

*The Chief Secretary
to the Government
Chief Secretaries Office
Lagos*

*Editor & Proprietor
Yoruba News
19 Gump Road
Ibadan*

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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OWUYE.

QBA KING, ALAIYELUWA.

Inu wa dun lati jihin fun enyin onka-wa wa pe, amodi Qba King George Ekurun, Qba wa nla, ti fuye fun u nisi-siyi de po pe, Alaiye ba ti pa-la si *Windsor* okan ninu awon Afin re; O si ti feresi ma se ojedie ninu Ise Ijoba re.

Enyin enia wa, e ma ranti Qba King ninu a jura niyin pe: Ki Olorun tubo sun emi re siwaju fun wa.

Ofo se ijo Wesley ile yi nipa iku Agba J. H. Pelligrim ti o ti nse Qga es gbo Qba ri, eniti o jaisi ni Wednesday ti o koja yi. Nitorisi o je omog egbe na nigba aiye re awon Agba-otan pese sibe. Be si ni orisirisi awon Egbe ni Ijo Wesley Agbeni nibiti a gbe se isin ikelin fun n ni Thursday ki a to gbe oku na pada wa sin ni ebinkule re. Enia nwo turu bi oni.

A ki Ogbeni Renner *Contractor*, Mrs. Pelligrim ati awon ebi, E ku iroju.

Enikan ara Ilesa ja ninu Moto ni E-gbe la lona Ikire ni Monday June 10, O f ipako sode o si ku patapata. Won g e e wa si adeyo fun ajo sugbon epa ko b'oro mo. Awo ti lo.

A fi kilo fun awon ti oju ma nkan lati sokale ninu moto pe "Iku mbe"

ILESHA NEWS.

A fatal accident occurred on 3rd May last, away at a farm beyond Ike i from cutting an Iroko tree, which brought about the tragic, lamentable and premature death of one Samuel Ogunleye Ajilore Esan, the popular sawyer of Ijoka, Ilesa and brother of Revd D. Babalola Esan of W. M. M. S. Ibadan Circuit.

ibute body was conveyed back to Ilesa in Ily on the following day by a large bi a er of the sons and daughters of the sugb Awo

house of the late Chief Lejof Esan, popularly known as "Ojaja a f' idi apa ja 'le" assisted by many other friends.

The churaching took place at the Wesleyan Church Otapete at 4 p.m., where Revd J. A. Pearss spoke words of condolence and comfort to the relatives, friends and neighbours that filled up the sacred edifice.

The corpse was afterwards conveyed through the entire length of Ijoka Street amidst the wailing and lamenting crowds of peoples, and the interment took place at Ijeba Ijesa Gate Cementery.

The deceased was about 40 years old, leaving behind his mother, two widows and children. Good soul, R.I.P. May God protect and comfort those that remain

A remarkable co-incident of two important events occurred at Wesleyan Church, Otapete on the 1929 May— where the mother, widows and children with the relatives and friends of the late Samuel O. A. Esan attended the morning service in deep mourning while Mr. Kamsi Ologunde the Sub-Pastor in charge, Wesleyan Oke, Ese Church preached an inspiring sermon from St. John 14, 18. Revd. D. Babalola Esan the brother of the deceased was present.

When the service was going on, it was announced that at the close of the service, Mrs. J. A. Pearse the wife of the Minister in charge of that church should be welcomed by the congregation. The Chairman Reverend John Stewart introduced the lady to the Church after a short address. Messrs Fadugba, Gureje and Oloje representing the whole congregation welcomed her to their midst after which Mrs. J. A. Pearse in a bell-like voice responded with a promise of working in co-operation with her husband and the members for the uplift of Christ's Kingdom in Ijesa country.

The two events seemed to be a co-incident. "Mourning" and "welcoming".

IROHIN ILE BALÉ.

Monday June 10 1929.

Amodi ti nti iṣe Otun Balé, ko jeki a le wa si Igbimọ ni oni, ṣugbọn o yan awọn aburo re ti o mo o lara dipo ara re.

