

Government, The
Lagos Nigeria

Editor Prof
"Yoruba"
Ojunsu
Iba

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. II. No. 6

IBADAN, TUESDAY, FEB. 17, 1925.

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to God for what He has thus enabled us to do in this connexion, and we say in the language of the Psalmist—'Not unto us O Lord, not unto us but unto thy name we give praise for Thy mercy and Thy truth's sake.'

Ibadan Social Glee Club.

A grand Send-off was given to Mr. J. C. Omailey by the Social Glee Club, on Thursday the 12th February, 1925, on the occasion of his departure for Port Harcourt.

At the invitation of the Social Glee Club, and by the kind permission of the proprietor Mr. H. K. Asaf, some Ladies and gentlemen were present at the Ibadan Billiard Saloon, with all the members of the club, to honour their social friend and member Mr. J. Caxton Omailey, who is leaving this town for Port Harcourt.

The function was well attended by the elite of the community and the occasion was rendered very graceful by the presence of our popular ladies:- Misses Davies, Adel Odunsi, Thomas, Dayiro, Comfort Odutade, S. O. Ogunsanya, Ayo; and among the gentlemen present were Messrs Edem Davies, Ladipo Cole and A. C. Kemavor.

The programme opened with the reading of an Address, which was ably done by the energetic secretary, W. O. Somoye and a book with a photograph of the Club were presented to the Principal Guest by the Club's President Mr. J. O. Ade Craig, on behalf of all the members; after which all present were properly treated with refreshments and a short list

of toasts ended the early proceedings of the programme.

The last item being dances, lively music was enjoyed by all from the melodious playing of "His Master's Voice" instrument, and the night was really well spent. Mr. Omailey is a quiet easy going gentleman, and his many friends will miss him greatly both in the concert Hall, and at the "sports" field.

We appreciate the spirit of fellowship that is evident among the members of this Club, and the efforts put forth by them to improve the social status of the educated circle; let them stand defiant of the temptation of lukewarmness that may be consequent on the inevitable eaving of any able member, and be also determined to go forward in their noble undertaking. More powers to their elbow.

AWỌN AKEWI

OR

YORUBA PHILOSOPHY.

EBI.

Ebi, ọ-g'kàá f, ọwọ m'ẹkẹ !

O-sún silẹ rá-páá.

O-sún silẹ ma lè dide,

"Ebi npa mi"

Ko ge i f'ife wi,

O-sún silẹ ka 'gi-bhà.

Ebi ki i r'alejo l'ọju

Onile ni "K' a jẹ ẹ tan"

Alejo ni "K' a jẹ ẹ ku" :—

Nitori ebi !

Ebi ko j' alejo o sun lọ !

Ogbọn ti' pàpà bí aja.

Ebi ki i wọ' nu,

K' ọrọ mí wọ ọ !

Ebi npa mi,
 Olose nkiri?
 Igbatì ng ko wé 'ou
 Ngo se wé 'de?
 "Koi gbo, koi gbo" l'enu onile,
 'O gbo' l'enu alejo?
 Ebi ni i je bunn!
 Ebi ko pa 'Mole,
 O l'oun ki i j'ayá?
 Ebi pa Sule, o j'obo!
 Enit' ebi npa ki i k'ewo,
 Eni ebi npa ko ko 'ku:
 Eni t' ebi npa
 Ni i k'owo ebo!
 Ebit' iku npa ko to 'nkan
 Gbogbo, niye l' ebi npa!
 Ojogun l' ebi npa ni!!
 Ebi npa 'ejo,
 Ahun nyan!
 Awodi wo 'gbin korò,
 Ebi npa eiyé,
 Agbun nro dugbe dugbe
 Anbun kiki s' onieyeye!
 Gúdugúdú rekeya
 "A ko r'inkan je!"
 Gúdugúdú f' oju j'esuru
 Beni kose i je,
 Gúdugúdú s' oju dère
 P' omo omo je,
 Gúdugúdú jina tan,
 Eni ebi npa roju korokoro!
 Gúdugúdú korò!
 Ko se i je!
 O koro!
 Ko se i je;
 Agemo ko se i je
 T' Orisa ko:
 Agemo ko se i je,
 O le korokoro,
 E má má mu u je;
 Egugun ahun?
 Ko jo t' adaba;
 Ko jo t' orofó;

