

The Chief Secretary
to the Government
Lagos, Nigeria

6/20

Editor & Proprietor
"Yoruba News"
Ofunpa Rd
Ibadan

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. III. No. 2342, IBADAN TUESDAY, June 18 22, 1926. Price 8d. Weekly.

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OWUYE.

Q SE PESE!

Laipe yi ni Ijeba ran awon Olopa jade lati ko gbogbo awon awamotọ ti nasere nasere larin ilu. Pupo ninu awon ti owo re san owo ti o foju si apo Oba, olomai lo agwon. Enikan ti npe ara re ni No Corner "Asorokolona" tabi Koloyalona san Ogoji Oke £10, fun oriki buruku yi. Ipari gbogbo re ni pe ilu ro wo-o-o. O se nwon pese-e-e.

A se idaro awon komese mi ti nwon se gese Agbako ni saa na.

Egungun odunni kase ni Sonde ijebu. Ololu, Egun jagunlagun ti Ile Aje jade ni Weaide ati Toside Egun Kowe ti o ti jade lati bi odun mefa jade pelu. A kiyesi i pe egun ko po to bi ti atijo mo. Isin Igbagbe ati Imale ngbile niwaju.

Awon Imale kirun Ileya ni Monde ana. Esin, ilu, ati ijo ko wopọ tobe, ati motọ ti awon diẹ nwo kiri igboro pelu ilu. Owo won nika, inu ope enia ko si dun.

O fe diẹ si Adebisi Giwa ti Idikan; Onisegun re Dokita A. Ojo Olaribigbe si tun gba a niyanju lati lo si Eko fun itaju pataki. A gburo pe o fuye fun Giwa nisisiyi, ati pe yio pada bo wale laipe.

A ki awon ebi ati omọ egbe Ogbeni Adebisi, e ku ilede. Giwa, ara a lokun o.

Bilisi sika de si arin awon Ijoye Ibadan bi nwon ti nti Magsalasi Odun Ileya bo wale lana. Fasanya Omo Bioku oloye Osi Balogun Ibadan ati Akanmu omo Basoron Ogundimu, oloye Ekerin fere kolu arawon. Ija na ran lo kan Ba e pa. A ma rohin bi ero bi ti lo si.

Otuta nmu pupo nisisiyi, o fi han pe igba Owore tabi Okuku odun bere.

NEWS & NOTES.

The Marriage of Miss Adolphine Olu-funmilayo, Daughter of Mr. Amos Tade Odunsi of Idepo Street, Ijebu Ode and Mr. Thomas Oluarewaju Abimbola will be solemnized at St. Saviour's Church, Its Olape, Ijebu Ode, on Thursday the 1st of July.

The rapidly growing weeds along Ogunpa and other streams in town need the prompt attention of the authorities as we are nearing the "efadun," when all the streams are usually flooded; in order to avoid a repetition of the last Ogunpa Catastrophy The Culverts at Ogunpa-Ifeleye, Abebi, Olanyan, Jegede, Alafara are not wide enough for the volume of water passing through at this particular season.

Messrs The Nigeria Touring Cinema Company have been doing their best to enliven the Community with a set of instructive pictures exhibited at Aremo and R.C. Schoolrooms, also Alafia House Ayeye and Ibadan Billiard Saloon. We wish the Proprietor & Manager all success.

News has it that Aliens? in Ibadan having more than one property in land are about to be deprived of some of them.

Instances are afloat that several aliens? have been told to give up part of their landed property.

In honour of their new Baby, Mr. and Mrs. Rufus Fayemi entertained their numerous friends to a sumptuous Dinner. Mr Fayemi is the Railway Station Master at Osofani N.P. Wishing the little stranger a long and happy life.

We deeply regret to chronicle the death of Mr. J. Ladras, a promising young II Class Schoolmaster. The sad event took place on Sunday the 13th inst. Our condolences to the bereaved family.

We also sympathize with Revd & Mrs. A. B. Akinyele upon the loss by death of their youngest child on the 10th inst.

His Excellency Sir Grams Thomson, K.C.B., Governor and Commander-in-Chief of the Colony and Protectorate of Nigeria visited Ile-Ife on the 15th instant and was accorded a grand oration.

Mr. S. Agbaje invited a large company of friends to an At Home to-day at his residence Alafia House, Ayeye Market.

