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Chief Secretary's Office
Lagos

The

W. O. O. O. O. O.
Editor & Proprietor
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& Juniper &
Ibadan

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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OWUYE.

Bi a la wiṣe ki a rohin ohun ti nṣeḡe ni arin ilu ni oṣe yi ni kikun, ko dadiṣe pe yoo je biṣanun fun wṣi awon onkawe wa; nitorina, a o fi etu ba wain ni iwaju eḡb.

Ann se ni ladi ti oṣe wenyi :—

Aderibugbe, Sextos ti Iṣi Ogunpa Bala se alaisi ti oru Sogude tieta, nwon sin oku re ni un.

Oḡbeni Akerele, Olori awon Akexha Baadan se alaisi ni Agodi ni iḡe.

Iyawo Oḡbeni D. J. Adenulabi ti Oje jaisi ni oku ilati o gbe lo ki won, a sin oku re ni Aremu l'osan un.

Iyawo Oḡbeni E. D. Ogunbiayo, Oḡa Ite eḡe Oṣunyan se alaisi ni oru un, lehin amodi oṣi diẹ, a sin oku re ni Oḡla Sogbi Aremu ni osan yi.

A dabo pelu gboḡbo awon olodo wonyi l'okunrin, l'obirin, pipas Oḡbeni Adenulabi ati Tisa Ogunbiayo, pelu awo wain, ki Oluwai ta wain nira idanwo un yi.

A ki Alufu Agla ati Alufu Ogunpa Bala ti agala wonyi. Ki Oluwu jowo da owo ibinu Re duro, ki O si fi gram mo bayi fun wa.

A ki S. Adesini Giva ti inawo nla ti o se nipasinku alagba ti o jaisi ni Ite Adewale ni Iṣikan; lati oru iḡeta ni nwon ti ngire niṣe; titi di isisi yi.

ORISA TAPA.

Oḡun Iguntu bere lati iḡepi. Iwa ti awon alawo se ati adamo-ali-Tapa nlu ni be ko dara rara. Ewo ni ki a ni ni ero ti nkeja ni ano-bode? Ise baruku ti Iguntu ko ran won ni nwon niye. O ye ki Iḡba fi Oḡpa so ibe nitiro alafin ilu.

OJI NJA, INA NJO.

Oḡi nlanla merin ja ni ile yi lati iḡeje wa, gboḡbo erukuru igboro lo naba soke. Ti i re, je un ko sunwun rara, o po de ibi

pe o gbe un l'iro un ile ni un mo ni arin ilu. A dape lowo. Oḡerun je oṣo re gere lehin ti un wonyi se, ti ko fi le lo ile pupa.

LEHI ODE.

A la awon akowe gbowogbo l'iro kordin yo, fun yiyi ti Oḡerun yo nwon nipa eḡe wari ti nwon lo se ni Kotu Alapadi ni Baadan. Iḡba si ti glun iḡeta nira won pada si etu ise won. Awon un ni Oḡbeni Gabriel Ghanu, le, "Loya kekere Iḡba." Mo gladun re o, awon Oḡbeni Isaac Sogbi ati S. A. Adelaminrin. A si tun gbo wiṣe awon yoku uboḡe ki awon le glun pada. Ki Oluwu se eyi ti o dara.

Oḡbeni Eṣan. A. Adekoya, oḡa ile iwe *Saint Saviour* Otalape Iḡba-Ode ti gba Iwe Bri diḡe ipo Owo Kini ti awon Olukog; *Ist Class Teachers Certificate* ni Satide ti o ko.

Ki Oluwu ran a lowo, ki o si gl'e ise re se. Eyi ni Oḡo Tiḡa kekere e mura, ise de.

Awon Tisa Ite eḡo ti *St. Saviour* pelu awon diṣun a wun omo ile eḡo ni se ere Bḡlu Afese-gba, ni iṣeḡe isarun fun ayọ re Oḡa Ite eḡe wou de Ipo Owo Kini nira ise Oḡin. Lehin na Oḡa Ite eḡo ti ohun ipanu ati iporug'ise awon Tisa ni alejo ati t'ekunrin ati obirin, oṣun awon Tisa ni awon Omigban Eanly Odalalu, Reḡina Awote, Oḡayemi Adebayo Oḡperu Adeboyan, awon omo ile eḡo ti wou jafafa si pelu won. Lehin na ni won yan oṣan unu a wun Olukog si ori un (Chairman) Oḡbeni John Adeyemi, Oṣ'ese, Opeleḡe, Peleyemi, okunrin ti Gḡe nrojo l' etu re. Lehin na ni Oḡbeni D. C. Olanidunrin tun soro baḡanna. Awon Olukog Ite iwe na si fi Iwe nla ka ta Oḡa Ite iwe won l'ore.

