

the only Secretary
to Government
Lagos, Nigeria Office

1906-07

Editor & Proprietor
"Yoruba News"
Ojumba Rose
Ibadan

Yoruba News

FOR GOD, THE KING AND THE PEOPLE.

VOL. II. No. 26 & 27 IBADAN TUESDAY, JULY. 7 & 14. Price 3d. Weekly.

S. AGBAJE & CO.,

General Merchants

HEAD OFFICES:

GBAGI & AYEYE MARKET,

Ibadan, Nigeria.

Suppliers of:

Palm Kernels, Palm Oil, Cocoa, Maize, Rubber, Ivory &c. &c

also

MOTOR TRANSPORT SERVICE

Throughout the Western Provinces of Nigeria

S. ABINUSAWA,

Motor Mechanic,

Ojumba Junction, Amuni-

gun Mart, Ibadan.

EXPERT REPAIRER

OF

Motor Cars and Lorries

Bring all your Sick Motors for
curing.

CHARGES MODERATE.

L. L. RICKETTS

AGRICULTURIST.

YEMETU STREET,

P. O. Box. 136. IBADAN.

Expert advice on the Agricultural Resources.
Yoruba Land will be given to Amateur Planters
on Application--

Instructions with regards to Soil, Planting,
Planting Seasons and the general routine of
cultivation.

Selected Plants of Gbanja Kola are supplied
on reasonable terms and various useful plants
including fruit trees etc., etc., etc.

Also Instructions on the preparation, handling
and storage of produce. An interview will
prove interesting.

Correspondence will be carefully attended to

FOR SALE.
INDIANA LORRY

L1107

Quite New

Only Three Months in use
Apply Editor

TO LET

HUDSON CGLE,

Builder and Contractor,

Undertakes & executes

all kind of

BUILDINGS &

OTHER CONTRACTS

in any part of Nigeria

Plans & Estimates

Prepared

Lagos Address:

40.A, JOSEPH STREET.

Ibadan Address:

48BAGI STREET IDDO GATE.

OIBO ALAGBON

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.

Opposite P. Z. & co.,

GAMES:

Billiard, Skittles, Dominoes, Draught, Cudo, Cards

and Syrian Draught also Dancing

EXCELLENT MUSIC PROVIDED.

A Bar is attached for the convenience of visitors.

M. K. Assaf,

Manager & Commission Agent.

MUSTAFA ADENRAN

NI

nişona Atata ni popo

Bode Ona Ido,

IBADAN

Agbada to jire, Ewu saro ti gba

jumọ, Ewu Qyala ati Awotẹlẹ ati

Şokoto ti o se regi nibe lo pin si

IROHIN KO TO AFOJUBA

OWUYE.

Ofo nla l' o so Ijo. Ogunpa Bala ni odu Tushle-mojimo. Weyede ti je kere-molegun odu ti o kija yi niagun Alahelu Jerevata Labele Jisi ni ile re Jeleba ile Bala Ologun olokankan Sesi Agbeni.

Pafo ni se odu ire, obidiyo ati Olaye-kansin. Ipo re nba Ijo ati Iaran Ilu ko kere. Odu si ni asiwaju ni awon alagun ti o gbo-ye ti o si ki ni ile yi loni lai ka Eru-owo. F. L. Akinyele.

A sin oku re ni osun gbo na; Sesi (Ogunpa ko gbanise fun ero ti wo) bi omi. Awon Edebe Agbe (Ibadan Agricultural Society) pese lati sin Alakoso won de ibofe; be si ni gbo-ye Ojeye Ojeron ti awon Ijo ile yi.

A ki ayi, ebi ati awon omi; Ojeye E ka inawo, E ka ashinde.

Opelepe irehin ni ao riaye fun ni oge yi, owo ni han ni oge ni.

ABOKUTA.

(1) Ta si wa lefi pe Ogehin John. A Akala gbe Omilan Guntoro Sauru ni Iyawo. Iyawo je S. siara Hegekolu oke si je ara Sesi Ake, a si gbo gwe pe Iyawo na gbanuse. Oluwa ko pese odu anfan fun Iyawo, a si ki awon Alufa J. A. Lahanmi Kija ati J. J. Kamsome Kuti E ku gbe isin. A nreki eyin Omu-ge to ka ni niye bi asu Alufa Kuti.

IROHIN OWO.

