

The

Yoruba News.

1 DEC. 1925

LAGOS

FOR GOD, THE KING AND THE PEOPLE.

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IBADAN TUESDAY, NOV. 24, 1925

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jumọ, Ewu Oyala ati Awotẹlẹ ati

Ṣokoto ti o se regi nibe lo pin si

IROHIN KO TO AFOJUBA

OWUYÈ.

Ni awon̄ ana ni a si i gbo pe Alexan-
dra Iya Oba wa Nla i-i ni Ilu Oba. A
ke-lun pupo a si ki Oba wa Nla, Kiko
GẸ̀OẸ̀ Ekaron, awon̄ Omo ati Idile
Oba, E ku iraju, E si ku asghinde.

A ki Eni-owo Ogunmefun ati aburo
re ti iyawo re jaisi. E ku iraju, E ku
ofu.

A ki awon̄ ebi ati aya Ogbeni Herbert
Sanya King, Olögbo, E ku iraju, e ku
asghinde.

Ogbeni C. W. Wakenun. Alabojuto
He-itawe ati Iyawo re de lati Eko l' ana
lati asbewo He-itawe ti ile yi. A ki
nyin, ku atifi.

Otun Adajo Agba Ol-la Sir Van der
Meulen de si ile yi ni Satide ijerin fun
eji Kotu Gannan ti o bere ni ana.

Awon̄ Loya ti nwon̄ de pelu ni awon̄
Ogbeni Shyngle Agba, Soetan, Withnall
Williams, ati Doherty.

Awon̄ eji ti Adajo ti pari ni ti Ogbeni
Sugbala ti o lo si ewon̄ odun meji.
Santi Adediran, F Alao Adegbola Agere-
masika lo si ewon̄ odun meji meji. Yesufu
Onikoyi lo si ewon̄ su mefa. A o ma
ihin awon̄ eji ti o si ku ni oji mi.

Iyafin Faderera, aya Ogbeni S Agbade
bi omokunrin ni Tade ijefa; ki Baba wo
o ju wa lo o.

Iya arugbo kan ko agtsko moto ni
papo Adego ni aru Fruile ijarun: iyo-
ku iregbe moto te p si oja ona nibi
A gbo pe owo koi te awamto na.

Atunse.

Ninu irohin Ii-ife nipa Iyalode
Jala Adepo 13-27 Oct ni oja iwe kinni
dipo "Qij Kerins" ka "Qij koka." "

IKIRUN.

A gbo pe ni oji ti won̄ nse odun Irele
orisa Ikirun, awon̄ enla ti nwon̄ ba won̄
lo si igbo mole na ko wopo rara. Ni-
toto bi nwon̄ ti ngbagbo be ni nwon̄ nki-
run ni Ikirun. A dupe eyi.

ILESA.

Ni ale Satide ijo koka ni oju yi l' a
ngbo pe Iya Ogbeni S. J. Omirin jisi.
Ibon̄ nro "Gbahu! Gbahu!" Ala-
gba nai nwo pupo si siniku iya re.
Malu meta l' o pa; ajeti ni ounjé fun
gbo gbo enla. Beni anjo oku Ogbeni S.
J. O. Adewole ati awon̄ ore re ti Ile-
lifa wa se kiss sibe. O ye nwon̄ pupo.

Mo dupe lowo Ogbeni J. D. E. Abiola
ti o se Ilesa Calendar ti odun 1926.

Mo gbe t'ana danu, mo gbe mi de ni.
Eyin omo Ilesa, mo ba nyin dupe fun
anfani nlanu yi, fun oniruru ore ti mo
ka ninu iwe yi fun oriki awon̄ Oba nla-
ati awon̄ Oba ti won̄ ti loja ti awon̄ ewe
i-sinyi ko ma, ati ni igba ogan ja ni Ilesa.

Ejowo omo ibile ti inu re ba dun fun
imoran ni ki o tun gbe mi lese, ore mi ni
pe "Ki se fun ire ara mi, biko se fun ire
ilu mi. (bi Ili-ti-Ofe)

Mo dupe lowo Ilare Press ti o je ore
Ogbeni yi, ti o ba a ranse Calendar na
lojo ore re ni Ilu oibo: bi ko se be, a
ki ba le ta iwe yi ni Nin-nin (9d.),
nitoto ore ije oju; yara lati ra tire.