Egunun ahun-
 Bi 'ku ba tikun,
 Ebi ni i si i,
 B' ebi ba npa 'egun
 A yi 'do bori,
 B' ebi ba npa 'orisa,
 A raga bo 'le;
 B' ebi ba npa tin,
 Ma re i ka 'kan je;
 Enn ko gbo "mo je ri"
 "Mo yo l'ana" ko kan t' ebi;
 Orisa bi ifan ko si,
 Ojogun ni i gb' onje l'owo eni.
 Gambari, omo kò yo, kò sire l
 Aifari, ki i s'obo ni tãbu:
 Aijenn ng l'ewo o rẹ:
 Ebi p' oniyigi
 O ja le oyanginla!
 O le Orisaoko bārābāi
 G' abá isu wo l' egan;
 Isa tuta waju ko se e je,
 Isu ko f' oju ba 'na,
 O di yunrùn yunrùn:
 Enu uru 't' pūtū
 Bi enit' o j' eléte!
 Orisaoko f' itihú b' ogbà:
 Gbogbo isu jina lo bété béré!
 Egbe logun isu jina tan,
 Orisaoko ko le je 'kan tan;
 Ebi pe 'ja de, ko le ja niq:
 Opa p' ejo l' aije,
 Iya ni t' opa!
 Iya ná l' o j' oya:
 Oya d' Emu tan,
 Cyá ko le e m' emu;
 Orisaoko f' iwari-papà ebi
 Kun aba isu daudu,
 O kun 'su daudu tan,
 Oju re wale gbu-u-u!
 K' enit' oyo ko má yo,
 K' enit' ebi npa má má baraje,
 Ebi nbe l'gáin yo,
 Ayo mbe l'gbin e i.

Iparoko.

Si Oniwe "Irohin Yoruba."

"Omo to wa l'ihin iya re fun o'bin merin ti ko rin, oro ko fe gbo." Ibere di'g' l'ari oro oniwe ti "Ekiti ko si labe Ilesa."

Tani Ekiti? a be alagba yi ko so Ekiti ati itun re; mo tun bere nipa ti Aduloja ati nipa ti Ogun Emura ti nko pa gun de ati Olorun Ogedengbe j'gun de, ni'o ni Aduloja j'gun de?

J'wo, ba ti je pe iwo ni agba yi, je ka mo, mo si tun bere idi re ti nwon fi ma pe Ewi ni Osok' Ekiti se ko Akoko p'alu; j'wo fi esi si gbogbo oro yi.

Awon agba to n'agan ko gbo' gbo' oro to so pe Ogedengbe pe Aduloja ni "baba" ma je ka gbo. Logun, ato baba ma pe enkan ni baba, mo tile tun bere, oro ilu wo ni iwo agba yi, ati papa be tun o wa lo'ni, a be Ekiti parapo ni tabi a be ilu miran? melo ni Akole ti o ti Ile Ibe wa si Ado? Irufe gban wo ni olukulu ka gon? alagba j'wo ronu wo ko to ky'e yi. Iwo k'ini awon Akoko wi ati gbogbo Ekiti parapo yoku gbo nigbati nwon pe Ewi ni Ado ni s'ok' Ekiti se ko Akoko, j'wo agba je ka mo bi iwo ni orinase (one-sinner) l'ari i'v'u Ologun ni akoko igbati nwon ni, ki ile mo bi iwo ni t'ori o'lo'o ni oro re-Owonwon ni agba ko si du ko sunwon, bale ile ko, ile dahoro. Agba ki se bayi, agba ni i'fatagba ni a ngbo; j'wo ona itunse ni ko wa, ni'ori Ij'ba G'esi to ni gbogbo wa ko fe ko bu'je bik'ise itunse, Tani Ekiti?—Ilesa, Ado, Akure Ido, Ikere, Ij'wo, Efon ati Ikole nwa ara wa ri ara wa ni a nse ni Eko, ni Ibadan ati ni gbogbo ilu. Enia melo ni Aduloja ma wa ba Ogedengbe ni igba'ogun Ekiti-parapo; Olori ogun melo ni nwon?

Eni in re iwe, e lo t'uye se Jesu ni l'ihin-b'o, agba ma ba, e je t'uye se ni ko gbo,

awon Daddy Gunreje, ati Daddy Agbeb ko la si e je.

Oluwa ma se je ki o ti owo ni buje ati gbogbo wa, Amin Nitorina, ma je ki o ti owo re buje.