Ibesiwaju pe ninu edun yi; a dape Iwoye Iyba ninu ibaju to mu wa si Iu yi, papa nigun irahu, *Captain* Patton, Igo Ofo ti nwo ti nra odu si ri, gbo-ye re ni nwo ti fi ile yin tita si, gbo-ye igbo ni niye ni Ila ni awon ti fi odu aburadere si eyiti niye le ni niu.

Edun keji a tun dape Iwoye, Iola ati Rev Aderrinfa ati (Ihinrin re niye Ise ati ero ti won se ni ara Ijo Owo).

Ihan ti a be fi dape Iwoye Iyawo re ni pe Ijo Owo, so Ijo, won ko fi Ijo si I, fun

ile-isin nla ni awon ti ko sile ti ko si dudu ati awon Edebe-aletoin ggege bi ti awon Ijo nra. O je odu abuku ni yiyi Oso ki *Paktor* na fi enu so-fa niro ti ti ko ni dudu; gbo-ye Iyawo Rev. Aderrinfa ni o sa awon Edebe han jo ti won pe oruko won ni "Young Star Association;" awon Edebe na yi ni o tun je ki ori to na ya de, niro niwon won oin iko de; ki a ba wa be Ijo Owo ki won ji ni odu orun wayi.

O je ohun ti o ya wa Iara lati ri awon Imale ti de Ijo si Yidi gbo-ye odu yi, eyi tun mu ede alaye Ijo si ara won. Ni yiyi kere-molegun odu ti o kija yi ni awon Oyimbo onisowo Miller Brown lati Benin "City" si Owo lati Eru ile ati kole Owó won si; sugbo Ojeye si fun won ni ile na ni eba olo kan ti won ma pe oruko re ni Ogbara.

Emi ni tye nioto,

Oni rohin

A NOTABLE OMISSION.

The River Oye, situated between Mokoko (Afopju) and Olu, is perhaps, next to the Niger, the most ancient river in Nigeria. Geographers have affirmed that the age of a river may invariably be judged from its valley.

The extraordinarily deep and tremendous valley which this river has carved indisputably proves that it has seen some centuries.

Like the famous Ogun River the Oye is a large stream and lies mainly in Egan territory. Unlike the Ogun, however, the Oye is a perennial stream.

The most curious fact about this ancient river is that its volume increases during the dry season while it decreases during the rains! This characteristic it shares with the Nile of Egypt. Unworn another perennial stream of far inferior magnitude.

In some places the Oye is fordable and in other causes ply the year round. Possibly it effects a confluence with

the Ogun towards Mokoloki, or perhaps find its way independently to the Lagos Lagoon. Why such an important river should not figure prominently on the Map of Southern Nigeria still awaits investigation. Its unnavigability consequent on the impenetrable forest which guards almost its whole course coupled with its remoteness from Abeokuta Town perhaps plead guilty for this remarkable Geographical omission!

Ara Eruwajun.

IBADAN CRISIS.

II.

The representatives of the "Agba-O-Tan Society" who had petitioned His Excellency the Acting Governor about the trouble of Bale Situ and chiefs of Ibadan were sent for by the Senior Resident on Friday afternoon the 3rd instant.

Arriving at the Government Lodge (Old Residency), the representatives there met the Senior Resident, Capt. W. A. Ross, C.M.G., together with Major F. S. Williams-Thomas, D.S.O., District Officer Ibadan Division and B. M. Carkeek Esq., District Officer, Ife Division.

The Senior Resident asked whether the "Agba-O-Tan" have received from the Acting Governor a reply to their petition and he was answered in the negative. He added that the Petition sent through him was delivered to the Acting Governor besides the copy sent direct. He then asked:

"Is your society a political body?"

He was assured that the society's operations include politics as well.

The Senior Resident continued:—
I learnt you have been having meetings of late and I thought it is better for you to discontinue such meetings.

He was replied that the society have been holding meetings ever since it was founded in the year 1913.

The Senior Resident then said: "Yes, I know you have been having meetings, but I know you only exist to publish History."

A member rejoined.—"I suppose, Sir,

that history is an indispensable part of Politics."

The Senior Resident then said: "I have to tell you that the Acting Governor has approved of the deposition of the Bale and you may soon receive his reply to your petition. And that the new Bale will be installed the following week." He thanked them for coming up there that afternoon and the representatives withdrew.

NEWS & NOTES.