ILE-IFE

Ni oṣo 27 oṣu May ni omokunrin kan ti a npe ni Asake ni Aiyetoro fi eṣe rin bo si orun laise aisan, lailo si ogun. Inu koto nla kan ti a se iyepe ile mimu ti agbara ojo ti wo si, ni awon omode elere-gele wonyi lo nwe ninu re.

Ibe ni omo ti ko ju omo odun..... lo yi gbe lo we to di eniti a sinku re ni ojo na. Iya omode yi ti ku, oun ati egbon re ni nwon si je itunu baba won.

Nitorina enyin obi ati oluto ti e nfun awon omo nyin laye lati ma lo se erekere, e gbo bi Solomon ti wi: "Mase fu owo ibawi sehin kuro lara omode, fi pusan na a, oun ki yio ku." Asake, o di gbere o!

EMPAYA DEE.

Nitori aisi nile D. O. a kole se iranti Empaya Dee (Empire Day) ni oṣo 24 oṣu May gegebi a ti ma nse. Nitori eyi o se eto pe oun o se pe mo Ojo-Ibi Oba Gesi ni June 3.

Ki ojo yi to de, Oba Oni ti ranse si awon olori Ijo ati Oga Ile-eko lati lo si odo D.O. ni Oke Owu (Residency) fun eto bi inkari gbogbo yio ti ri ni ojo na.

Ohun pataki ti won so ni ibi ipade na ni iru ere ti awon omo-ile-eko yio se, ni iru ere ti o ye ki won gba. Iye owo ti o ye ki olukuku ile-eko gba gegebi iye omo ti o wa ni beati iru inkari bebe.

Ni owuro ojo ti a nwi yi, olukuku ile-eko ti mura san pelu awon oluko won lati lo si Afin, pelu orin, ilu, fere, asa won lowo won lati lo ki Asia Ijoba Gesi (Union Jack).

Oba ti gunwa pelu awon Ijoye re, enia dabi omi, nigbati agogo mewa lu gan, D. O. juwo si awon onifere (Salvation Army Officers) gbogbo enia si dide duro lati ko ("God Save The King") "Ki Olorun da Oba si."

Lekin eyi D. O. so wo iyanju die fun gbogbo enia nipa ohun ti *Empire Day* je ati nipa Ojo-Ibi Oba George Ikarun ati nipa wiwa ti Gomina yio wa si apa

Ile-Ife ati Ilesa ni lo loyi (eyiti o ti sele bi a ti nkọ iwe yi).

Lekin eyi. D. O. kesi olukuluku oga Ile-eko lati pese fun awon omo ile-eko re, gbogbo iwonyi li o dara lo lo lo.

Sugbon awon omo Ile-eko Aiyetoro "ko si igi meji obi ninu igbo" ni, irohin ko to afojuba ni, nwon "pa bambari" ni ko na pelu aṣo ere won. Nigbati nwon pe ise fun won tan gbogbo omode pada, olukuluku si Ile-eko re lati lo je ase didun ti a ti pese silẹ de won, Oba ati D. O. si wo inu moto won lati ma lo ki won wakiri ni idi onje na ni won agogo mejila.

Nigbati nwon si de Ile-eko Aiyetoro, gbogbo awon omode dide duro pelu awo onje olukuluku lowo re titi Oba ati D.O. fi joko tan awon aga ti a ti pese silẹ fun won, ni awon omode to joko lati ma ba je lo.

Omode kekere kan si dide duro lati ki Oba ati D. O. ni oruko gbogbo omo Ile-eko (ni ede Oibo) o si na awo obi ti *School* fi ta won lo re si D. O., eni ya Oba pupo lati ri iru "Eje orun" be ki o ma so ode cibo. Lekin lilo bi abo wakuti nihin, nwon tun lo si ibo miran lati lo be won wo.

Ni agogo meji osan ni ere orisirisi (Sports) bere ni ode Eranwa ni Afin. Enia papoju, D. O. papa mura giri-giri ati awon Tiṣa pelu lati ri pe awon omode ko se eru ni idi ere won gbogbo.

Aye ko si lati so bi olukuluku ile-eko ti se si ninu awon ere wonyi. Lekin na a pin eban fun won lati owo Mrs Paulisen.

Nko mo pe be I' awon omobirin miran le sare to, omobirin miran gba ayọ ti o to oni sile meṣa fun ere aisa.