Eyi ni Olukog Ite iwe *Saints Saviour* E leu inawo, Oḡerun yio je ki gboḡbo le de fru ipo na. A ki Oḡa Ite iwe na leu inawo.

IḤEPO LO Y' EKITI.

Mo dape lowo Maje-ko boḡe, ti o bere lowo agbur kan ti o koye tire pe Ekiti ko si lobe Ilesu, pe "Tant Ekiti ati ye kimi Ekiti je." Itunṣo ki e bere bi? Ngo si laye o dadiṣa ni.

Ekiti je apakan ninu ona meta ti ile enia dudu pin si l'aye, Yoruba ni Ekiti.

Awon itan ti mo fe so wonyi iki se oju mi nitoripe onode-patapata ni mi, sugbon mo wadi daju lody awon agba, lehin na mo tun ka Yoruba News wun yen dada gege bi o ti ri gbogbo.

Lotu ni Ekiti a ma pa owe pe bi Ogungun ki ko ba dani loju a ki ifi gbabri, Lotu o. Gbogbo Ekiti lo mo pe "Oye, Ekiti yoko Ikoko" ni Ewi Ado. Tele tele ri, e je ki a wo ipo Ewi, ninu awon Oba ti o lo ni Ile-Ife, Ako so ti iwe mimot ti akoko yi ranu, O sel kekere ni Iya omu tile fi ju omu bi? Nipa ti pe Ogedengbe npe Aduloju ni "Baba" l' akoko aiyewon, 'Maje-kobaje' ni emi na bi odo ko le jeri iyea, inkan ti mo ni nipe oye won ju ara won lo ati pe Aduloju je egbon fun Seriki Ogedengbe, Oya mi lemu pe a le ri omu oke ti o le kowe bere Oba melo lo ba Ewi ti Ile-Ife lo s' Ado, E je ki a fi di akoko miran.

Lotu, okan ni gbogbo awon Ekiti ti o wa ni Eko npe ara won. O tile dara be e papa, mo ro pe iwo Maje-kobaje ko ri 2ro kan ka ninu awon Yoruba News ti o ti kaja pe "Ekiti gbogbo ni ekute ati je Ilesa ni Ese." Ba ni la eyi na ninu iwe re ti o batun ko o. Alagba ti o lere ohun pupu loyo re yio la ye o sugbon ohun fe ki o mo pe Ado ni alagba na da da ati pe oun papa wa ninu awon ti won jagan won o si mo ohun gbogbo nipa itan wanyi. Oye, apa ibo ni ogun mo lako-ko ogun ti iwo fi jyan ogun to bayi? Ipepe lo ye Ekiti. E mase so won lu ara won mo.

Gege bi o tile ti to oruko awon Oba Ekiti ma ki ng mo pe iwo ko mo ohun-kohan nipa awon Oba na. A ko jyan nipa ti pe idile Owa Ilesa lo bi Daddy Agbebi sugbon eyi ti a mo nibe nipe omu Arigidi ni Daddy Agbebi yi ng se on lo si ma oye Olorun w' Ilesa. Akoko wa lati soye nipa ti Aduloju dada, Okunrin gan ni e da emu le onan re yin Ologun Abojupe gun l' erin.

Kof ti ja ti. Emi Agbomabini.

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Aremo fun Okunrin

Nigeti obinrin ko ba tete loyua, a ma oro pe ara obinrin na nikan ni aran wa. Sugbon nigba pupu ni o nje pe ara okunrin ni aran wa. Egbogi yi dara pupu fun ara, Ede ati gbogbo Aran ti ki je ki okunrin so abaka mo.

N. B. — O ye ki gbogbo okunrin ma lo ijo mejimeji loyua — ipe ti egbogi us — nso ni ara ko je royin.

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ILEṢA.

Eti-owo I. M. Lami ni ti Oni fe sare lo si Ofa fun bi ose meju tabi meta. A ki Iyawo re ka ilede o.