Inu wa si dun lati ri i pe awọn oṣiṣe ti beresi i ro ile ti Balé nko ti o ti rohin re si nu iwe yi ri.

A ki awọn oṣiṣe ile na ku iṣe o

Akọwe Igbimọ ka awọn iwe wonyi lati owo Ajele wa pe : ogbeni kan ti nje Afolabi ti o pe awọn omo Sanni leji, ti won si ti da a ni are, ni awọn omo Sanni si kowe si oun nipa ejo na pe, ejo ti Afolabi na wa pe awọn, ona aito ni, oun si so fun won pe ki won o wa pe ejo ti won, ti nwon ba mo loto pe ko tona ; oun si fe pe ki Igbimọ o pe ejo na fun won ki nwon o si da a bi o ba ti to. Ki Balé ati Igbimọ si kowe si oun bi nwon ba ti da a si i.

Ajele si tun kowe si awọn Igbimọ pe, iwe-aṣe ti oun si ranse yi, ki Balé ati Igbimọ fi owo si i, ki won o si fi ranse si Sanni Johnson pe, ile ti o fi haya fun Musa Aheruagba, awọn gba ile na lowo re, lehinna ki won o wa fi i fun Musa Aheruagba fun adehun odun mewa bi o ba gba pe oun oma san ponun mejidinlogun-mejidinlogun ni ododun ; bi boko ki won o gba ile na lowo re silé.

Akọwe Igbimọ tun ka iwe Ajele nipa iwe ile-yiya ti Ogbeni Peters Alagbede (rindudu) kowe fun : Ajele ni ki Igbimọ ta a je fun aitate wa gba iwe : ki won si fi owo si iwe fun ile na, ki o si ma san ponun mejidi ni ododun : awọn Igbimọ si gba be, won si fi owo si i.

Ogbeni Bakare Williams ti awọn Igbimọ so pe awọn ko fe fe ni ile ti ngbo mo nipa ona aito ti ile na gba de owo re, ni Ajele kowe nipa re pe oun ri si i ati pe ki nwon kowe si i, ki won si fun u ni aye ojo marun pe-

re ki o fi palẹmọ kuro ni ile na, bi ko ba se be titi di ojo na, ki won so fun u ninu iwe ti won ko si i pe awọn o ta a je ni ogun ponun, lehinna awọn o wa fi agbara le e kuro ni ori ile na.

Ajele si tun kowe si awọn Igbimọ pe, awọn Ogbeni Ogunade. Sobari ati awọn miti ti won kowe wa pe awọn fe lati gba iwe ile-yiya ti awọn Igbimọ si ti fi ipinnu si i pe awọn o ta won je ni ogogun ponun, biboko awọn ko tile ridi ohun ti o le mu awọn fi owo si iwe won nipaṣe pipẹ ; kowe ebe si oun (Ajele), oun si fe pe ki wonranse pe won ki won si ta won ni ogun ponun, lehinna ki won o fi owo si i fun odun mewa-mewa ki won si ma san ponun mejidi-mejidi ni ododun.

Ajele si tun kowe pe, nipaṣe Ode ti oun kowe pe oun nwa, ki Balé jeki oun o gbo bi won ba le ri fun oun. Balé si ni ki akowe ko esi pada fun u pe awọn ti ranse si Olode nipa re, ṣugbọn o si ranse pada si awọn pe solia da oun nitorina oun ko le je ipe awọn Igbimọ ; awọn ko si le ri Ode aṣi bi o ba fuye fun Olode, nitoripe oun ni awọn fun ni aṣe gbogbo awọn Ode patapata, ṣugbọn won ko so pe awọn ko le ri o.