Ki olowo wa, ki alawin wa ni Ilesa ni
odo Ogbeni J. D. E. Abiola, Irohin ko-
to afojuba.

Wo Owa Ajimoko, Owa Taiyero bi
szogo, Ota wa ti oai, Owa Aromolaran,
Ugedengbe Ologun, Ayigbe, Omojeja

Izin Ikore nse fi ifiri ni Ilesa ni bayi.
Oba Owa Aromolaran lo se Ikore ni S. J.
si Otapete ni Sode ijeta. d. Yor. News.

Iparoko.

Ogbeni/

Ṣoju fun mi ni eṣe ila melo kan lati ṣe igbayanja kerekere fun awon ara wa? Pataki fun awon omi Ilesha.

Eyi in ara wa, mo ni ṣoṣoṣo ilunnu lati mo gbo gbogbo awon olun iwuri ti e nse ni ile wa, kẹ Oluda Olodumare o tabe ni lati ṣe ṣe oye ati ere rare kum na jelu fun yin.

Ara wa; mo se akiyesi ohun kan ti o ko ti o ye ti o si je pataki ohun ti a wa Ilesha ni lati fi si ekimi ni arin ero wa.

Ohun yi ni o je oga ati olu i gbege ni aye yi ati ogo nla si aye ti mb; ohun kan ṣe o yi ni o nfun awon Gesi ni agbara lati ma rin oga Olusun, nipa sise idaja otit; ati oṣoṣo ni orile ele gbogbo ti Olusun je ki o je ṣeṣe ni pa eyi yi, Olusun ko je di eti ile si adua won.

E ko bere pe ki ni ohun na? Eky (education), oun ni, gbomubo ati ipilese oṣe, omi kan yi ni i s' n'at; eni o si oṣe s' oṣe lati lo o bi o ti oyi ati bi o ti ye, oun ni i s' ma s' oṣe di impletian, a ile si ma fun eni ni oṣoṣo lati ni agbara ja arungb n eni lo. E ko ngb, oṣe kan ti awon oṣoṣo ma n pa bayi pe: eni ti o ni im, o ni owo ti ile ifi-owo-pa ma si (He who has knowledge has money in Bank) E mase gboṣe pe eko i bala ati iya im; Ha! Pagidori, Igida! Enyin ara bi, awon omi aruṣe ti lo jina, E je k a wo awon orile ele mi gage bi awon Ilesha ti o je pe niwon bi odun mel yi ni a wa pupa ni ori la arin won kiri gage bi eni ti uagun, ki a ma ti i so ti awon Ilesha ti won je orile ele wa; gage bi Ilesha; Oye, Ife, Ilesha, E le ati Ogbom so tabi Abokuta ti o je pari-pari.

E kiye si i ni inni omi larin awon Ilesha wa ti ri ṣe ṣe, Oniṣegun Ilesha (Doctors) Agbajoro (Lawyers) Alufesi ti igboṣe; (Ministers) Awonle (Surveyors), Awonle (Agents) be ni omi Ilesha ti larin won.

E kiye si i ninnawon ipo ida ti mo ka ṣe wonyi, ṣe ṣe ni a le Ilesha ti awon ara wa; nitorina ki a mo pe oga ni awon o.

Yepa! Ohun na a wa awon eyi ko je okunkun fun yin. Nigbi keta ti mo gage lati mase iwe yi ni mo ri oṣe kan ka ni a iwe irohin oṣe ti ile wa ti awon nse ni Eko. (African Messenger) pe omi Ogbeni Saluni Agbaje Olofin ni Ilesha bi si ilu oib- fun oye apup; gboṣe eko, ki o ba le je gboṣe ati apata ili ida ti baba re. Ogbeni wa Saluni Agbaje ma daju Ilesha pe omi to ki oun o fi omi na si ki o ma biṣe ki o si ma ba ma, sogb ni siṣeṣe, o ni ki omi oun Ilesha fun ipo nla yi, ni ri o ma p'owo a ma tan sogb ni a iko ilikan ni o le pa eko; fun ni ori eni ti o bi ni i.