Ogbeni J. Ounfa, Oniwe isohun ti "Labour Bulletin" dakan wa si Ileja ni enu ije meta yi.

Eti-owo S. Dedi ti Aiyede sare wa be ile wa, oun lo se wasi ni Onofe ni oye ije kinu osu yi, o si tun se wasi ni Ilejo ni ale oye kejo osu yi; o lo se wasi ni Ije Iyana ni aye ijeeta, o si tun wa se iranlowo ni Ilejo ni ale ije na. Eti-owo alakanju yi ti pada lo si Aiyede ni idi ise re ni ana.

Idoti je okan ninu ohun ti inu mu arin ba enia, sugba o dabi enipe awon ti o wa ni Popo Ijaka lo de isale ile Dokita ko se akijesi ofin Imototo rara. Popo Ijaka yi doti pupa, yio dara bi won ba le ma tun ojule won re.

A si tun n'owe ni eyin ti o ku na lara bayi o. Nitoripe aro ti won nglo si jade nisisiyi, o si ye ki enyin toku bere si ma tun tiyin se be pelu. Ohun n'ye si tun ni ti o ba je pe awon Ijaba ba le ri si pe ki awon enia wa tun ilu se.

Dokita T. C. Loney pelu Iyawo re, ati Omidan Baker de si ile Iwasan ti ile yi ni ose ti o kaja (5. 3. 25). A ki Dokita MacWilliams pupa fun gbogbo lala re ni ile Iwasan yi. Awon meta ti o tun se se de yi nwon fihan bi ise na ti ni lo si. Oharewaju ni ki e tubu ma je o.

Eti-owo M. O. Dada ti Otapete sare lo be Ije ti Osogbo wo ni Satide ijeeta. Ige ti Eti-owo yi nse ni arin Ilu Ileja ati agbegbe re ko kere.

Siwaju-siwaju ni ki opa ebite ma re o.

AKINDELE NR' ILE SA ?

Hi 'waju ko se lo
A pada s'ghin.

Anu se wa lo lo lo lati ma ri ninu awon enia wa (Yoruba) ti won ti darugbo, ti won si ina rare kiri oju irin ni Ile Hausa, l'ona ti o jin si ile gidigidi.

Baba kan ti a n'orukore ni Akindele wa ni ona Reluwe ni ile Oke Odo Oya ni Station Ilu kekere kan ti a npe ni Gbada (Gwada).

Baba yi ni to iwon odun marundin-ladun lori (63 years of age) o si wa ninu ise awon ti nki "Beater" (awon lebara ti awon ntun ona Reluwe se.)

Nigbati anu re se wa ije, a bi i lere pe kinu o tun nse ni oju irin ni iru ogbo oye aye re bayi? O ni oun nwa owo die si i ni ki oun to ma lo si ile. A ni, nje bi a ba san owo oko re de ile nko? O ni oun ko ti i le lo, ni oun fi Laba Sango oun sofa si Zangera, o ni oun ko si gbyalo de ile lai mu a lowo. A si tun bi i lere pe; Elo ni owo na? o ni oke mejila ni (£3) a si se leri pe a o san owo ni ati pe bi a ba san a tan, ki o wa mura ki o wa lo si ile, Ogbeni arugbo yi ma ko o, o ta gbangba, o fi aike lori pe, oun yio se ise osu die si i ki oun to ma lo.

"Beni ni lo ti okere ti n'epo ko kun ati."

Oran baba yi wa lo eniti a fi "ogbo yo ni ile, nitori a gbya wipe o bi omu ni ilu re Ede, ati pe o ni igbo obi ati oye pelu awon ohun miran bebebe.

Ero a ti lo sile ko si ni okun re. Oni ni Ile Oloba ni Ede ni Ile baba oun, Ile Babanla ni eti Ile Tiini Oba Ede ni Ile Iya oun.

A be awon onkawe "Yoruba News" ni Ede pe ki won ba wa wa awon omu baba yi ri, ki won o si wa mu, ki omu le toju awon na. Papa a be Ogbeni wa Ab, derin ati o mo gbogbo ile Ede bi eni mo owo ki o ba wa wa awon enia Akindele ri o. Ile ni a wipe ki Akin re ki o de si, ghin o di ma ni Akin re wa de si o.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA.