We regret to chronicle the death of Mr. W. H. Buckley of Messrs John Holt & Co (L'pool Ltd) which took place at the Hospital on Wednesday the 8th instant, of Typhoid Fever.

His remains were interred at Ogunpa Bole Church-yard at 4.30 p.m. of the same day. Our sympathy to the bereaved family in England.

Chief Oyewale the Balogun was installed the Bale of Ibadan on Friday the 10th instant at Iba Market.

We understand that Chief Ikolaba Bale (Mogaji Aperin) was summoned to Oyo on Sunday the 6th instant for a land case.

The Foundation Stone of the Ibadan Council Hall at Oke Mapo will be laid by the Honourable the Senior Resident, Oyo Province, Capt. W. A. Ross, C.M.G. on Tuesday the 14th instant at 4.30 o'clock p.m.

KESWICK CONVENTION.

The Rev. F. W. Ainley the Keswick Convention Missioner arrived here with the Bishop of Lagos last Saturday the 11th instant. We say Eku abo!

To welcome the Revd. F. W. Ainley the Revd. and Mrs. E. G. Nightingale gave an At Home at Wesley College, to which the Pastors and Leaders of the Church in town were invited on 11th instant.

We heartily congratulate Mr. M. A. Abayomi of the Agricultural Department, Iba, Iba, for his promotion to the grade of Assistant Chief Clerk as from 1st of April last.

To this gentleman was also born a female child on Sunday the 5th July at about 10 p.m. congratulations to Mr. and Mrs. Abayomi.

We greatly appreciate the enthusiasm and zeal of the members of the Ibadan Native Tennis Club for the re-organisation of this club. Special thanks are due to Messrs D. D. Quist and J. B. Abiodun, the Captain and 1st Sub-captain of the club respectively, on whose shoulders lies the responsibility of the management of the Tennis Courts.

After a doleful, sad and mournful period of over thirteen months, Mrs. L. Odebiyi with her family pulled off the mourning caused by the death of her dear husband at the Baptist Church, Ibadan, Ibadan, on Sunday, the 7th July 5th.

The service was well attended by most of her friends and those of her brother's Mr. E. A. Agbehayi of the Agricultural Department, Ibadan.

When the service was over, the company retired to the residence of Mrs. Odebiyi for refreshment.
E. K. Iyawo o.

A debating meeting was held by the Wesley Guild at Agbeni School-room on Friday, 3rd June, when the discussion on "Who is more religious, men or women," was decided in favour of the women.

A grand refreshment afterwards followed. We appreciate the energetic efforts of the members of this Guild, and we congratulate Mr. J. O. Ade; Cruz, General Secretary of the success achieved that evening.

ABEKUTA.

Ni oyo keyin osu ti o kofia, a da Orifian Alice Lolade ati Ogbeni Michael Ayo tele Baunodu po ni igbeyawo minyo ni Sesi Iresi, o gba fun iyawo ati oyo ri, a be rin-eyo-lenu ni oyo yi. Sesi ken akunya i inu e ode, awon enin pa-taki l'okunru l'obirin lo kun be. Alu-fa Ajagbe (Eletro) li o se isin yi ati ibe-keji re Alafa Pearse. Ohun ti o kun mi loju ninu re ni eto isin ni, nigbati Eni-owo Ajagbe ta mo igi, ti o si so ku-gi oyo isiri ati ikilo fun t'oko t'aya, ti o ti gbeyawo ati awon ti koi ti ni. Igi da ni awon oyo yi, irohin ko to Afajuba ni.

Lehin ti t'oko t'aya towo bo iwe er-tan, awon akoran ko orin kan ti nkoi ti igbo iro re ri, orin na ma dan pupo nigbati ateduru Ogbeni Paacho Martins nre ika lori daru, o dabi empe k o ma siwo mo, gboogbo re ndun yangba ni ke-nigbati oyo ati Iyawo de enu ona ita, gbo gbo awon oyo Sukuru ti Iresi ati Ogbe-ti pesa samussanu; nwon si ti to ni oyo meji, ti Iyawo ati Oyo re si harin won kofia. Awon oyo Sukuru wozuyi ye t'oko t'aya si pupo, mitori oko papa je Ti-sa agba fun won ti ni Iresi, be si ni aya je oyo won nibe pelu.

Lehin eyi ni olukutuku ba ese re soro lo si "Iyawo ti nwon lo tun erke se nipa fifi " wine sin cake" si ona ofun. Mo gba fun Ogbeni Ehen Somoye eletro, oyo yi. Kugu Gese fi sibe; gboogbo awon ti nwon soru ti je kokoro ede oibo.