Ki Olawa Olodumare tabe ma ran Ogbeni wa Ilesha; ki ni na si pada wa ba wa pelu eni na i lo ma ati ni o la nla; ki Olofin o fi awon pelu re.

Eni na wa, eni Ogbeni bi bokun ki o ri ja ko an? re Ilesha tabi aburo tabi omi gboṣe ma je ki a se, bi awon iran wa ti awon je ki a bi i gage aye pelu ikobinrija; ni owo wawo; aṣori wu a ma wipe eni ti o ba ti owo ti o si bi ma ri si ilu oib. (Om. Ilesha.

Kawo.

Awon ero ti o wole; Otun Adaju Agba (Justice) Sir V. A. Menden ati awon Enigwa re de ni S' ile 7/11/25 fun awon gboṣe nla. M' re R. G. H. Wilson, M. C. D. S. Assistant Commissioner of Police de ni Tesi le 10/11/25, a gboṣe ni yio wa ni s' ati akoko Ho-Edalé (Ground out) ṣe o fi tan ki o to pada si Tesi re.

Awon Ilesha Oja s' o ni meṣa (3 aeroplanes) ti o wi ti pa i i lati Ka bura ni mo oṣe Tesi le 10/11/25 ni agozo to ṣe s' an-ab; 9.30. Nwon i koro nibin ti agozo me je gan ni a' re Parable 13/11/25, nwon pa' a si E. y. i ti wu ti wa Ilesha Maiduguri (Borno)

Ni ọjọ Toṣin 12. 11. 25 ni Adajọ agbẹ to le beres di ọjọ nitoripe amofin ita fẹfẹ se e ni Satiṣeti o gurle. Ni ọjọ na ni o ṣe ọjọ fun ọmọbi ti a sọ pe o ba ọmọ bi ni kọkọ e kan jẹ niinu oṣu Ọzọ-ti ti o k'ja, Adajọ sọ pe o jẹbi, o si fun un ni otun meje lati ṣeṣe ile ni agbẹ ẹwun. E ọjọ o tun da ni ọjọ na ni ti ṣiṣi ti o jẹ iwe-owo (Cheque) Ebo kan ti nje Mr. Hoffman ti o si fẹ fi gba owo poun meje ni Bank nla (B.B.W.A.) ki Ebo Banki Ogbeni Campbell to kiyesi pe iwe eru ni i.

Adajọ ti i pe o jẹbi ọjọ na, o si fun un ni ọdun meṣa lati ṣeṣe ile ni agbẹ ẹwun.

Gbogbo ọjọ ti o ku di Eko ki nwon to lẹ yanju wọn awon ẹjọ gboṣọ yio mā gbo bi wọn ti se nwon si lati ọdọ Lọya wun.

Adajọ Agba pelu awon Ẹmeṣa rẹ pada si Jos ni ọsile 14. 11. 25 tun ọjọ gboṣo ti nwon ni nibe.

A ki Ẹni-owo J. F. Cotton ku abo o. O de ilẹ yi ni Wẹde 11. 11. 25 lati ilu rẹ, a gbo pe obinrin rẹ yio de ni Wẹde 13. 11. 25.

A gbo pe Ẹni-owo Adejumo, Alufa Ijọ Baptist ti Kaduna ṣakan wa ilẹ yi ni ọjọ ti o k'ja yi. O se isin fun awon Ijọ ti ilẹ yi ni S ọsile 11. 10. 25 ati pe iwasu rẹ ọjọ na ka'ni la lara ọpọ; a tun gbo pe yio se isin Iteṣin ni S ọsile 18. 10. 25 ni inṣe yi. Lanipekan aburo Ogbeni D. A. Stanley Adeniji ti Oṣi D.O. ti ilẹ ni kan ninu awon ti o tẹ bami ni ilẹ na, bẹ ni a gbo o.

OSOGBO.