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A CONTRAST,

Continue from our last.

THE progress of Christianity and enlightenment among the people of these two Yoruba States (Abeokuta and Ilesa) among others, are distinctly traceable to the personal labours of their repatriated sons and daughters, who used the knowledge and wealth acquired during their sojourn in exile for the benefit of their respective tribes.

It is impossible to recount the number of valuable support given the missionaries and their teachings in Abeokuta. On the other hand, the progress of the work at Ibadan—though not obstructed in any way was necessarily slow, due to the apathy of the chiefs and people—which is the effect of extreme conservatism the national characteristic of the Oyo tribe. Because of the feariness of their number, Ibadan and Oyo rulers lacked the good advice and support of returned exiles to promote the success of the labours of the missionaries in their country as the Egbas.

For while the other Yoruba Nations were educating their children and developing in their industrial and commercial pursuits, the Ibadans were daily preparing for War—both offensive and defensive by training their children in the use of arms, instead of sending them to school for education.

The popular song at that time was:—

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" Ogun ò! Ogun ò!!

Ogun l'òwò!!

Ogun l'ò yéyè:

Ogun l'ò pé o!"

It is no wonder that in order to secure munitions of war, one of the great generals was seriously contemplating the cutting off and sending to Iṣebu the head of the oldest native christian minister in Ibadan, to the ruling Awujale of those days, who stipulated the saintly clergyman's head as the price for opening the road to Ejinrin and Ikorodu Markets, where gunpowder could be quickly got for the Ibadan Armies.

It was in this way that the first fifty years of missionary efforts were thrown away by Ibadan chiefs and people. The result is that there is not one of them who has embraced the opportunity of acquiring book knowledge, and there were only four among them who sent their children to school for education. The families of these four chiefs are among the leading intelligent people in this town today. One of them has produced five clergymen, two chiefs who sat as judges of Ibadan Native Courts, one Treasurer of the Ibadan Native Government, one Inspector of Ibadan N. A. Police, two Secretaries to the Native Administration, one Author and Historian and one successful Merchant.

But what influence can four families exert upon such a huge population as is contained in this town of about eight hundred souls within so short a period? Missionary enterprise in Ibadan was a decided failure during its first 50 years, in comparison with other centres, in that it was not given an opportunity of making a wholesale conversion of the

people, 95% of whom were pure heathens when the missionaries came into the country.

The case of Ijebu presents a striking contrast to the present state of affairs in Ibadan and Oyo Districts. Though evangelized in 1892 "at the point of Bayonette and Maxim Gun," they have so far seized and made use of the splendid opportunity afforded them by the kind missionaries to the extent that one sultan meets now a-days an Ijebu man who is not intelligent—a whether a christian or mohammedan—except perhaps at the "Egbes" (farms).

The proportion of literacy among them ranks almost as high as in Egba-land, where every farmer is a scholar. So that today, the Ijebus can boast of two of their rulers who can read and write—His Highness Olugboyege II, the Olowu of Owu-Ijebu and His Highness Adedoyin II, the Akarigbo of Jebu-Remo, both of whom came up recently to this town in connection with the case of their defaulting clerk Ogunlesi. They can also boast of many of their chiefs who are lettered—each of whom have given and are still giving their children a sound education in the local institutions of learning and abroad.

Where stands Ibadan in these matters? This is the question that is uppermost in our minds as we view with great alarm the achievements of the other tribes in Yorubaland along modern lines of development side by side with the unprogressive attitude of our chiefs, most of whom refused to send their children to school in spite of the fact that the Bale (Govt) School, Oranyan, was founded by the late Resident, Captain Elgee, for the education of the sons of Ibadan Chiefs, most of the chiefs kept their own children at

home and sent their servants to the School to suffer hunger and the "Teacher's Whip." Some of the sons of those few chiefs who were wise enough to send theirs were in the habit of bribing the Servants in the house that they may not report their keeping away from school. We understand that a similar school opened by Captain Ross (our present Senior Resident) at Oyo in 1910 had suffered the same fate and had to be closed.

To be continued.

IFA ADITI.

ONILE TITUN.

A nwoye bi opopopo awon enia ti nko ile titun ni arin igboro ilu yi, o si je ohun idunna pupo fun wa pe ogunlogu awon ile ti nwoye ti di ahoro ni a ntunmo daralara ti a si ni Panu bo won dipo Ewe Gbogogi ati Eekan atiyebaiye ti awon 'obi wa ti nbi ri.