A dupel oyo Iya Iyawo ati Ogbeni Dipolu Karunwi ti nwon na taru owo sibe. Ki Oluwa fi yin won o. A ko si le sai ranti awon onigbo ti nwon wa se oyo fun Iyawo lati Eko, Onidan A de-kun-bi ati Adeyo Karunwi ati awon aburo won. Iyafin Ajagbe se e pupo ni oyo yi ati awon jakanjakan. Ki Oluwa se t'oko t'aya ni abiyawo o.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. Q̄BASA,

Office:—AJABA SQUARE, OGUNFA ROAD
P. O. BOX 60, IBADAN.

Subscriptions payable in Advance

Ibadan 12s. per annum. 14s Post Free.

Cheques and Orders should be crossed and
forwarded to the Editor.

Advertising rates &c. on application

LAMENTATION.

"THE GOOD OLD DAYS."

THE good old days has ever been the sighs of the aged ones in every generation. This is not without good reasons. Psychology rightly taught that the power of reflection over past events develops with age, hence "Lamentation."

The present state of affairs in Lagos, Ibadan and Oyo is extremely lamentable in comparison with what usually obtained in the country say, fifteen to thirty years ago. Those were the years of peace and good-will—which saw all our leading men unitedly working for the good of the country.

The bare mention of such names as the Hon. C. J. George, J.P., Hon J. W. Cole, Hon. Dr. O. Johnson, R. B. Flaize, Esq., Dr. E. W. Blyden, Mo'amed Shitta Bey Sheik Sunmōnu Animashaun, Chiefs Aṣogbōn, Eletu Odibo, D. C. Taiwo and Aderupoko Coker, the Hon. C. B. Moore and Hon. S. J. Peters, is all that is necessary to open a way for an easy settlement of every question affecting the welfare of the country and people.

Latterly, the Lagos Auxillary of the Aborigines Protection Society—the solid Arch spanning the great chasm between the governing and the governed—whose

ASAN SILE NI OW Ṣ GBIGBA RE

	Ibadan	Ilu Ehin Odi,
Odun kan	12/	14/
Oṣu mefa	6/	7/

E ṣi owo pḡlu Letter ranṣe si Editor

keystone was the saintly Bishop James Johnson of blessed memory, and whose component parts were men like the Hon. C. A. Ṣapara Williams, C.M.G., Dr. John Randle, Dr. Mojoḷa Agbebi, Herbert Macaulay, Esq. C.R., Dr. Oriṣadipe Q̄basa, Messrs. A. W. Thomas, J. Egerton Shyngle, B.L., L. A. Cardozo, C. J. da Rocha, J. K. Coker, J. P. Jaci s-in, G. A. Williams, Dada Adeshigbin, Baṣorun Savage, Abibu Oki, Sunmōnu Jabita and many others.

During its active existence, this body rendered yeoman service to the country. Its power was felt in Lagos and throughout every district of Southern Nigeria and West Africa. The Society's struggles against legislative enactments of doubtful utility to the people's interests were too well-known to need re-capitulation here.

Besides the checking of wrong moves by administrative and political officers, efforts at peaceful settlement of disputes among the ruling chiefs in the Colony and Protectorate were undertaken and successfully carried out. It is worthy of note that 75% of such useful works for the good of the country were never allowed to come to the knowledge of the people themselves.

A striking instance of the Society's patriotism was shown by an incident that took place between the rulers of Oyo and the Ibadan Provinces in the year 1908, when a great quarrel arose between the Alafin (Lawani) of Oyo and Baṣorun Sunmōnu Apampa of Ibadan.

Then the powerful Balogun (afterwards Bile) Akintayo, the Elenpe was the Generalissimo of the Ibadan Army.

The dispute was so hot that many people thought it would end in open warfare and bloodshed.

But through the kind offices of the Society, a Mission of Peace was sent up from Lagos to Ibadan and Oyo, led by Rev. I. now the Ven. Archdeacon T. A. J. Ogunbiyi, A. W. Thomas, Esq, Di-
 kaundu of Epepeto and other prominent Lagos gentlemen who were members of the Society. It is needless to add that the Mission was a pronounced success; the misunderstanding was amicably settled and good relationship was restored between the two rulers.