Awọn onise Ilu ti nwon ma nlo si odo Ajele nijojumo lati lo gbo ohun ti Ajele ba fe ba awọn Igbimọ so, mu okunrin kan wa lati ohun, pe, Ajele wi pe okunrin yi ni oun ti mu ejo kan wa si odo awọn Igbimọ, eyiti Ajele si fun oun ni iwe si, ṣugbọn awọn Igbimọ ko ka iwe oun yi. Eyi ni o mu ki oun o wa fi ejo Igbimọ sun Ajele. Ajele si fun u ni iwe pe : oun kowe fun enia pe ki awọn Igbimọ ranse si eleje re ki won si da a, won ko si ka iwe oun titi-ti apo ti oun fi si fimgbo? ki awọn Onise Ilu jise fun awọn Igbimọ be.

Nigbati won de ti won si jise tan, awọn Igbimọ si pe Akọwe, awọn bi jere pe, se o ri iwe okunrin yi ri? Akọwe si ni "o ti o, oun ko ri i rara, iwon iwe ti oun ri ni oun nka fun won-un." Won si wa pe okunrin yi, pe, tanni o fun ni

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ACBAMURERE,

THE UNICORN.

LIKE the ex-German Colonial Minister, there are some who still try in one way or the other to divert the objects of the British Government for the betterment of its black subjects,—people who will go out of their own way to tender wrong advices to the powers that be, simply to mislead those sent to instruct us in the right way of developing our country along the right channels. This is the favourite pastime of many would-be leaders in our land to-day—men who in their eagerness to do others in are, in effect, undoing themselves, their race and country.

Which in English means—

"The Cape-worm in killing the dog."
Also Filsittell's definition.

After all, there is nothing to be gained in pursuing a "Will-O'-The-Wisp"—the phantasm of malice.

But, it is certain that such people must in the long run reap the harvests of their wrong-doings. For the British Lion will one day discover the trappers and woe betides those who may be found within their ranks. We regard the British Government as the ordained teacher and guide for the greater part of Africa and for many other parts of the world.

We have to learn thoroughly the lessons the British people have to teach us. There was a time when they themselves were learners at the feet of Rome.

We have to follow their leadings and obey their orders, for ability to obey is ability to rule. To obey does not necessarily mean to mislead and encourage the government into needless mistakes, through wrong advices willfully put forward for selfish purposes, thereby delaying the progress of our country and people.

This is particularly the case in Nigeria the largest of the four British Colonies and Protectorates in West Africa, where, it seems, the government has not been able to find African gentlemen capable of holding the posts of Magistrates, Commissioners, Peace Judges, Assistant Principals of Government Colleges, Residents, District Officers, Superintendents and Assistant Directors of Education, Vides de Campe &c. &c. as in the sister Colonies of Sierra Leone and the Gold Coast. Why? Because the "trappers" have so skilfully laid their "traps" as to elude the watchful eyes of the officers of the British government, who unknowingly stepped into their snares and became entangled in awkward situations which always taxed its utmost energy to unravel.

The good spirit—Britannia weeps as it were for her erring sons, who, instead of working to re-enforce the fabrics of the Empire are literally adopting and aiding such policies that are destined to pull it to pieces, which may God forbid! We on our part are always weeping for the insincerity of our leaders who lend themselves as tools to the intrigues of the would-be Empire-breakers, who would stop at nothing short of murder and racial disruption to aggrandize themselves at the expense of their fellow-countrymen.

The British Empire has never for-

gotten those who faithfully stood by it in carrying out the needed reforms in the right direction. The honours conferred on such true leaders as the Hon. Casely Hayford, M.B.E., and E. J. P. Brown of the Gold Coast, the late Hon. Siarunkoh Sawyer of Sierra Leone—noted critics of the Governments in those colonies, are indications of British Empire's earnestness for liberty, justice and fairplay in the governing of its subjects irrespective of colour.

GOD SAVE THE KING.

Educational.

SMOKING AMONG THE YOUTHS IN IBADAN.