Ami rere gba ni eyi, pe, awon enia wauko ile won daralara, dipo eyiti nwon ti ni ma na owo won si ori Oti "Oloje" ati ti Sugo ni igba atiye. A ko le mo iye awon ti Oti glogbona "Anko-o" (Alcohol) ti paku patapata ni igboro Ibadan yi nikan, ki Bale Mosaderin ati Igbimo to sofin pe eni-keni ko gbodo ma Oti refunrefun na wo ile yi mo. K' Olorun f'oran ke Bale Mosaderin.

Ajele ti fi iwe s' ode, Bale si ti l'rago go pe eniti o ba nfe kole titun ki nwoye ma wa wi, ki awon le ma ran Akawe ti ntaju ise Oba lati lo wo ibiti onile nfe mole si; ki o ma ba bo si oju Opopo Titun ti Ijebu nfe la si ilu.

Sibesibe, pelu glogbo alaye yi, a nri awon pupu ti maole ile titun lai bere lowo Ijebu nipa ibi ti o ma Titun le gba kaja. Awon glomi tile nmo ile si oju on-atiye ti a nso pe ko gbaye tele-tele; ninu aimokan, won a si ma

sogo pe: "Ode baba a mi ni i." Anu iru awon enia bayi nise ni pupu, nitori pe o san ki nwon lo bere, ki Ijoba si fi ibiti won o mule si, ti ko fi ni je titun-wo pale nigbami han won lèkan, ju pe ki enia tiraka sise-sise, tiraka tu owo jo, tiraka mo ile, ki o kan a ni Panu tan, ki o wa di ojo ti Ijoba ba se tan lati la ona, ki a wa so fun onile na pe ona je e.

Ohun kansojo Po ku fun awon ti won nna owo won si ona rere bayi lati fi mo ile eyini ni ti Ona Titun ti Ijoba nfe lati la kakiri gbogbo ilu fun anfani gbogbo t' elejin, t' elese—papa nitori ki ilu ma ba fun afunju ti i ko arun wo lu.

O daju pe ona wonyi yio je awon ile opolopo ni arin ilu. E ko ranti awon ile ti Opopo Ayorunbo je ki won to la a tan? E gbagbe ti ona Oke Mapo ati Opopo Oke Apasò ti o lo si Oranyan? Ti ona Opopo Jegedé de Ejetá lo si Moga nko? E ko lu mo opoloppo ile ti awon ona titun ti a ku wonyi je? Beni o si ku papa ti ilu nfe, ti Ijoba si nmura lati tan la be na.

Nitorina agha enyin ti nfe mule titun ni imoran pe ki e ma se alai so fun Ijoba ki e to pale ile. Ogbeni Okoya, Ogbeni Ladipo omó Balogun Akintolu ati awon yoku ti utaju ona wonyi ki ise kogbele, Nwon o fi oye nipa Ona Titun ye nyin.

"Fi epo okowo j' Aga"

LABOUR AND PERSEVERANCE.

Labour taken with perseverance always conquers in all sensible undertakings. The Rev. S. A. Oluyemi, perhaps the 2nd indigenou of Ado to enter into the ministry, was as a Catechist at Iloro Church, who went to readup for Deacon's Examination at Osogbo last year, despite the vicissitude which befell him while a Catechist—

was deaconed on the 14th December last year. It was through hard labour and perseverance that he has been able to make this successful stride.

Undoubtedly, his work shows he is an experienced man in the service, though a young minister. Since his arrival here, as minister in charge of St. John's Iloro Church, he spared not himself in the least but daily doing his utmost to resuscitate the church. He took keen interest in the School work, daily seeking its furtherance to success. He now assumes the Managership of the School to which he is devoting his attention.

After his arrival as the minister in charge of the Church, he appointed Mr. S. Ade Ogunbiyi of the C.M.S. Bookshop both the Assistant Organist and the Manager of Sunday school. He is making plans to improve both the church and the school of which he is the minister and the manager.

Heartly congratulation to Rev. S. A. Oluyemi. Wishing him further success in the Master's Vineyard.

