed in the issue of Yoruba News of the 20-27 August "pans out" in the snuff. You have used a parrot's eye at observing that He (Mr. Iyanda) was on his legs for an hour and when he took his seat the pews were less crowded. We are of opinion the use of the bats eye of the King's English will be to advantage.

'Vincio'

c/o Yoruba News.

Ibadan.

Dear Sir or Madam,

We have read with amusement your belaboured letter to the Editor of the 'Yoruba News' papping us with a hatchet and blowing hot and cold at the same time. We assure you we have not "taken the huff" at this, and would have vouchsafed you a helping hand out of your mire of ignominy but your "jump on the high horse" at the close of your letter defers your chance until you lay bare your sleeve in respect to our being "Un-English." At the moment we shall content ourselves to tell you that "the ease in writing is acquired by art not chance, as those, glide easiest who have learnt to dance." Your writing betrays "an iconoclast, himself a worshipper of idols."



## Correspondence.

The Editor Yoruba News, Ibadan

Sir,

Please permit me space to reply to Mr. Dawil's open letter which appeared in your valuable journal vol 8 No 23 4 of September 3 and 10. The enquiry was read with interest. Mr Dawil is not considered in any way as having committed any breach of "Ecclesiastical etiquette" The enquiry gives me the most enjoyable pleasure and I do not blame Mr Dawil for enquiring into what he does not know nor has ever once heard in our history. Mr Dawil need not consider that because the Church established in Ibadan bearing the name of Independent African Methodist Church therefore we never like to affiliate with any other progressive Church in Lagos, especially the one which bears the same name with us.

Mr Dawil will please note the following short history which will bring him to light and most probably waive the idea of thinking that the springing of I.A.M.C. by a family should be permanently settled singularly.

At the institution of I.A.M.C, a few years ago, it was affiliated with the United African Methodist Church in Lagos and the public who recollected that time, will bear evidence that the late Revd. I. O. Oyejunde of lamented memory, who occupied the position of the first Minister of that Church was attending us in all our special functions.

But when it came to the crisis of our getting an ordained Minister for Ibadan Church which desire was declared to the Conference at Lagos early in 1925 and which I personally attended, the situation was fully explained from the experience of one resident at Ibadan from 1910 and that of my offering myself voluntarily for the post of an Honorary Minister but was not accepted as they were really desperate in the idea that no one could be ordained as Honorary Minister unless under paid system. As

our Church at Ibadan could not afford a paid Minister, I was then compelled in June 1926 to designate the Church as Independent African Methodist Church "Sas: Ejeja" and seek for Ordination from the Revd. Patriarch J G Campbell of the West African Episcopal Church, Lagos, who was so kind to ordain me into the three Orders of the Ministry on three different occasions. I was proud to have this done by him as he was the origine of supplying the United African Methodist Church their first minister.

However, my plan is not to stand alone or refuse to affiliating my mission with the African Communion in Lagos, but I have to fulfil certain conditions before I can apply for affiliation.

In submitting these few remarks I think Mr Dawil will be quite satisfied and call for an explanation from the Lagos Church within the columns of this journal and not to think that Ibadan Church is an institution or protection to an old age or autocracy.

T. HENRYSON SCOTT B.M., F.O.P.

Chairman and General Superintendent  
Independent African Methodist Church  
Mission, Ibadan

12.10.29.

## EGBA FARMERS DELEGATES.

The Delegates of Egba Farmers Association came from Abeokuta on the 15th instant and were the guests of the Hon. Balogun D Soqemimo their President. They visited the Agricultural Department's headquarters at Moor Plantation to gain first-hand information about the latest scientific methods of farming employed in the department.

The Delegates also visited the Ibadan Courted Hall and other places of interest in the town and were entertained by the members of Ibadan Agricultural Society at a reception given at the residence of S. Agoaje, Esq. Ayeye Market, on Friday the 18th inst.

The Visitors who were favourably impressed with all they saw returned with Balogun Soqemimo to Abeokuta on Saturday the 19th instant.

### THANKS FOR SYMPATHY

On behalf of themselves and family, Mr. & Mrs Sowanneg beg to tender their sincere thanks to those who have, by personal calls, letters and telegrams sympathised with them during the death of their eldest daughter, Mrs Marian *Ọyẹ́lẹ́ Ọ́tínwá*.

### News & Notes.

Joke to The Editor.

Please note that your journal is designated "Yoruba News" Why? English is floating "A'head."

Yours truly  
Joker

His Excellency the Governor Sir Graeme Thomson G. C. M. G., G. C. B., visited on Monday and Tuesday morning, the important Government departments and works in the town, the Forestry and Moor Plantation before proceeding to Ọyọ on the afternoon of the 8th instant.

Welcome to Miss J. A. Mars the popular Lady, Principal of the C.M.S. Girls' School who has just returned from furlough.

Mr. Fairley the Station Master at Aro and Mrs Fairley are now in town for a few weeks among their numerous friends. We say ẹ k'atijọ o.

### OFA CLAIMS THE RIGHT OF LOCALITY

Dear Editor

Please allow me some space in your journal. It is rather pitiful and sorrowful to our feelings as the people of Ọfa that since we have perused in this paper the news that the town will no more be under Herin Province; to our surprise, the proposal seemed to be ineffective

We again make our application in order to consider this deleterious deterioration afflicted on Ọfa by the irregular locality. For this reason, she professed concisely to pay her true obeisance to the Alafin of Ọyọ through Capt. W. A. Ross C. M. G. Senior Resident of Ọyọ Province.

Lamentably, the matter is now placed in the hands of all the educated men of Ọyọ Province; to be sympathetic with us, for if taken topographically and historically, the town ought not to be under Herin

from the historical fact that a man who was an archer from Ọyọ was the founder and progenitor of the town. During his life time, his staple job was shooting with bow and arrows; people therefore named him Haba Ọlọfa by which the present name Ọfa is derived. Therefore, we as Ofas are Yorubas originally. Why should we be classified under the Fulahs?

Yours With respect  
Qmọ Ọfa

### Ibadan—Abokuta Road Motor Accidents

There were several Motor accidents along the Ibadan - Abokuta Road of late. Besides, that reported in our last number, two others have since taken place on the same road; the most serious was a motor which got out of control through some faults in the Brake mechanism and fell into the pit on the side of the road, wounding Chief Idowu the Balẹ of Ilugun and other occupants of the lorry, including the driver who was reported to have died of injuries and shock.

We trust the authorities will take up the work of improving and tar-macadamising of this important trunk road without delay.

### Oranyan Pit

This famous Pit in the very centre of the town along which runs the first constructed important main road through the most crowded thoroughfare leading to the largest market (Ọja'ba) of this town, still remains a potential source of danger to wheeled traffic. It continues with its 40 foot gaping mouth to take tolls of the numerous cars, lorries and cycles which are obliged to pass that way, to the great cost of their owners.

It was on last Saturday that a motor car belonging to Chief Adebisi the Ẹkarun Balẹ slipped and fell into it, fatally wounding the driver, whom we understand died at the Hospital this morning.

We have repeatedly called the attention of the authorities to this great Pit and trust now that our energetic Provincial Engineer Mr Jones is in town, the matter will receive attention.

The death took place at Ọdẹmu on Sep' 21st last of Mrs Odunsi, wife of the Rev. D. A. Odunsi, Pastor of St. David's Church Ọdẹmu, after some illness. The deceased who was forty left 5 surviving children with the sorrowing husband and mother. Our condolences.

**Isaac F. Karunwi,**

*Motor Engineer,*

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