A gburo pe iwun oniṣajọ ti Kota Ibi, ni Oṣoṣo oṣu jide, otodo pupo. Ki Baba Olore ma nwon l'ọwọ Ogbeni kan ti orukọ rẹ ni Ọyolola

nfe fi eru gba 9ke mṣandiladota £12-3 l'ọwọ Fẹṣunke nipapipe e leju abos. Ẹni-owo awon Oniṣajọ Ogbeni Lutolu ọmọ Atoja ati Seriki pelu Ladapo Oga Akọda finle ọrọ nā titi nwon fi ri i pe irọ patapata ni Ọyolola pa, nwon si se ohun ti o to nipe ọjọ nā.

Ogbeni Lanijan, Akwe Kotu Ibi, K ku iṣe o.

Minna. (see Page 7)

on the 18th ultimo returned on the 17th instant the Kano weather being inopportuning to his health. He hopes leaving here on the 20th instant for Warri via Baro.

Mr. J. M. Mantey of the Provincial Office leaves here on the 23rd instant, to morrow, on transfer to Bida. We understand he will be there temporarily.

There was a marriage between Mr Gabriel Madagbuna O. eye of the Nigerian Railway, Minna, and Miss Nwalaji Igboanwasia on the 14th instant at the Sudan Interior Mission Church.

We wish Mr. and Mrs. Ozoje connubial blessings.

Akiyesi.

A dupẹ l'ọwọ gbogbo awon ti ngba iwe irohin yi, ti nwon si ti san owo gbigbala iwe nā ti odunni. Iṣe awon Babu wa a gbe nyin o.

A kesi awon ti k'isan, tieron pa ki won ti owo ti nwon jẹ ranṣe si wa bi nwon ba fẹ pe ki a le mā tẹ iwe na jade laisi ṣhaduro.

Awon ti won ba fẹ ki iwe'rohin wa yi mā jade ki nwon fi owo ti won jẹ wa ranṣe si wa ki odunni to pari. Awon ti won ko ba fẹ ki iwe'rohin yi tun le jade ma, ki nwon fowu mu owo ti won jẹ wa. Ọrọ re o. Ed. Yor. News.

THE YORUBA NEWS

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D. A. QBASE

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PROGRESS.

EVERYWHERE in West Africa, the prevailing expression upon every lip is progress. Progress is apparent in the Colonies of the different European Powers all along the Coast from Dakar to the Congo. This is noticeable in Nigeria—in its mode of government, commercial prosperity, and the enlightenment of the people themselves.

The Railroad, the Telegraphs and Telephone Lines, Electric Lights, Water Supplies, good Motor Roads, settled Native Administrations with flourishing revenues are evidence of progress in the right direction. A visit to such important trade centres as Lagos, Abeokuta, Ibadan, Ilorin, Oyo, Ogbomoso, Ikorin, Ede, Ode, Ondo, Jebu-Ode, Ota and other towns in the Yoruba States alone is sufficient to convince any one of the rapid progress we are making in Nigeria.

The volume of produce trade in these centres alone has so far increased that it requires not less than 180 motor vehicles to deal with the transportation of the different commodities to the Railway stations and even direct to Lagos in many cases. The cost of these vehicles engaged solely in transportation business exceeded half-a-million pounds sterling; their up-keep in Petrol, Engine oil, Tyres, Tubes, spares &c. averaged about a million pounds sterling annually for the last five years.

This, with the cost and up-keep of pleasure cars and Motor cycles owned by Africans and Europeans in this area, amounts to six million sterling—a large sum of money annually expended on Motor Transportation alone. Apart from their cost and up-keep the amount already lost on damaged Cars and Lorries is a huge item and a decided loss to the country. This is progress in the wrong direction. After all, it is not what a man earns but what he saves that makes him rich; and it is not what a country or a nation gains that makes it wealthy, but real hard savings.