ACCIDENT UNAVOIDABLE

As the dominie of Iloro School was going on his wonted visit to his pupils some about a fortnight ago, he overtook some people who were going before him on the slope which leads to Ilifin quarters though the teacher rang his cyclebell with all the breath in him, while the people deafened their ears at the more than sufficient warnings given, he then tried his best to turn the cycle from dash tug against the people, it was with all surprise that he found himself mercilessly buried in the mud the accident of which was accompanied with some injury. It is the characteristic of those that are far behind in good humour to always apply the term "Reo ni a? E se kekè lo gun?" to the cyclist in town. It will surely take

long time before such indecorous conception could be eradicated from the heart of Ilesha people and thus greatly lessen the injuries from which both cyclist and people frequently suffer.

Atrocious treatment—A boy who was sent by his mother to buy Iroko plank for her went searching from morning till noon and yet failed to get the plank. With intent to by all means get this plank, the boy went to hire a cycle; as he was riding along a slope, he met his father who unquestionably pulled down this his son from the cycle, and this atrocious treatment resulted in a very serious injury, inasmuch that the boy was carried to the nearest house for treatment.

During the last two weeks, there were two marriage services held at the Anglican Church, Iloro, when Rev. S. A. Oluyeṣi was the officiating minister. Our hearty congratulations to the new couples.

We say, E ku afojuba to the Superintendent (Rev. R. S. Oyeṣode) of Ilesha and district whose wife returned safe and sound from the Women's Guild Conference last held at Abeokuta. It is with prayerful hearts we send away and welcome this zealous wife who always try her utmost for the uplift of the above mentioned society.

Agricultural Department—Some of the clerks and buyers of this Department that came here about seven months ago returned to Ibadan on Saturday the 14th ultimo.

We wish them all happy times at their work at Moor Plantation.

CONDITIONS IN SOME OF THE BUSH AND LONESOME STATIONS OF THE NORTHERN NIGERIA.

With tears in our eyes and perplexity of mind, we have to pace on record our loss by the death of Comfort Niniola wife of Mr Hastrup, the Stationmaster Kuchi Station Northern Provinces Nigeria.

After giving birth to a child, Niniola gave up the ghost and departed from this sinful world of ours for the most glorious one above at about 4.30 a.m. 27. 2. 25.

Mr. Hastrup is one of the children of that famous ruler of Ilesha Kumokun, the late Owa-Aj moko.

He and his wife and their son of about 7 years of age are the only Yoruba speaking people at Kuchi where this bad and unbearable event took place. One could imagine how heavy is the blow that fell on him and how confusive is his present situation.

Our sympathy goes to Mr. Hastrup and the great family both at Ilesha and Lagos; the family of the late woman Messrs J. B. Thomas and Kuye up here and at Abeokuta and those who are in any way connected with the irreparable loss.

The condition under which we live with our wives in some of these bush and lonesome stations—far remote from our homes—are quite risky and dangerous.

We therefore beg our parents, friends and spiritual workers at home to please always remember us in their daily prayers.

Ejofo.

QWA ILESA KI ISE OLORI GBGBO ALADE EKITI

Ti idahun oniwe irohin Feb. 3, 1925, ni ti pipe Owa Ilesha ni olori alade Ekiti

Mo dupẹ pupọ fun idahun re si iwe ti mo ko. O seun pupọ, ki Oluwa ran o lowo. Pẹlu inudidun ni emi na tun fe ti dahun iwe re. Bi o ba se ti ija ni emi ko tile gbọdọ ja. Wo 2 Tim 2. 24. Beni emi ko gbọdọ seke rari Ihan 21. 8. Ohun ti mo fe ki o da nyin loju ni pe emi nsọ otitẹ ti o da mi loju.

O seun pupọ ti o wipe awọn ara isaju ko ba a je. Ki Olorun ki o ma si je ki o bajẹ lowo irin yi. Ifẹ ni Olorun, ki Olorun na ki o fun Ekiti li ore-

ofe ti nwon yio fi ma ni ife si ara won. A nri ninu iwe re pe ara Ekiti ni Ifeṣa. Oṣo li oṣo re; be na ni mo gbonju ba. Ado ati Ifeṣa tilẹ fẹran ara won pupa; ara kan na ni a npe ara wa ni oko eru. Aparapo gbogbo wa ni a tise ni Ekiti.