Awon keferi ati Imale papa mo riri riran omọ lo si Ile-eko ni ojo yi.

Ki Oba ko pe o.

AJE GB' OMO SONU BI OKO

Ni igba lailai ti a ko ni aniani oko-ile oru yi je owe pataki ti o ni ironu pupu. Nitori opolopo enia ti ni si ona owo, tabi ise, ni jamba mba lona nipa didana, tabi kiku sodo. Sugbon nisisiyi o je owe saka-la; nitori Kano ko jina loju Reluwe.

Ni agogo mewa ojo 31, osu May, a mu ja arugbo Ijesa kan wa ti oruko re nje A. Omigbenle si iwaju ni pelu akisa aso, ojo ori re to adota, tabi jupe lo diot ko ni eru.

Gege bi ase ojutoju Teson (Station), a bi i lere niho ni o ti wa, ibo ni o ni, kinni o nfe ki a se fun un? O wole pelu eru. o si sda omi/ea, nitori pe ki i se omode nikan ni de ibi eru ti i ba a: bi agba de ibi ru yio si ba a pelu.

"Enia ninu aye tabi ola re Oba ni i"

Lai si antani, a kiyesi pe kise eru ni mba lya na, bikose aropo ihinju nla kan. O dahun wipe o di osu meti ti unu ti jade ni igboro Hesa ti unu nfi ese ya a ti unu nwa omu kanwofo ti o ku fun unu kiri o si di odun medogon oyinbo ti omo na ti jade n'ile tehin iku baba re. ati pe awon ezbo re meji ti o ku ti di ero 'berl' lati odun mesan sehin.

Ko si olutoju mo o: owo Gandu ti a rpe ni (Tax, headrate) nje tari unu si Gidan Wahala ti a mo si Ogba ewon; agbara ati se ise ko si mo.

A fun lya na ni imoran pe ki o mura lati lo si Zaria ni ojo oko kekere nibiti a gbq pe omo re wa ninu ogba Engineering ti o ni ngba silem, tin lojo gegebi oga awon Osege-oba. lya na tu koko eti aso re o si mu ayelu marun jade wipe ive ti o ku lowo unu laipe niyen, ati pe ko si aso lati ta a sowo.

"A di Gari sile, Ewure nyaju" kinni idaji kobo kan yio se lara sile marun odin kobo merin owo oko Zaria? "Oru honnia hannia" a mu ru ibapede na wa si iwaju Mrs E. M. S alakoso awon lya afu ilu Gwari. Euti o fi te-medun plinu wipe "Euti o nkan osun san ju euti nkan ata".

"It is more blessed to give than to receive" Tayotayo l' o fi sile marun ta lya na lo, fun owo oko lai ni ireti ati ri i gba pada.

Ki oloja *Walter Yoruba News* ba ni te Oba Owu redwo lese ki o sipe fun omo Ijesa; we ma Engineering Zaria, ki o ma ERIK ya rate ku si Oko Oya ni ilu Har Sabana, a pe lori bata yio ma dun atep-ers and ni jade nile, a ki i giagie obaxende i sis

Th mandment says " Honour thy

Father and Mother....." The word honour in the passage has many interpretations.

This 'Oga' can be charged for the violation of the commandment; though no one dares to ask, but should note that "Gentility without Ability is a peace of beggary, and Education without Morality is Nothing."

Kuchi Station, 2/6/26.

T. L. S.

A MOTHER'S CARE

When pain, and sickness made me cry,
Who gazed upon my heavy eyes
And wept for fear that I should die?

My Mother.

Who ran to help me when I fell,
And would some pretty story tell
Or kissed the place to make it well?

My Mother

Who taught my infant lips to pray
And love God's Holy Book and day
And walk in wisdom's pleasant way,

My Mother

And can I ever cease to be
Affectionate, and kind to thee
Who wast so very kind to me?

My Mother

Ah! no, the thought I can not bear,
And if God please my life to spare:
I hope I shall reward thy care.

My Mother.

A SEND OFF.