If we in the Yoruba States are able to grow and raise the produce on our farms that brings capital into our country, we should also do our best to keep the money earned with the sweat of our face and invest it for the further development of our country industrially, commercially and educationally. We could at least save and profitably invest one-half of this huge amount (six million pounds sterling) if we are only willing to do so from the due examination of the following proposals:—

The area served by these motor vehicles are the districts lying along our large rivers which are navigable by canoes up 50 to 180 miles from the Lagoon; such as the Ogun, Osun, Odi, Sase and other rivers. The Ogun River has been in use by the Egbas from time immemorial at a great saving in freights to their traders, but it needs proper clearing and dredging to make it available for the use of motor boats and large market canoes or lighters to convey the produce down to Lagos or any section of the Railway line. The same applies to the Osun, Odi and other Rivers. With the numerous expensive undertakings engaging its attention, it is not likely the Government would be in position to embark upon such a project for many years to come. But we could easily join our hands together and raise

the necessary funds to open up these interior water-ways for easy and cheap transportation of our produce to Lagos. By this means alone, it will be possible to save at least £500,000 off the yearly cost of transportation of our produce to the market.

But "the money." How to raise it? Quite easily if our people are only willing as previously stated. It is proposed to form a limited liability company under the name of Yoruba Rivers Syndicate with a capital of £1,000,000, by £1 shares to be raised as follows:—

Every motor owner to contribute yearly for a period of five years £10 on each Motor vehicle in active service to begin with and the general public to be approached for as many shares as possible in the company. It is certain that within a short time about half a million pounds could thus be raised for the purpose of clearing these important rivers one after the other for the use of our produce traders.

Interests on the outlay will be met from nominal fees to be collected from every vessel or canoe using these water-ways from time to time.

This is a sound investment and is sure to yield handsome profits to the Share-holders. All who are interested in the movement for the true progress of our country should please communicate the Organising Secretary Yoruba Rivers Syndicate P.O. 60, Ibadan.

MEMORIAL SERVICE

FOR THE LATE

REV. S. ALBERT ALLEN.

AT JEHOVAH NISSI, IDIKAN, IBADAN

Punctually at 3 p.m. of Sunday, the 15th November, 1925, the Choristers' Union of the African Church Communion headed by Rev. E. A. Ologboyan, Pastor of Ebenezer

African Church, Mr. Eniaşoro, Catechist of U.N.A. Church Ijaiye and Elder T. H. Scott of African Methodist Church. The Elder J. Shepherd, J. Kaye and the Hon. E. H. Oke, M.L.C., brought up the rear of the procession into the Church.

After the Devotional exercises conducted by Rev. Ologboyan, Elder Scott and Catechist Eniaşoro were gone through, the Hon. Elder Oke ascended the pulpit and delivered an impressive bilingual sermon which was listened to with rapt attention. He took his text from Rev. 22: 4-5. The sermon was a masterly exposition of the doctrine of Resurrection, Millennium and Final Judgment.

In touching the life history of the late Rev. Allen, the preacher said inter alia that

The late Revd Stephen Albert Allen was born in Sierra Leone in 1855, and came to Ibadan in 1880 about 65 years ago with his parents together with Daddy John Williams Daddy Barber Daddy Poddcombe, Revd. Olabi, Daddy Oronsaye; the Revd Mr. Hinderer was the white Missionary supervising the Yoruba Mission Field. Rev. Golmer was supervising Badagry and Lagos Districts; Rev. Mr. Townsend was supervising Egba towns and Abokuta. Revd. Mann supervising Ijaiye. I was a young man of 15 years old and I knew every one of these people.

There was a Disention amongst the white Missionaries about this time 1861, Rev. Hinderer broke away from them and established his own mission, engaged agents of his own race and located them here at Ibadan. Iwo, Ede, Ojogbo, Ikidun and other places and towns and supported them from contributions raised by himself ac. Mr. Stephen Allen's father was placed at different times at different places here;—Kudeti Ogunpa, Aremu and Yemetu.

—Rev. Hinderer with his 4 students from the Training Institution at Abokuta viz.— Revd. F. L. Akinyele, Revd. R. S. O. elode, Rev. S. Johnson and Mr. A. L. Heiherseth, taught them and placed them

at different points of Ibadan as Teachers. Our subject was sent down to Lagos for training and finally entered the Training Institution where he met me and continued for 4½ years when he was sent out as a Teacher in Faji School. After a few years there was married to his present wife Mrs. Rose Allen, late Dr. Johnson's sister. Subsequently he left the C.M.S. Faji School and joined the Baptist Mission under Revd. David, and was there for seven years. He declined on two occasions to receive ordination when offered him by the Revd Davi, he left the Baptist Mission and took up the Hussey Charity Institution. He and the white man who was sent out to take charge of Hussey Charity were always at variance. He therefore left the institution and was shortly employed at the Customs Department from where he came back to Ibadan and was finally the Secretary for the Native Ibadan Government for several years. He was ordained in 1917 to Deacon's order by the U.N.A. Church, two years after was priested for Jehovah Nissi Church Ibadan in 1919. He subsequently established his work by organizing the African Christ Church at Ilorin.