Mr. Editor, Yoruba News

Is it true that there is something like propensity in every native home here for a child to smoke? Indeed, smoking seems to be very common among our youths. I have seen youths of from six years of age smoking. The other day I was sorrowfully amused to see a young boy not more than 8 x years of age sitting cross-legged in front of a house and having in his mouth a pipe almost as big as his head. He was piping away for all he was worth—puff! puff! puff!!! To me it was simply a shock. My nerves all trembled within me. The first thing I should like to know is, the feelings of that boy at the particular moment he was smoking. He so enjoyed it that I felt he must have been getting from it something stronger to me. I am not a smoker; and perhaps those who are [smokers] might realise how that chap felt at the moment at which I am speaking.

Personally I do not think that smoking helps any young man, particularly youths between 8 and 16 years of age. Tobacco, to a certain extent, especially such tobacco as cured locally by the natives here is poisonous. It is

not pleasant to see these youths killing themselves before the time. Cannot something be done to remedy this evil habit? I am particularly desiring this remedy because most school boys are becoming victims to the habit. The Powers that be should take up the matter seriously, as the lives of our youths here are being wrecked on that line. The schoolmaster are all doing their best in the class rooms to discourage this habit. Others who are interested in the welfare of a race must come to their assistance.

Evil habits are contagious, and after all the school children form the great minority of the youths in town. I would suggest some measure to be taken or recommended to the authorities to suppress this habit in our youths. If this is done, it will be more to their good than anything else.

Thanking you for space, Mr. Editor,

Yours truly,

A NON-SMOKER

CORRESPONDENCE

REPLY OF A.R.P. TO AGBA-IFE

Dear Sir,

In the issue of your paper for

May 7-14, your correspondent, who styles himself "AGBA-IFE" appears to have read perfunctorily the extract which I made from the 13th and latest edition of the "ENCYCLOPEDIA BRITANNICA." I am not out for a fight but for fair-play; I therefore ask him to read carefully the following:

"To the end of life or the Alafin of Oyo all the other great chiefs announce their succession." Again, in the same book one finds that able administrator, Sir William Macgregor, to say that "The Oyo is regarded as fountain of honour and without his consent no chief can assume the privilege of wearing a crown."

Your correspondent, I presume, thinks that I am out to side the pretext of certain individuals who claim for the Alafin of Oyo the position of the father of the Yoruba race; this is not the case. *Johnston*

History, though a standard work, is full of inaccuracies and no man of the Yoruba race who has viewed our country from common-wealth point will hesitate to pronounce it an incomplete, if not a partial one. No one can gainsay the fact that it is difficult to write with accuracy the history of a race which established in a place since about a thousand years: but one's tribe must not be allowed to come in when a correct history is to be written. I do not see in to-to with any books of history now in circulation nor do I consider it a good thing to exalt a Yoruba king's position at the expense of the other kings of the same tribe.

Yours truly, A. K. P.

Nigeria.

7th June, 1929.

News and Notes.

On Friday the 31st ultimo, the people of Gbenla market, Agodi, Ibadan, were startled by the tragic and curious death of a young P. W. D. man on the main road that runs along the market at about 12-30 noon. It is said that this man, a bricklayer in connection with the Ibadan Native Administration Works Dept, after retiring from work at 12 o'clock, took his bicycle with the purpose of visiting a relation of his at Agodi Hill.

He rode along the road away from Adeye until he got to the front of Gbenla market, where he suddenly lost balance of his weight and fell off the cycle down into the gutter. Alas! before a few of the market people were aware of what really happened, he had expired.

It is said that this man sustained no visible injury, but it is certain that he sustained death. The corpse was immediately carried up to Government Hill Agodi, and afterwards to Adeye Hospital for examination.

Mr. S. O. Ladega, Station Magistrate's clerk entertained some friends on Sunday last, in honour of the christening of his new babe. To Mr. Ladega we say "E ku inawo"

Visitors to Ibadan.

Mr. Ikoli, The Editor, Nigerian Daily Times, paid a visit to Ibadan last week and was the guest of Mr. D. D. Quist of Messrs Niger Company Ltd.