A farewell send off was given to Mr. J. O. Ajomale, Deputy Registra, Abeokuta who came to Ife to spend his leave amongst his relations, by Mr Paulissen the Deputy Regi-trar, Ife District, attended by Prince E. A. Adeyemi, son of the Oni of Ife E. T. Coker, Agent Messrs W. B. MacIver, Ife A. W. Savage and Gregorio clerks under Prince E. A. Adeyemi. The object of the occasion was introduced by Mr. Paulissen, the host, who states that the gathering was to give a send off to one of his brother officers who is returning to Abokuta on resumption of duty, and expressed his thanks to the other guests for the way and manner in which they responded to his invitation. Mr. Ajomale who rose amidst cheers expressed his gratitude to the host for the kind reception and hospitality Prince E. A. Adeyemi and other guests also spoke in the same strain. All wishing Mr. Ajomale Godspeed.

"BACK TO THE LAND"

"The earth is the Lord's and the fulness thereof." KING DAVID.

The above is the subject of a lecture delivered by Mr. Ivanhoe F. May at Ebute-metta some years ago. This lecture, printed and sold in book-form is instructive, impressive and interesting and is therefore recommended to form part of everybody's library. We may hope to reproduce it in one of the columns of this paper at a later date. The aims and objects of that lecturer, as well as the purpose of the lecture are to awaken in all sons of "darkest Africa" (as we are called) the advisability of fostering and developing Agricultural pursuits in our land. Anyone who is privileged to secure a copy of and read through this lecture will agree with Mr. May (letter for letter).

Our soil, the most fertile of all which have ever come under creation, and where it has pleased the Heavens to plant us (our Garden of Eden & Umanu.) must be fully developed by ourselves.

Without taking the trouble of reviewing the lecture, let us look around us and see whether or not Mr. May was shouting in the right direction, especially, as applied to the educated class of today i.e. those belonging to the clerical profession in all its branches, as could be judged from the following proposition.

Let it be granted that a youth left school at the age of 15, and straightway entered into the service, and remained there till he was 35, having spent his best days in that service.—40 good years of activity and undiminished energy.—and is also highly respected by all who have come in contact with him.

Should he still care to continue this service after the period aforementioned, a board will be held as to his health, and may consequently be asked to retire on pension (if in Government service.)

For during those 40 years of his strenuous services, myriads of youths must have left school, are leaving and will still be leaving and there must be provision made for these. What then will he do? He must go back to the land perhaps, (Ahi bu i? gwa? i? padanu) There is no loss to sustain in this transaction with mother-earth.

During his long 55 years, 40 of which have been spent in the service, he has no independent opinion or idea, (he should not be having it) it never occurred to him once the thought of his own independence, he is dependent in the Church, at work, everywhere and in everything. But now, since he is going back to the land, he now begins to feel the dawn of independence.

During the millennium, we must propagate the cause of Agriculture in Africa throughout her length and breadth, and as it is only by becoming Agriculturists, by realizing the fertility of our soil, by developing and fostering Agricultural pursuits, by beginning to depend on our own production and by co-operating and entering with a view to bringing our objects to any effectuality that we may be hope to become an independent people and no more be called "backward races." We still live in and breathe the air of a dreamland, when we think of independence without being purposeful, and without certain motives. It is an admitted fact that we can neither develop nor improve this project without being backed up and encouraged by financial support, and under last circumstances, it is expected of us to copy and emulate the best in our Trustees, fearing which we shall owe ourselves to blame.

If I should be a preacher at all, my only text would be: My Christian friends, "Back to the Land." We should never expect to remain in any service till we breathe our last. We must have certain aims, the highest of which should be the thought of our becoming independent.

And if we care to remain, old age may tell on us, we may either be dismissed, suspended, invalidated or of our own initiative resign or retire, at a time not quite opportune, and as a result of which we may have to remorse, but it is a different thing where we depend mainly and solely on the benefits derivable from our land.

An Agriculturist, fortune may frown on us as it does in all old business, the crop may fail, but not every year, or every season; the marketing of our produce may not be encouraging, it will not be a total and if all these should happen^{or} fun^{or} for a season, and where you do papa^{or} manage affairs you will be^{or} your land, you never will be^{or} and it

will remain yours and you will also transfer it to posterity.

If we would be independent at all, if we as Race, would become a Recognised power, we must "Go back to the land."

"The mother earth I hoe and sow,

Will never loose I know;

Nature will enrich thine beds by jove,

With rains and dews the blessings above,

When the harvest time is come;

And the reaper's chance is come

To harvest and reap the fruit and joy,

(Of his long tried labour and toil."