Idile Oba Qwa Ilesa lo bi Daddy Agbebi; idi re ti o ko fi wa ipapo Ilesa, Ado, Akure, Ido, Ikere, Efon Ikole ati gbogbo ilu ti a npe ara ni Ekiti parapo ti iwo fi nwa It'ika. Romu wo si oro yi, nitori ohun Ibere Tani Ekiti?

Emi Moje-ko buje

HEALTH IS WEALTH.

The health of the town is suffering badly of late. Dry cough, hot fever and dysentery are the general complaints to which many people have succumbed. This is certainly due to the heavy dust floating about in the atmosphere of the town.

Those who reside along the principal Motor roads inside the town are the most affected. Although the number of motor vans and lorries is much reduced (as we are nearing the end of Cocoa season), the effect of the incessant dust created by the extra-ordinarily heavy motor traffic passing through the town daily within the last five months is now telling seriously on the health of the townspeople.

Scarcity of water is another matter deserving the prompt attention of the authorities.

The filthy water obtainable from the water holes scooped out all along the courses of dried brooklets in the town is a positive danger to health.

We appeal to the authorities to look into this matter closely and adopt measures to rid the town of this source of danger to the health of its huge population and also to relieve the increasing hard-ship and suffering in the town due to scarcity of water.

THE YORUBA NEWS.

Editor & Proprietors—

D. A. QUBASA.

Office—AJABA SQUARE, OGUNPA ROAD,
P. O. BOX 60, IRADAN

Subscriptions payable in Advance.

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Our Duty to Government.

MUCH of the time of a savage is taken up in providing for his safety. He tries to defend himself against those he is able to fight: he seeks hiding places from those who are too strong for him. The remedy for this miserable state of things is to be found in a settled government. To guard against foreign enemies and bands of robbers, Government provides soldiers: there are police to apprehend criminals, judges to try them, and prisons for their confinement. Were there no Government every man would require to have arms to protect himself or pay men to defend him. If defrauded or injured, there would be no judge to decide the case: there would be no roads, no letter post, etc. etc.

To pay for soldiers, police, judges and other officers, there must be taxes. If a person tried to defend himself, it would cost him far more, and, after all the protection would be very insufficient.

Under the British Government, peace has been so preserved that, in many parts of our country, not a shot has been fired in battle for many years: forts and walls have been allowed to crumble to pieces: people go about unarmed in security, tyranny and extortion have been suppressed. Education

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Ẹ fi owo ati Letter range si Editor

has been extended, and many improvements have been introduced

Government should not be defrauded: Many people think that to cheat the revenue officers is a piece of dexterity rather to be praised than condemned. An illustration will show the evil of such conduct. Suppose that a tank is dug in a town to supply water to all. If some of the inhabitants, by trickery, escape payment, the entire expense falls upon others. In like manner, honest men are wronged when the dishonest evade the payment of taxes.

Respect is due to Government: This is especially necessary in the present transition state of our country. People who speak disrespectfully of persons in authority, will soon find that by so doing they teach their children to be disrespectful to themselves and their elders. "Reverence," says Samuel Smiles, "is alike indispensable to the happiness of individuals, of families and of nations. Without it there can be no trust, no faith, no confidence, either in man or God, neither social peace nor social progress."

Defects in the Government of the country should be pointed out in a proper spirit. No individual is perfect and no Government is perfect. It is the duty of the intelligent inhabitants of the country to make known to their rulers any evils which require to be remedied or improvements which ought to be introduced.

England wishes all her West African colonies to be eventually self-governing.

For this purpose, schools and colleges have been established. By Municipalities, and Legislative Councils the people are being gradually trained for more complete control over the Government. Samuel Smiles says, "In all times men have been prone to believe that their happiness and wellbeing were to be secured by means of institutions rather than by their own conduct." Government may protect life and property; but in other respects the welfare of the people depends mainly upon themselves. Everywhere "the hand of the diligent maketh rich. If people will squander their money on foolish show and borrow at exorbitant interest, they must suffer from poverty.

How small of all that human heart
 endure,
 That part which laws, kings can cause
 or cure!
 Still to ourselves in every place
 consigned,
 Our own felicity we make or find.

A CONQUEST.

Men always go to war with two principal objects in view, namely: to destroy the enemy, and, to loot or annex his town or domain. Yet the third unavoidable eventuality often overtakes them on the field of battle. Similarly, in propagating the Christian faith in any part of the world, many unforeseen adverse circumstances do frequently obstruct the path of every true missionary.