Mr. J. Ade Turton of Abeokuta was here last week on a short visit to friends and was the guest of Messrs A. Pearse, J. F. S. Paulissen S. A. Priddy of Agricultural Department and Gladstone Oshun ex-*Produce Examiner*, the "Principal Entainer." (Laughter).

The Hon. Senior Resident, Capt. W. A. Ross, proceed to Ife on tour of inspection on the 10th instant. Wishing the energetic Senior Resident sound health

The foundation of the tremendous building to be erected for Mr Odunsi is being laid by our capable Builders and Contractors, Messrs S. Agboje & Co. Wishing Mr Odunsi long life to enjoy the building.

The bereaved family of the late Mr Pelligrin attended Agbeni Wesleyan Church on Sunday last, in connection with the funeral of the deceased, the Church was overcrowded. R.I.P.

Thanks for Sympathy.

Madame Jemima A. Adeyebi the mother, Kevd. D. Babalola Eesan the brother and Grace Funnilayo Eesan the eldest daughter, with the relatives of the deceased beg to return their hearty thanks to all friends, neighbours and well wishers who by personal visits or by letters and telegrams sympathised with them on the irreparable and mournful loss sustained in the premature death of their beloved and dear one: Samuel Ogunleye Ajilore Eesan of Ijoka, Ilesa, who departed this mortal life on the 3rd May, 1929. Beloved Soul—R.I.P.

D. B. E.

AWỌN AKEWI

OR

YORUBA PHILOSOPHY.

AMỌJU.

A-mọ re-'wọ Alugbẹdu !
 O ni " Kere-kete-kete—
 Kere-ji-Kete !!!
 Amọju ni i b' Èkùn un Sàrẹ jẹ !!!
 Sàrẹ n' " Iya, Iya,
 A ni mo r' Èkùn l' oko : "
 Iya rẹ ni "Omo o mi,
 O ku ewu, O ku orire ! "
 Sàrẹ ni : " Ofin pàtà-pàtà,
 "O tun fin winni-winni,"
 Iya rẹ ni "Bẹni, Èkùn ni i,
 Ifa baba a rẹ l' o yọ o."
 Sàrẹ ni : "O s' oju rọngòndòn :
 Bába ni : "Yẹpa," È ba mi w'ewurẹ,
 È ba mi wa mariwò ope;
 " Ori t' o ba gbe ni l' à bọ ,
 Osa t' o ba gbe ni l' à sin : "
 "T' Ifa 't' ori di bibọ ! "
 K' o to wi tan, ẹran ti de,
 Mariwo-ope ti kun 'lẹ.
 Sàrẹtalawí iyannu,
 Alalàdẹfẹ Kẹ-rẹ-kẹ !
 O-ni,-Iya ' Iya,
 Èkun na ga gógòrò—
 O n' iwo mejì gágàrìe,
 Nwọn ni eyinni ki i s' èkun *
 Sàrẹ tun ni :
 O nka lla jẹ pọn-ún, pọn ún ;
 Baba Sàrẹ ni "È duro,
 È mánuà ti ip' ẹran,
 Agbọnrin l' ọmọ ri,
 Ọmọ ko ma r' èkun ! "
 S' amọju l' o b' èkun Sàrẹ jẹ !!!
 Ijo t' Alámgbà njo

Ti ko kuro l' ojo,
 Inkan kan a gbẹhin—
 Ijo Alám'gbà !

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Correspondence.

Ilesha. 24/5/29.

To the Editor
 The Yoruba News
 Ibadan

Sir

Please allow me some lines in your valuable journal to express my this humble idea

Your Ifẹ Correspondent boldly asserted in his article of May 7-14 instant that the new Railway line proposed to be built from Odo-Ọba to Benin City etc., will not touch the populous and industrious town of Ilesha. In my own opinion as this mere individual declared that he understood this he might have misunderstood the plan from an unreliable source, and in as much he is not Mr. Bland The General Manager of N. Nigerian Railway nor is he one of the Railway Surveyors, there is no reason why he should keep on suggesting under his bare cottage what the wise Nigerian Railway Company may do : if even the new line will not touch Ilesha, it is not necessary that it should be the Correspondent at Ifẹ, whom I think is quite ignorant of the new scheme will come and point to this for us : "Ọjọ ti agbado koi ti daiye, adig ma njeun ke" and at such the writer of the article should realise that " Destination cannot be changed." Suppose a King's mother is blind, should that be heard from his courtiers? No.