(ALAPC)

ACCOUNT AND SIGNIFICANCE

Earliest Contact of Europeans with Africa in West Africa.

By EEC BYL.

(II) THE HAGARENES AND THE SARACENES

were Arab-Jews, having descended from Abraham by Hagar and Sarah. They had crossed over from Asia to Africa during the reign of the Emperor Honorius and peopled the whole of Africa, westward.

3. The Turks followed Suite.

Then came the Turks, and, having cried "Quit" with the Arabs, their Co-religionists, both of them became masters of Egypt, the Barbary States and Numidia; and by intermarriages with the natives whilst propagating the tenets of their religion, became blended with them into a new Africo-Asiatic race.

4. Melek Interik, King of Arabia Felix.

Besides these, there were many other Asiatic immigrations which will be too tedious to recount; but, by way of example, we may mention that of MELEK INTERIK with his five tribes viz—The Sebans, Mahamians, Zentos, Gomers and Hoares from whom have descended six hundred tribes of Beri-

beris from whom a great number of Africans have claimed descent.

Earliest navigations of Africa.

The earliest contact of Africans with Europeans in West Africa is preceded by at least 2000 years of the earliest navigation of the Continent by Africans themselves according to the account which has been transmitted to us by the "father of History" Herodotus the Greek of Helicornassus, to whom we are indebted for knowledge of the fact that all the while that Europe had remained sapine and could do nothing toward the Science or Art, Navigation and Exploration, the world had to depend solely on our own Countrymen.

Voyage of Pharaoh B.C. 600.

First came illustrious Pharaoh Necho King of Egypt, 2000 years before the earliest recorded European voyage which was by Spain, at the dawn of her maritime activities. Although it has been recorded that they the Spaniards discovered the Canaries, these Islands had been passed and repassed by our Scientist Explorers and the glory of the discovery that Africa is almost an Island belongs to King Pharaoh Necho (Herod Book IV 42-43 Histories).

Having started from Egypt by way of the Red Sea, eastward, he rounded the African Continent by passing through the Indian Ocean the Mozambique Channel, afterwards, round the Cape long afterwards, called Good Hope Cape, then, through the Atlantic Ocean, he came to Verd (a posthumous name) the Canaries, and then through the Pillars of Hercules he returned to Egypt by the Mediterranean. This journey took 3 years for accomplishment; and an indisputable evidence that it was a circumnavigation of Africa lies in the statement of the crew, to wit—that at certain points of the journey, they observed the sun to rise in the West or rather, towards their

left. (c.f. Coleridge's Stanza 7 in *The Ancient Mariner* "The sun now rose upon the left.")

Hanno's Voyage.

Following Pharaoh's, was that of Hanno the Carthaginian, whose object was, not exploration as such, but *Colonisation* on the African Coast. For this purpose he fitted out a fleet of 60 large ships in which some 30,000 of both sexes, including the crew, embarked. Hanno, however, appeared to have sailed in an opposite direction to Pharaoh, for he first passed the Pillars of Hercules—the Strait of Gibraltar—and next went to shore and founded the City of *TRIMIATERUM*. After which he passed the following places:—Cape Solcis in Lybia, Elephants and Buffaloes Bay, a Gulf with islands, after which they reached a place to which they gave the name of *Chariot of the gods* on account of the novel scenes they witnessed there.

From the *Chariot of the gods* they went to "Gorilla Bay" supposed, by Major Rennel to have been the Sherbro Islands; the same traveller following the description of Coast-line passed on that voyage has identified the "Chariot of the gods" with the Sierra Leone Mountains.

European Discoveries.

If we pass by apocryphal accounts of earlier voyages as wanting in the essentials of genuine records, we come to a period known in history as that of European Discoveries, the impetus to which was the invention of Mariners' Compass by the Italian, Flavio Gioia in 1302. Long before that date however, as we have shown, various immigrations into Africa had taken place and our continent as far as the upper Banks of River Niger had been teeming with Asiatics who had domiciled and misgenerated with the natives.