He took suddenly ill on Sept 21st. 1925 with acute fever; 4 days after, he died on the 25th. Sept 1925.

He was fond of music hunting and Gardening. At his death he was a father of 7 children,—seven boys and ten girls.

The preacher closed by appealing for liberal donations in aid of the young orphans.

At the conclusion of the sermon, "the Dead March in Saul" was sung by Messrs N. Shomola Oke, L. O. Fadipe Jnr and young Christopher, Mr. Daniel Oke presided on the Organ.

It was a successful service and was well attended.

NEWS & NOTES.

There was a motor accident at Erinmoo last Wednesday, when the Chief Elehinmi was runned down and killed on the spot two others were also injured.

Mr. J. M. Lawson a Master Tailor of Igborogbo Street, Oyo one of the travellers on the same motor was slightly injured.

CORRECTIONS.

Under "Arms-day" in our last number, we erroneously stated that "Wreaths were laid on the Cenotaph by Lt. Col. Burney on behalf of the Regiment and the Nigerian Police" &c.

We have since learnt that the Wreath for the Nigerian Police was laid on the Cenotaph by Capt. Nelson, the Commissioner of Police, Western Division.

We take this opportunity to correct the error. Our apology to Capt. Nelson and all concerned.

In the News & Notes column of our issue of the 31st November 1925 Page 2 Para: 5. for "MR" Mojola Agbebi please read "MRS." Mojola Agbebi.

The Revd Melville W. Cole, B.A., Vice-Principal of Wesley College this city and Mrs Cole are to be congratulated upon the arrival of their new baby-girl on Monday the 3rd instant.

One of the names given the newborn is Ayodele.

The Authorities are connecting Ibadan and Jyba Ode by a direct Telegraph Line. Large quantities of Telegraph Posts and materials are being conveyed to different points along the Ibadan—Jyba Motor Road.

We hope both He-Ife and Ogbomoso will also be connected with Ibadan without further delay.

From business and social points of view, it is most inconvenient for these important towns to still remain isolated from the rest of the leading towns in the Southern Provinces as far as Postal and Telegraphic communications are concerned.

A meeting of Kudeji Old Girls Association is taking place at the O. M. S. Girls' School, Kudeji this afternoon.

Several ladies from the districts have already arrived to take part in the proceedings. We bespeak for the Association all success.

Minna.

Mr. D. C. Miller of the Nigerian Rail-way with his mother-in-law and Mrs. Miller returned on the 20th ultimo from Lagos. Mr. Miller resumes duty during this week after a well spent three months leave.

Mr. I. K. Daniel of the Post and Telegraphs Depart- ment left here on the 20th ultimo proceeding to the Gold Coast. Mr. Daniel only returned from leave during May of this year and resumed duty here, and was invalided within less than three months of his stay here, on the 3rd August 1925.

We hope that he will live long to enjoy the pension which he has well earned.

Mr. Daniel is a social very sympathetic and philanthropic young man. With him goes Papa Kramo, at one time the leading old smith, now blind, in town here.

Papa Kramo, leading Gold Smith, a native of Gold Coast has been here for the past ten years. Here he made and lost his wealth, got blind about a year ago, while he was at Kaduna on medical treatment, his holding, the only source of his income, got burnt last January.

We congratulate Mr. Daniel for the great interest he is taking on Papa Kramo and his efforts in inducing him to accompany him to the Gold Coast at last.

Mr. E. J. H. Steele left here on the 20th ultimo for Zaria where he hopes to try his luck in the cotton business, the season having approached. Mr. Steele arrived here from the Gold Coast on the 14th April 1925 and was the Assistant Teacher, Faith Tabernacle School up to the end of July when due to insubordination of Funds his services were dispensed with temporarily. Yoruba man who's supposed to be the Steele's successor has since the latter part of September arrived. This young man has been placed at the head of the School, while the head-master an old and experienced School-master West Indian, has been reduced to assistant teacher.