This is true of every evangelistic effort in Africa. It is the malarial fever and other products of unfavourable weather at one place; the hostile pagans, inter-tribal warfare, slave trade, liquor traffic and the treacherous moslem fanatics &c., at another. Yet the Cross is advancing steadily in spite of all oppositions and obstructions.

The history of missions in Nigeria

is no exception in this case. Fore having conquered the power of darkness and oppression in the Southern Provinces, the vanguard of the holy army has now planted its standard in the moslem stronghold of the Northern Provinces—Kano—The labours of Dr. Millar and others in that historic town shall never be forgotten.

Both the Anglican and the African Churches have through the efforts of their members who went there for business or employment built churches at the Gate of this ancient city.

The following abridged history of Holy Trinity Church, Sabon Gari, Kano, is an eye-opener to every Christian denomination in the Southern Provinces

The building of this Church which was dedicated on the 20th December, 1924, was started from the 9th April 1921, when the foundations were laid by the Right Reverend Bishop Jones (Bishop of Lagos) in the presence of a large concourse of people.

Mr. H. S. Berkeley B.L., the then Station Magistrate and the late Mr. H. Golding of Jurgens Colonial Products took part in laying of the foundations. The building operations continued by leaps and bounds to the end of that year. At the beginning of the following year, the financial resources were exhausted and the work had to be suspended.

Efforts were made to raise funds, but the general financial embarrassment consequent on the reverse in commercial activities and acute trade depression made progress slow.

Unfavourable and dubious as the circumstances were, yet the hearty co-operation of the parishioners with the Pastor, and their generous financial sacrifices, saved the serious situation. Suddenly and in a miraculous manner, funds came in great abundance to the Pastor and members' great surprise, quite beyond their sanguine expectation. Once or twice, however the Church suffered financial loss-

ses, but the calamity served as a stimulous rather than a discouragement in the prosecution of the work.

Twice the Bishop of Lagos preached inspiring sermons to encourage the people to further activities and enthusiasm. The Pastor devised ways and means to keep the financial exchequer flourishing and increasing by appealing to the parishioners for subscriptions in season and out of season.

In December 1923, the work was recommenced with renewed enthusiasm and unabated energy. From that time upward, the work suffered no financial dearth or stoppage, till it was brought to final completion last December. It was a happy and significant coincidence pregnant of meaning that the foundations were laid by Bishop Jones and the Dedication ceremony was performed by Bishop Oluwole. The Dedication took place on the 20th December, and it was an event second to none in importance and significance in the annals of the historic city of Kano. The dedication was witnessed by the elite of all the religious bodies and christian denominations and characterised by special solemnities.

Long before the hour appointed for the Services, the Church premises had been full to overflowing, and at 3 o'clock precisely, the procession, consisting of the Bishop, the Pastor, the Lay Readers, Wardens, Parochial and Building Committee Members and the combined Choirs of the English Speaking and the Yoruba Speaking Sections wended their way from the School room to the New Church, and the doors were opened.

The first door was opened by E. J. Arnett Esq. M.C., Senior Resident; the second by Dr. C. W. McEay, Senior Medical Officer and the third by H. A. Cranford Esq., B.L., the Station Magistrate and F. B. Smith Esq., the Police Commissioner.

After the opening of the doors and

when all the people had taken their seats, the procession headed by the Bishop, proceeded to the interior of the Church, reading Psalm 24 alternately, and when those in procession had taken their respective seats, the service commenced.

After the singing of "Blessed City Heavenly Salem" the building was dedicated in the usual manner by the Bishop to the service of the High Majesty of Heaven.

After the dedication ceremonial was over, a shortened form of Evensong was said by the Pastor. This being over, the Bishop held the congregation spell-bound for a space of 30 minutes by his eloquent and inspiring address.

Though the service was necessarily prolonged, yet order and discipline was maintained, and there was not a visible hitch throughout. The attendance was large and the collection came up to £54 (fifty four pounds).

After the pronouncement of the Benediction by the Bishop, the procession followed by the congregation left the Church whilst singing the recessional hymn "All hail the power of Jesus name" in a lusty and hearty manner. So ended the glorious and blessed day.

It may, however, be interesting to add that distinguished and eminent people like Lord and Lady Selbourne, and Lord Leverhulme have connected their names with this Church by their donations in 1921 at the instance of the Pastor, the Rev. D. F. A. C. Jones.

This Church was built by the Sierra Leone, G. G. Coastian, Yoruban, Ibo and Asaba emigrants, who for combination of circumstances were compelled to sojourn in this part of the world.