In more advanced countries, the labours of the members of such a Society and mission would have received official recognition in a tangible way, to encourage similar exertions whenever necessary in the future. Yet the Society continued to do its duties in Lagos, Jebu-land, Egbaland, the Eki i and elsewhere until the sitting of the Land Tenure Commission at the Colonial Office—London, to which the Society had to arrange for and send a Deputation representing Lagos, Abeokuta, Ibadan and Calabar to give evidence along with Deputations from other West African Colonies.

Now, the position has changed—due to a split in the Society's ranks—the result of conflicting personal interests among the leading members of the Organisation. The good old Bishop is no more, likewise the Hon. Susan Williams, Dr. Mojola Agbeli, Messrs J. P. Jackson, G. A. Williams, A. W. Thomas, Basiran Savage, J. Bright Davies, Esq, Sunm-
 nu Jabita and many other public spirited leaders of the Society. So that, instead of one strong Society, we now have five separate organisations, each seeking the interests of the country

and pulling in opposite directions to attain the same object.

The failure attending the labours of the Commissions of Enquiry on Land Tenure, Liquor Traffic, Ijemo Massacre, Ischin, Oke'ho and Adubi Risings and worst of all, the Eleko and Chiefs' troubles are glaring examples of the results of want of union among our leaders. In the years gone by, it is not possible for such heartrending occurrences to have taken place in this the most advanced portion of Nigeria.

The trouble of Balé Situ and Chiefs that had been agitating the minds of the people in this Province for some months is another link in the chain of unfortunate events seriously threatening the welfare of the country and the people. All these regrettable incidents could have been easily nipped in the bud, had all our leading people joined their hands together for the common good instead of striving to undo each other's work.

The state of affairs is becoming more and more intolerable every day and within the past few weeks a series of unpleasant events have happened, one after the other at such a bewildering rapidity as to confound the most optimistic among the intelligent members of the community that, unless prompt action is taken right now by all our leaders of whatever political shades of opinion or creed, it may be too late to save the country from an impending peril.

The Lagos affairs could still be mended if the leaders would only condescend to compromise and work together for the good of the Country.

One may ask: What should one do when the only wife is intolerably unbearable?

I shall say: "Prevention is better than cure." The choice of a wife is of so vital importance that even our grand-fathers never choose a wife until they have investigated fully into the family conditions and the habits of the woman. They realised that if a man took a good wife, he took a true lasting happiness, and by taking a bad one, a lifelong woe. They therefore investigated whether the family had any hereditary disease and whether their mode of life was such as to bring up worthless children. But now-a-days many men choose their wives from theatres and the streets. They take no trouble of looking into the home life of the girls and thus they sometimes take woe to themselves.

A few years ago a Railway Clerk came to the town on Saturday. On Sunday morning he met, for the first time, a girl whom his heart desired to get, and he wrote to the girl immediately after the morning service.

If the girl had given her consent, the man would have really married somebody whom he did not know.

Another clerk a few months later, came also to this town, and met for the first time a young woman whom the husband had been content to drive out of his house free of charge because of her adultery and cruelty. This clerk had a talk with this reckless young woman—not knowing where she had flown from—and she consented. The man was over-joyous for being so lucky to get such a beautiful woman and he immediately arranged for a special marriage. Surely, the man found his married wife utterly useless. But whose fault was it? The man has treated the most important thing of his life with slight care and must suffer the consequence. If he try to lessen his doom by taking in another wife, he finds out that he cannot make the two ends meet, and the life becomes harder for him to live in.

Sometimes the cause may be due to the impatience of the man to bear with the weakness and the shortcomings of the woman. A married man must be patient,

In concluding this answer I beg to say "Youngmen, look before you leap, but if

you have mistakenly taken one, pray, for there is no difficulty that prayer cannot remove."

It is utterly thoughtless and reckless to depend solely upon one's own wisdom in the choice of a wife or husband. Let God choose for you and then you are happy. Pray to God fervently to assist you in your choice and you will not regret to take.

One may ask again that one finds it necessary to satisfy his fleshy desires when his only wife is with a little babe, and that instead of going awhoring at that time it is better to keep a second wife.

It is an experienced fact that a man who does not give himself to sensuality from youth finds it easy to control himself in later life. But the man who habitually does, finds that he cannot do without it later on.