Of European discoveries, we may mention, cursorily, the supposed discoveries of the *Fortunate Island* the Ca-

nares; we say "supposed" advisedly for it would seem absurd to suppose that these Islands had never been known to the earliest explorers, Pharaoh's crew and those of Hanno. Why there was no specific mention of them would appear to be this:—Herodotus, to whom the world is indebted for the account of Pharaoh's voyage, could not in the nature of his Histories, go into such minute details where the object of the voyage was so manifest *viz.*—to ascertain the exact form and termination of Africa so far as the account of Hanno's voyage is concerned as is recorded in his *Periplus* it would take notice of such circumstances or incidents only as would have been material to the Colonisation plan of the voyage. It would therefore seem out of the question for the account to have taken notice of any incident or place which was immaterial to the object of the voyage. Therefore both Pharaoh Necho and Hanno must have known the Canaries which were so conspicuously situated in the Atlantic in their course round the Atlas Mountains and through the Strait of Gibraltar which appears to have been mentioned in both account

Spanish use of the Canaries.

Notwithstanding their boast and claim to the discovery of these Islands, the Spaniards had no better use for them than making them the basis of operation for Slave raiding.

To be continued.

Copies of "WASU" and "Nigerian Progress Union" are on sale at the Office of this Paper.
Price 1s. 6d. and 7d. each.

PUBLICATIONS RECEIVED.

We acknowledge with thanks the receipt from the Government Printer of one copy each of Annual Reports on the
Marine Department 1925,
Public Officers Guarantee Fund 1925,
Agricultural Department 1925.

Also a specimen copy of "The Journal Education" May number from Publishers, Ludgate Broadway, E.C. 4, London.

MOTOR DRIVERS.

We must thank the Authorities for saving the public from manslaughter committed on them by the reckless and wreckful motor-drivers. Pedestrians and passengers had been regular victims of these licensed murderers. For some time past, the crime had been frequent and consecutive. They are as merciless and as murderous, the minute they are in command of the steering wheel. The lives of the people, being heedless of the consequences, are as worthless to them as a donkey's excrement.

Anybody travelling a mile away from town will never dare to travel on any truck if he or she can help it. They drive past one at lightning speed. It is lamentable. They had slaughtered too many valuable and innocent souls already, where they felt their doings, away in the bush especially, could never come to the notice of the Government. The speed of driving any car is limited. Yet these hellish people take no notice of this. One is almost hurled alive with dust to cross them on any of these roads. It is alarming.

The condition had been quite deplorable before the Government stepped in to rescue and save the lives of the loyal subjects of our *Rex et Imperator*. Long may He reign over us. The promptitude which led to the chase, the arrest and the imprisonment of those wicked and murderous people is a step in the right direction.

Sir Edmund Burke, in "The Limits of State Interference" said, "The State ought to confine itself to what regards the state, or the creatures of the state, namely: the exterior establishment of its religion, its magistracy, its revenue, its military forces by sea and land, the corporations that owe their existence to its fiat; in a word, to everything that is truly and properly public to the *public peace*, to the *Public Safety*, to the *public order*, to the public prosperity."

We are glad that the Government now realize the heavy losses of many valuable and innocent souls many families have been called upon to sustain by immature deaths of their dear ones through motor-

accidents, and we would assure the Government, that if the stringent measure is followed for a couple of weeks more there will be no more driver to style himself as follows:- "No Corner", "A npe l' arun koje, o fi omolomo ranse si won" and so forth. There is a native song which warns every individual pedestrian of how to run from deaths caused by those reckless drivers, thus:- "B' o ri mto b' o ko ya, b' o r' lku o ko sa lu' gbe?" &c., this shows that the very sight of a truck is death. We again thank the Government for the step taken to ensure Public Safety.

GOD SAVE OUR GRACIOUS KING.

"Alaporo."

ILESA.

O bere lati ose ti o koja.

Ni qsan ago meji mefa eso gbogbo enia tun pe fun oniruru ere.

Oniruru ere ti a ti pese silẹ ajo je bi mejidlogun. A bere ere wonyi ni agogo gan, a ko ite je ju bi mesan ninu ere wonyi nigbati ojo nla ti nwa oku nisale ile fi opin si ere na, ojo yi de lojiji tobe ti olukuluku fe ma mo ibi ti yio fori le, ojo na sa fi opin si ere ojo na sa ni olori, nitori ki ojo na to siwo o fi to bi ago mesan oru.