The locality of the Church is in the heart of Sapele, with the sitting capacity about 500 with a foundation of 3 x 50 feet. We ascribe glory honour and praise

OWUYE

Ann seni lati tu ofe. Ogbeni Molade Fisher okan ninu awon onisowo ni Iwo, eniti o se alaisi ni ale Satide ijerin ni Ile Jaanofe ni Ode Ajaba leba Ogunpa lehin amodi ijo meta.

A sin oku re ni osan Sonde, ijeta ni Ogba Sesi Ogunpa Bola.

Ologbe yi le ni rere ni igba siye re, a si ma nowo fun awon ojise Olorun ati awon alajominan ti nwon ba rekota ni ita ise re ni Iwo. Ki Oluwa l'oran ke e ki o si da awon emu re si.

A ki egbon olga be aya, ebi ati awon Ogbeni G. Berber ati J. S. Famuyiwa; e ku ashintide.

OKE IBADAN

Oduwun Oke'badan t nwon ti ye sehin ninu ose ti o koja ni awon se ni ana.

Eni la pitu si popo igboro, awon omu-ogun obirin na nwo bi omi. Nwon ko orin Oke'badan bakanna.

Abake papa jade bi iyawo; ebi ni tiko mo baba na tele ri feru le pe e ni obirin.

Ohun ije sowon nitori won ko neja igboro titi le ti su.

ODE NI ADEBISI.

Adebisi Giwa lo se Ode ni oko re ni Aputa ni ijeta. Opo ghajumo pelu awon egesin ni nwon ba a lo sibe; mo to Eco merin ti Giwa fi nko ero lo upara lo para bes. Owo won de lohin; awon enia ati ode po tole ti awon fere le mu Erin l'aye bi nwon b ri. Sugbun owo Giwa ge ti egbin aye nisisiyi.

OLE AFINJU.

Awon Olosa fo ilekun Ileise awon Oibo Onigbo, nwon si ji Ero itewe Type) writer) mejj ati b. isikulu kan.

Awon Olopa Eko wadi inkan wonyi ni apa adugbo tiwon, sugbon kosi nibe.

Awon Olopa Ibadan tose oro yi titi won fi ri gbogbo eru wonyi nibiti awon glosa gbebo won mole lori atitan kan leba Ayege. O ti ni loju pe okan ninu awon akowe ibe ni eniti o se ise yi.

A ki Ripet, Saji-meji, pelu Kopuru Ladele ati Babatunde, E ku ise o.

OSE BURUKU.

Ose yi buru pupo ni arin ilu yi fun ofe ti nsele l'otan, l'osin, n'wa, l'ehin, sasa ni opopo ti a ko ngburo iku ni arin ose yi.

Ni Ale Monde ana ni Bella aya, Folarin Kuforiji jaisi, ti o si fi omu ologun kanla ti o sese bi silu.

A sinku re ni ogba Sesi Ogunpa Bola ni awon yi. Ologbe na ni omu Ijadu ologbe, aremobiirin ti Olola E. H. Oke, eniti o ti Eko de ni irule ani wa ba omu loju re ninu ipoka iku. Anu alagba wa se ni pupo, nitori hayi na ni o b, de lati Aje Igbim, Eko ni osu karun ti o si ba agba omu re okunrin ni oju iku.

Ki Olorun to baba wa na ninu, ki O si da awon yoku si fun u ki o le lo ojo ale re yoku petu inudidun.

A ki Eni-owo S. A. Oke, ati Ogbeni N. S. Oke, Akwe Kotu Alapa fi ni ile yi, ati gbogbo ebi, E ku iroja; ki Oluwa fi ocan mo be e o.

Ni ale ana kanat ni Ogbeni Abayo mi ti O de Kibi jaisi pelu, a sinku re ni Ogunpa Bola ni irule eni.

Beni Iya Tisa Akinboro na ku ni ale ana, sugbon nwon da oku re duro de

awon omọ rẹ ti mbọ wa lati ẹhin odi, bikose bẹ e, oku sisin ila di meta ni S. ẹi Oke Bola ni ooi yi. Ki Olorun sanu fun wa.

Iyafin Seli, ọkan ninu awon opo ologbe Chas. Adebiyi jaisi ni Ikire ni ijeta, nwon si gbe oku rẹ wale wa sin i ni S. ẹi Kudu ni ana.

A ki awon ẹbi ologbe na ku iraju.

ILE-IFE.