He has formed a habit of it. Such a person is not even content with his own wives, but disturbs many women who pass by his door. He may have four wives at home yet one finds him with another man's wife. Such a person sometimes contracts diseases from other women and spreads it among his own. If his concubines are also active, they also spread the same disease among other men; and so we see that a disease from only one man or woman spreads to scores of people. It is no wonder therefore that there are many diseases among us now which were unknown to our forefathers.

When one notices the evils that arise from keeping a second wife, he finds it necessary to control himself for a while. Therefore when a person raises the point of satisfying the fleshy desires, he is not a patriot and he encourages the spread of terrible diseases in our country. Such an argument is both wicked and selfish.

In concluding I beg to say, that every young man should form the habit of self-control, and that each should thereby contribute to the common welfare of this country, or else we shall soon see it in a deplorable condition of sufferings from terrible diseases and unhappiness.

J. O. A.

To be continued.

OYE WO ILE OYEWOLE.

BALE TITUN.

Ni oju kọji Ilera (June 2) ni a ngbọ pe nwon fe je oye Bale titun. si oju ti mo ijarun. Nigbati o di Tosede ifeja ni awon Onise Baba L' Afin de lati Oyo lati fi Bale titun je. Lawani Junta, ni oleri awon ti Baba L' Afin yan wa si ibi oye na pelu Aye Oke, Oluwo L' Oba-o-je-ko-won, Agbalefun, ati awon Ilari miran.

Gbogbo oru Tosede ni oju. Fede na ni nwon fi se aisan ni Ile Foko. Ila, ijo, ati orin ukikan nibe, be si ni inkan mimu je amuti fun awon ti awon lo si be.

Nigbati ile ijarun mo, awon Egbe Bale lo si odo Otun Bale ni Agodi, awon Egbe Balogun si lo si odo Otun Balogun ni Isale Osi, lati jo ko ese pe wa si ibi oye jije yi. Oba Hausa pelu awon ewe-wa re lori esin t' ilu t' ifon ati awon Tafa-tafa re ati awon obirin won ni nwon to ba Oloye titun ni ile re.

Oloye papa jule ni ile re ni iwon agogo mejo abo awuro lati lo si Oja Iba-Ibura re ti oju yi yate si ti oju gbogbo Ewu togo aran alabọ ati Agbada Gicike nla funfun pelu agantfin Pila. Eto ni o wo leri Sokoto alaso Arojajasa. O gun esin re dudu gagará. L' otun l' asi ni nwon re mo eyi a ko tile mo bi esin l' o nge e ni o tabi awon enia.

Awon Akoda mejo pelu Saji Mejo Ola oleri won to ni merin-merin siwaju re.

Geru bi oloye ti njade ni ewe enia ile ni Oba Hausa pelu awon esin re fi esin sare wa pade oloye, wawo si siwaju re titi lo de Oja 'ba.

Bi won ti fere i g m Afari Gegglose ni awon Egbe Balogun yo lati ona Isale Osi, ti awon nlo si Oja. Oloye na si ko esin duro di fun won lati kọja l' siwaju. Awon Olopa Ibadan pelu Saji Akinade duro de Bale ni Isale Olopa ni Oja 'ba. Bi Oloye ti fere de odo won ni Saji won pe ise, be ni gbogbo won dide

duro lati re e si.

Bi oloye ti gbe ese lori alukembu esin lati sokale ni gbogbo awon ogunlogu enia kigbe pe "Yio re o!" Nigbati o sokale tan ni o wa lo joko lirin Oja 'ba. Ko pe lehin na ni awon Onise Alafin pelu Amodu Oninomba ati Ogundele ti Ajele Agba de si Oja 'ba. Awon Olopa la ona ni arin awon enia lati ori Titi (Main Road) lo de ibiti oloye gbe joko si. Awon orisirisi ijeye ati awon enia patuki ni ilu nlo ki ni okokan. Ni ipari eyi ni awon Onise Alafin ranse si Oluwo Ibadan pe awon ti de Oja o. Oluwo si jade wa lati ile re (Ile Labyside) lati wa ki oloye ati awon onise Alafin, o si pada wo ile re lo.

Nigbati o pe dije si ni Oluwo ranse si won pe ki won wa si ibiti nwon ti ije oye, ni Idi-Ito Sango. Lesekese ni oloye na ati awon enia re pelu awon onise Alafin dide lo si ibe, Gbara ti nwon de ibe ni Junta ke pe "Arere!" gbogbo enia dake lati gbo; ni o wa bere si jise pe "Oba King fi Oyewole, Omo Foko je Bale Ibadan loni." "Baba L' Afin fi Oyewole je Bale Ibadan loni." "Igbimo Ibadan fi Oyewole je Bale Ibadan loni." "Gbogbo Ibadan fi Oyewole je Bale Ibadan loni."