Bi oṣo re ti je otito to. Gbogbo oṣa ti o nde ade ni Ekiti nia ma npe ni Owa.

Olukuluku won ni isi ma ni oruko re loṣo.

Nwon npe Ewi ni Owa, nwon npe Ajero ni Owa, nwon npe Ajapada oṣa Akure ni Owa. Eṣeṣe ati gbogbo awon alade Ekiti ni nwon npe ni Owa, ti nwon si tun ni oruko oye won. Oṣa ti Ifeṣa ti gbogbo enia fere gbogbe oruko oye re, oun na ni oruko oye tire loṣo gege bi awon alade Ekiti iyoku ti nwon npe ni Owa bi tire "Orunaji" li oruko oye tire.

Be ni Ewi Ajimuduro pe e loju mi ti mo fi eti ara mi gbo li oṣo ti o ran Eleyinreṣo si. O si ku awon glomiran ti o wa niṣe loṣo na ni Ado titi di isisiyi: Basaiya wa niṣe, oun je okan ninu ijaye Ewi. Awon Omode owa ti nwon wa niṣe: Orisamika, Aboki, Erunda, Osekita, Adobamito. Eyi ni ni igbati o tenṣe pe, oun ki ise egbe Orunaji. Bi a ba ri eniti o le fi ibere wadi oṣo mi wonyi ni Ado, a e ri pe, emi ko fi iri diṣe kun oṣo mi rara. Nitorina ni ngko s2 oṣo atijo, ako fi "nwon ni" bi mu oṣo mi. Kiki oṣo ti o da mi loju ni mo nso, nigbat i Ewi ranṣe ibinu ati ibawi pupa si Owa Ifeṣa. A ko tun gbo esi oṣo na mo, ngko le s2 oṣo ni a tun gbo larin Ewi eti Owa Ifeṣa. A ko gbo oṣo ija rara larin awon mejeji me.

Ohun ti a tun gbo ni pe, Oṣo pe gbogbo awon alade Ekiti lati wa se ipade ni Ifeṣa. A si gbo pe Owa Ifeṣa pa malu kan, o gbe ori re fun Ewi. Emi ko ba won lo si Ifeṣa si ipade won

Awon ti o lo ni o rohin bi o ti ba oṣa fun Ewi to. Bi o ba se oṣo ni o gbe ori nalu ti o pa fun u. Ani ti o da ju kan ni. Olori ni a ngbe ori fun. Tun o s. fun ayin pe. Owa Ifeṣa ni olori Alade Ekiti ? BABA . . .

Koi ti pari

OUR TWO M.A.s.

Congratulations to our rising theologians, the Rev. A. B. Akinyele, Principal of the Ibadan Grammar School and the Rev. C. E. Doherty, Pastor of St. David's Church, Kudeti, upon their success at the past Exam. for the Master of Arts degree.

Wishing both clergy men further successes on the 'Ecclesiastical Ladder,' and long life of usefulness to the race and country.

A niṣe wa wuṣe o !

ENQUIRY.

A gift of Two shillings and Six pence will be presented to anybody who can give the fullest meaning, and to the satisfaction of the Enquirer, of the word "ENIA".

The meaning is neither required to be given in English nor Hausa or any other languages beside YORUBA.

The information or reply is required to reach the enquirer, through the Editor of the Yoruba News, in not less than 3 days from now.

AKIYESI

Mo be awon oṣe ati ojalamo pe Emi Lawani A. Sule, ti so iwe 'Pocket Book' kan nu ni owa Akanran, iwe Owo-ode kan soṣolo wa ninu iwe na ati iwe Receipt ipejo kan. Eniken ti o ba ri iwe na Emi yio san ṣile ma wa fun oluware.

Emi ni L. A. Sule

4. 3. 25

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Egbogbi fun itera Onokunrin, Egbogbi fun arin-karin Iara Onokunrin ko ni ye o. Ya niṣe ki a nipo Iṣe, o de ri Alabojuto Iasiri ju o ye. Ki Olowo wa, ki Alawin wa arisan niṣe dala. Iwo ko tilẹ gbo omiko ilẹ ni udan? "IṢẸ OLODUMARE."

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sìwòsì, Awo Abomafò,

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jumpo, Ewu Oyala ati Awotele la

Sokoto ti oşo regi nibe lo pin si.

IROHIN KO TO AFOJUBA