We rest assured that the good Authority of the Nigerian Railway will not omit such a profitable town like Ilesha who reaps numerous tons of cocoa kernels and cotton of high grades, when building their new line, as they are going to build the line for the purpose of yielding profit.

Therefore the Correspondent at Ifẹ who is always busy with writing prejudicial article should shut up his gills; pursuing after his daily bread, in lieu of anticipating an undertaking in which he is less or even not concerned

" A ki dun ni loye ka fi qua ile balẹ han ni o."

a baba.

IJEJESHA.

The Chief Ogboni of Ijejesha, whose photo appeared on the left of His Highness THE OWA in the Ilesa Calendar of 1928, passed away on Jan. 14, last. Our condolence to the bereaved family also to Mr. Bakare Owoeye and the Chief Risawe of Ijejesha.

We learnt the distribution of the late chief's large estates was the cause of much friction among his surviving children and family.

There was a Small pox epidemic which raged fearfully in the town; but thanks to the Government for assistance in sending a competent Doctor with a staff of Vaccinators and Sanitary Inspectors for the relief of the town, the trouble is now over.

Much praise is due to the D.O. for close supervision and activity in safeguarding the town, also for His Highness the Owa of Ilesa and Council for investigating the cause, and inflicting suitable punishments upon those connected with the spreading of the contagious disease in the town. Among those already caught were Jabo, Bale of Sopena at Chief Loye's House, Apata of Ogidi's House, Odogo Street, Eleyele wife of Elemoso, the Elemoso himself escaped from the town and not yet found till writing.

As a mark of general mourning and distress in town, the branches of all the Aba trees were lopped off; the principal market of the town which had been deserted was removed to another site in front of Chief Bajimo's at Aro Street, the attendance at which is now reviving with the improved health of the town. Meanwhile, the dearness of foodstuffs is bordering on a state of famine. It is surprising that in an interior town, the inhabitants of which are noted agriculturists, five yams could be sold for 2/6 to 3/- and a sixpence worth of yams-flour is scarcely sufficient for two men at a

dinner. We trust our food traders and farmers will send part of their stocks to Ijejesha for the relief of the town and the betterment of their own pockets.

There is a fierce competition and struggling just now among the rightful and unrightful claimants of the vacant Ogboni of Ijejesha chieftaincy. We trust the authorities will carefully sift the evidences for and against each aspirant and make their selection to this important office, in accordance with the Native Law and Custom.

"B' n o k u i s e o tan."

Who Is Who.

Mr John Frederick Si luey Paulissen, temporarily attached to the Station Magistrate's Office is the grandson of late Mr Enoch Kester younger brother to Mrs. Rebecca Priddy grandmother of Samuel Adekunle Priddy of Agricultural Dept and great grandson of Princess Aderibise, daughter of Ayikiti the Alara of Aro, during whose reign at Aro the town was invaded by Ibadans.

Mr Paulissen was educated at Roman Catholic School and under Patriarch Campbell our notable Prolate. Joined the N Railway in 1912 having passed all the Railway necessary examinations posted to O.T.S. Office at Jebba 1912 transferred to Ilorin to relieve one Mr James Fagbemi latter part of 1922 Left Nigerian Railway on resignation in 1914 joined Survey Dept in 1915 as a Pupil Surveyor Transferred to Lagos Town Council, latter part of 1915 as a Ledger clerk, Water Rate Branch, Transferred on promotion to 2nd class clerkship to Station Magistrates Office, Port Harcourt in 1917.

Served in the following stations as a relieving clerk etc

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