Lehin eyi ni Oluwo Ibadan bere si sure fun oloye na pe :-

"Oba King fi o je Bale Ibadan loni,
O o pe nibe yio mo o lori."

Opoopo awon enia ti awon wa nibe wipe :- Amin! Ase!!

"Baba L' Afin fi o je Bale Ibadan loni,
O o pe nibe yio mo o lori."

Idahun: Amin! Ase!!

"Gomina fi o je Bale Ibadan loni,
O o pe nibe yio mo o lori."

Idahun: Amin! Ase!!

"Ajele-Agba fi o je Bale Ibadan loni,
O o pe nibe yio mo o lori."

Idahun: Amin! Ase!!

"Igbimo Ibadan fi o je Bale Ibadan loni,

O o pe ni be, yio mo o lori.
 Idahun Amin ! Agé !!!
 "Gbogbo Ibadan fi o je Balé Ibadan
 lori, o o pe ni be, yio mo o lori."
 Idahun: Amin ! Agé !!!
 Oranyan fi o je o !
 Ohalokun fi o je o !
 Aganju fi o je o !
 Oke 'badan fi o je o !
 Oluwo fi ewe oye le Balé titon lori.
 Bi Oluwo ti nwi lokokan, beni Alago-
 go ati Onisere nlu u si i titi o fi de Oke
 'badan ti gbogbo ena ho ye e e.
 Awon Unibon bresi i yin i. Ni
 Oloye ba gun esin ni gbogbo ati esin ati
 ese ba tele e lo si ero titi o fi de ile.
 Enia po tobe ge ti nwon feré le mā
 rin ori ara won.
 Koi ti pari.

In loving memory of our dear

FATHER

M. J. Porter

who fell asleep on Tuesday the 12th day
of July, 1921.

Thy voice, thy smiles we cherish
still,

In hearty though sad, yet true,
We bow in silence to God's will
And fain would mourn for you.

Four years have sped since thou
art gone,

To thine eternal rest ;
We know you are safe within that
bourne,

And there a welcome guest.
Not dead to those who love him,
Not lost but gone before,
He lives with us in memory still
And will forever make us feel
The influence left behind.

THE ID-UL-AZHA

OR

The Mohammedan Festival OF ILEYA AT IBADAN.

There are two great feasts of Islam :

one is the Id-ul-Fitr, or the first day
after Ramazan, when the long fast is
broken ; this is called in Yoruba "I-
run Awé." The other is the "Id-ul-
Azha, or Bairam, the great feast, which
is the Feast of Sacrifice : This is gener-
ally known to us in Yoruba Land as
"Ileya."

This latter (Id-ul-Azha) is held in
commemoration of Abraham's willing-
ness to sacrifice Isaac, or, as the Moslems
believe, Ishmael.

Last Thursday this Festival was
celebrated at Ibadan with the usual
pompan and solemnities.

As usual the Mohammedans of Iba-
dan went to the place made sacred for
the occasion ; the site is outside the
town-wall near the Government Lodge.
From observation, the celebration this
year is unlike the past one :

1. In that many more came home
from farm to witness the celebration ;
this is so evidently, because this is neither
the sowing nor the reaping time. Farm-
ers can well afford coming home to
see sight.

2. In that instead of the long line
of all the chiefs generally in procession
after the Balé, four important chiefs
were seen.

3. The most distinguished moham-
medans in town were not present ; these
usually adorned the procession in the
preceding years.

4. Some Europeans were present
last year to look at the procession ; their
absence this year was noticeable.

Asking an important Mohammedan
for the reason of his absence, the an-
swer was "Inu didun ni ba oju yiya wa"
i.e. "Happiness it is that brings liveli-
ness."

The trouble of the Balé seems to
have affected the whole celebration with
melancholy of some sort, and if this is
so, it is not surprising, for the Balé led
the procession at the last year's celebra-
tion.

White's Golden Female Tonic

Subsidi. Remedy for Female diseases such as: Sterility, Weakness, Painful and Irregular Menstruation, Lumbago, Hysterical Cramp, Ovarian, Neuralgia, Inflammation of the Ovaries, & Tenderness to Menstruation etc etc.