A se idaro awon ara Ipetumodu ti gbogbo ilu won jona tan ninu ose tohun ati awon ẹbi okunrin ti ina na jopa nibe.

A si daro pelu awon ara Ile Aguro ni More, Ife, ti ile ati ohun ini nwon sofo nipa ina. Ki Oluwa f' ofo remi o.

EJIGBO.

Ni oje kedogbon osu ti o koja ni idagiri tun da wipe okunrin kan ti a npe ni Ogunrinde sese yinbon pa Iya Osojo. (Osojo Masu eniti ise olori awon Igbimọ Ejigbo.) Iya yi lo si oko lati fe'we, sugbon ode yi ko mo pe enia wa nibe nitoripe kiki atari iya yi ni ode ri, ti o si fi ibon sun un, titi ode yi fi de ode iya yi ko mo pe enia ni oon ta ibon mo nitoripe iya na ko le kigbe rura titi ti o fi ku, a fi igba ti ode de ode rẹ ti o si ba ẹni ti oon pa nibe; lo ba kigbe wale pe oon ti pa enia. A be awon ode wa ki nwon mase ta iruko mo, ki nwon ma iri inkan daju ki nwon to ta iwon won.

A ki Osojo ati Oba Ejigbo nwon ku idagiri, ki Olawa rere da awon yoku si.

ABEOKUTA.

O ta si wa l'eti pe Iyawo Dr. Adefolu nkọ awon omoge ni ise aṣo riran nisisiyi. O sin n-an orisirisi aṣo fun awon gbajumọ obirin, aṣo ti o ba igba isisiyi mu, ati orisirisi awetele fun awon okunrin.

Omọ ise rẹ di marun nisisiyi; awon Omidan Janet Adebonsofotun, Felecia Aduke. Olorade, Lufowora ati awon mi.

Adura wa nipe ki ona ma wo omọ ati ki awon omọ ise rẹ le gbe iyi ise rẹ han lehin olo.

A ko firi rẹ pe Ogbeni A. T. S. Jola si ile-ọja kan regbeje si ile rẹ ti o wa ni ona Ibejekodo nisisiyi, o si nta orisirisi inkua. Owo aroke o.

Iyawo Ogbeni A. B. C. Plumtre akowe awon John Holt ti o wa ni Ibejekodo, jade omọ ni Sunde ti o koja yi, (15. 2. 25) a si gbe pe oko rẹ se baje nipa ohun juje ati mimu ki Oluwa da omọ na si.

LADY CLIFFORD.

We respectfully tender our hearty congratulation to Lady Clifford upon her recovery from illness in England and for her safe arrival to Nigeria.

E ku abo!

KADUNA.

ORUN ATI KOSUPA.

Orun ati osupa ja ni de Sunde 8. 2. 25. Ija bere niwon agoro mewa koja isija megbogbon titi di agoro mejisa abo ọrọ Monde.

Ojiji aye ko bo osupa tan patapata bi ti eyiti o se kehin. Awon Imple, Aborisa ati awon a fi enu je Onigbagbo ti won ti fe jo "Apunran" tele ri ise won, awon jo kiri ilu titi nigbogbo oru na.

Baba Sokò se alaisi ni Hospital (O-ibiti) ni osan Tuside 10. 2. 25. Ofe na ka iya-ifeha lara pupo.

A ki iku reju o.

It was alleged that a wagon loaded with various valuable goods from Kano caught fire on the way to Kaduna Junction Railway Station on Monday 9. 2. 25.

The loss was a very great one we understand. Our "Pele o" is all concerned.

Oju-anna

D. W. OKUSOTE,

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Ile Owo Ekini ni ile yi

ti si Ile-Oja Titun ti

nwon sese ko si

BODE IDO, IBADAN.

Orisirisi Aso, Isoso Wo-

siwosi, Awo Abomafu,

Ohun-Elo onirin oniruru

ati Opo Orisi Oja miran lo

mbẹ nibe.

WA WORAN!!

Ibadan Billiard Saloon.

Ido Gate, Gbagi, Ibadan.

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GAMES:

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EXCELLENT MUSIC PROVIDED

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ence of visitors.

M. K. Assaf,

Manager & Commission Agent.

MUSTAFA ADENIRAN

NI

Oniṣona Atata ni Opopo

Bode Ona Ido,

IBADAN.

Aghada to jire, Ewu saro ti gba
jumo, Ewu Oyala ati Awotele ati
Sokoto ti o se regi nibe lo pin si.

IROHIN KO TO AFOJUBA