O ye ki a yin Oba wa pelu awon ijoye re ti awon o fi suru duro wo iran na fiunifun. Ige na si ni Ajele wa pelu eniti o ti pese ohun gbogbe sile fun ere na ati pe ti o si se opolopo ayan nibiti a gba nse ere na lowo. A yin awon Ogbeni wa J. D. E. Abiola ati J. A. Faduga awon eniti o duro gegebi alabojuto fun awon osere wonyi pelu awon ti o pese awon osere na silẹ. won eyini ni awon gga ile oko gbogbo:- awon Ogbeni S. A. Banjo, J. A. Bamaṅṅe ati Z. O. Oṣokopa.

13.6.26.

Dokita agba ti Ile Egbogi awon Wesleyan ti a npe ni Dr. Mark Williams eniti o je olori ninu awon onise ile Egbogi yi ati eniti o si je ogbogi ninu ogun, fi ihin silẹ le si ilu oibo ni ojo kẹsan oṣu yi (Wednesday) fun a ti simi fun iwon igba die, ki (Olorun pa alẹ ati abẹ re mo fun alana yi o! O dabẹ o! Dr. Williams! o digboṣe! ma pe o!

Koiti pari.

**OLOṢA NYONU. OLOPA O!
OLOPA O! OLOPA O!**

Jḡwḡ fun mi ni aye lati ke pe Ijḡba fun jamba ti awḡn Oloṣa nṣe ni agbegbḡ Sabo, Ekotedo ati Naulende; motorḡ aforiji lati ko iwe yi si awḡn Ijḡba lati fi Olopa kan tabi mejḡ si opopo Salvation Army lḡ si iyano Sabo, nitori wipe awḡn Oloṣa nko ile papḡ ni agbegbe ibḡ, awḡn Oloṣa wḡnyi ko ago adig kan ti o kun fun adig mewa ati eran ewure mejḡ ati tolotolo ninu ogba Ogbeni M. R. Brimah Sanitary Inspector Ibadan; nwon si tun fḡ window ile Ogbeni James Barber ati awḡn ḡlomi ti a ko le darukḡ nibin. Nitorina a bḡ pe ki Ijḡba fi ḡlopa kan tabi mejḡ si opopo yi lati dabo bo gbogbo awḡn enia ti mbḡ ni adugbo yi. A tun bḡ Ajḡḡ ko ṣe iranḡwḡ lati san igbo ti o wa ni Okankan ile Ogbeni M. R. Brimah Sanitary Inspector titi de ijano ḡna Sabo, nitori a gbḡ wipe nibḡ ni awḡn oloṣa nsapanḡ si.

NI IRANTI.

Ofo nia l' o ṣe awḡn Ijo Baptist Oṣogbo ati ni ile Ekiti nipa Iku Ogbeni James Asa ti o jaisi ni Oṣogbo ni May 17.

Ogbeni yi dide pḡtu silera l' Eko lati lḡ si Ado Ewi ilu re, ṣugboḡ ḡḡḡ de ba a ni Oṣogbo.

A ki awḡn ḡbi, ḡmo, aya ati Ijo re ḡ ku ḡḡ.

Rev. A. A. Puddicombe ati Ogbeni E. Alao Ojo ni Ijo Araromi jeko ḡ ku aṣḡbinde.

OGUN LAKUREGBE.

APAKJL.

Lati ḡwḡ ONIṢEGUN ILḲRIN

Anibḡ o ṣḡḡ ti ibo imu Asja jade wa lehin ti aḡa ti gbe e lḡ fun ḡdun meḡa gbako.

Lḡ wa Two Akḡsin,
Gḡḡ Mālu
Iru Oḡḡḡ

Oba Ika-ndu
Eyin Akḡrekḡrḡ
Eyin Oṣunare
Eyin Oṣupa
Ekungba Iḡn Gḡḡḡḡḡḡ
Epo Ḳrun
Ikun-imu oibo alabaja
Agbḡn ḡḡre epo kan
Eya Oṣun
Ewe Ofosokeḡḡḡḡḡḡ
Ghogbo re di asejo
Larin mejḡ oḡn irin reluwe
L' agogo meḡa ḡsan
L' a gbe mā fi i wḡ ḡ
B' a ti ni i wḡ
Beni lakuregbe o mā san.

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Egbogi fun Aṣṣa Quokunin, Egbogi fun aṣṣan-karan lara Quokunin ko ma ye o. Ya nibi ki o mu tire, o te Alafajoto lara bi o te ki olowo wa, ki Alawin wa, aṣṣan ni ko dara. Iwo ko tile gbo oruko ibe ni odan? "ISE OLODUMARE."

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