Made and sold only by: **Victor White Esq**

41, Ofin Road, Lagos.

N.B. Not obtainable elsewhere.

Gbogbonise fun Obinrin

Egbogbonise fun Obinrin, Iya, Ede, Ogun, ti o ba fe ba fe, ati ori ori si arun ni ti ki fe ki obinrin bimo.

PRICE 10/- PER BOTTLE

Boxing & Postage 2/- 6 extra.

White's Golden Male Tonic

"DOUBLE-STRENGTH"

Whenever a woman has not been in the family way for a long time, the fault is usually set down to some disease or other in her generative organs.

Now while it is true that many women suffer from disease, yet many times the fault lies with the man, owing to weakness or some other disease of the male organs of generation. White's Golden Male Tonic "Double-Strength" is calculated to give full vigour to the man, and to remove all disease which prevent breeding. Every sensible man ought to use two bottles every month, to cure or prevent weakness of the generative organs.

Made and sold only by **Victor White Esq**
The Reliable Dispensary, 41, Ofin Road,
Lagos.

N.B. Not obtainable elsewhere.

Aremo fun Okunrin

Nigati obinrin ko ba tete loyun, a ma nro pe ara obinrin na nikan ni arun wa. Sogbonise fun pupu ni o nje pe ara okunrin ni arun wa. Egbogbonise fun ara. Ede ati gbogbonise fun ti ki okunrin se abimpo.

N. B. - O ye ki gbogbonise fun ara lo igo mejji mejji loyona -- fe ti egbogbonise fun ara ni ara ko se royin.

Price **TEN SHILLINGS (10s)** per bottles

Boxing & Postage 2/- 6 extra.

PRINTING!

PRINTING!!

PRINTING!!!

All Grades of

ARTISTIC,

COMMERCIAL

AND

GENERAL JOB-PRINTING

ALSO

BOOK-BINDING,

Neatly executed at Moderate Prices

AT

THE ILARE PRESS

Ajaba Square,

Ogunpa Road,

P. O. Box 60.

IBADAN

isaac F. Karunwi,

Mechanical Engineer,

Brookley Garage.

ONIREKE ROAD, IBADAN.

Care P.O. Box 86.

Undertakes repairs to Motors,

Portable Engines & Machineries.

Typewriters, & Gramophone repairs a speciality.

EST. JAN. 1 1918

ISE OLODUMARE DISPENSARY



Joshua O. Ade: *Crater*
Manager & Proprietor.
 Established 1916

BRANCHES AT

AGBENT OSOGBO
 & LAGOS.

KINI TO ALAFIA ?

Egboḡi fun oriṣireṣi aisan woyi eṣe de si Ile Egboḡi ti a npe ni IṢE OLODUMARE ni Opoṣo Gbagi:-

Egboḡi, Oyi, Iba, Iko, Aiperi, Orere, Arinika, Lakureḡbe, Solia, Medijob, Akokoro Akandau, Oju, Eri, Otutu, Ehin, Osi, Egboḡi titogun, Aloyin, titogun Omo owo, Aran kinisa, Eḡa, Inyinu, oriṣiṣi Egboḡi fun adera Obiṣun.

Egboḡi fun ilera Omokunrin, Egboḡi fun arun-karun lara Omokunrin ko ma ye o. Ya niḡe ki o mu tere, o leri Alaboḡito Iṣiri bi o ty. Ki Olowo wa, ki Alawin wa, araisan ni ko dara. Iwo ko tilẹ gbo oruko ilẹ ni ndan? "IṢE OLODUMARE."

ANGLO-COLONIAL TRADING CORPORATION, LIMITED.

Broad Street, Lagos, &
 OGUNPA, GBAGI STREET, IBADAN

The Cheapest and Best House for
NEW PROVISIONS

Wines, Spirits, Beer etc. &

ALSO

Cotton and Sundry Goods

E. T. SOLOLA,

General Merchant

HEAD OFFICE:

39, SERIKI STREET,
 P. O. Box. 407.

LAGOS, NIGERIA.

Dealer in various articles
 suitable for different kinds
 of Market in Nigeria.

Matchets and Clay Pipes
 always in stock

Enamelwares,

Crockery

Gunpowder,

Hardware,

and other articles are ob-
 tainable at surprisingly low
 prices

COME ONE, COME ALL

SHOWROOMS: 3 Martins Street Lagos
 Ajaba Square, Ogunpa Road, IBADAN.