Reverend D. A. Hughes the Superintendent General of the United Native African Church arrived here on the 30th ultimo from Lagos. On Sunday the first instant all the members of the above church who have not been were duly baptised and Messrs C. Kanawa Paul and

Alfred Oshu Labode were appointed Local Preachers.

Mr. H. E. Wood, contractor, who left here on the 16th June 1925 to the Gold Coast on leave, returned on the 2nd inst- from Oshogbo having left Aara on the 30th September and arriving Lagos on the 1st ultimo. To him we tender a hearty welcome.

Mr. B. J. H. Steele who has been to Kaduna to fill up a vacancy in the Post & Telegraphs Department since the 3rd instant arrived here on the 5th instant on a flying visit.

He leaves here on the 10th instant.

Mr. H. E. Wood who left here on the 9th instant to Baro on business returned on the 17th instant. Welcome.

Mr. J. O. Tabansy the retired factor for Messrs The Lagos Stores Ltd. who left here on the 9th instant to Baro on business returned on Friday the 13th instant. Mr. Tabansy was doing very well here as factor for the Lagos Stores. He is, we understand, for the Niger Co. Ltd., now and he will be stationed at 'Eba in the near future. We wish him good luck.

We are glad that on the early morning of the 10th instant, Mr. Macaulay of the Loan Dept. Nigerian Railway, and the Pastor for the Faith Tabernacle and Mrs. Macaulay had the present of a male child. Though without the application of medicine or medical aid throughout pregnancy, the child was delivered safely and with the mother is doing extraordinarily well. This speaks God's wonderful works.

Mr. and Mrs. Macaulay have our warmest congratulations.

On the 17th instant was the naming of the child of Mr. and Mrs. Macaulay at the presence of the Faith Tabernacle Church members. The visit is being Mr. J. H. Mantey and Mr. Geo. Graves.

Mr. J. R. A. Santer, a trader, who left here for Kano for the groundnuts trade

AWỌN AKEWI.

OR

YORUBA PHILOSOPHY.

IWA.

Iwa l' ẹwa :
 Iwa rere l' ẹṣọ enia.
 Onise ki i f' iye re
 S' ile lo s' ebi ;
 Onr' ajò,
 O mu ẹe re lo wo.
 Efin n' iwa,
 Ki i ẹe e fi pamọ.
 A s' ẹṣin mo 'nu ile
 Gbọṣọ re yo s' ole l
 Bi a ba sunmo ni,
 Un l' a s' mo ẹe ẹni,
 Enia gb' okere niyi.
 Iwa ẹni,
 Ni i mu ni s' okigber:
 O san 'be sun :
 O f' apó ro 'ri,
 Iwa re ni nle o o kiri l
 Iwa ki i f' oniwa aila,
 Are ẹṣin ni i t' ẹṣin,
 Iri ẹṣe enia, ná
 Ni i gbe wun o ta.
 Bi a ba ti rin :
 Bẹ l' a a ko ni:
 Iri ni si, n' isọ ni l' ẹṣi.
 A ye ayo wo, ina ná
 Ina ẹe 'nkan njo ?
 Iwa awo ni i s' awo d' ẹtu;
 Iwa ẹru ni i s' ẹru d' ẹmo.
 Aguntan-ko p' ayo ẹṣin dá:
 A gun ata l' odo,
 A lo ata ninu ọl,
 Iwa ata ko padá,
 A o ti ẹe ẹmo ale
 K' o to f' ẹmo ọko ?
 Ẹmo ọṣẹmo ni i pa

Bala oni-baba !
 O f' Ọmọ-aparo s' obọ
 O ngbin ọka ?
 O r' oko Ikun n' i ẹ
 O ngb' ẹpa si i ?
 Rá-lá-rá-ti ko t' agba kọlu nwọn,
 Kekere l' o ti ba wọn wa
 Jani-dani ki i ba ni l' agbalagba,
 Kekere ni i ti i ba ni i lo l
 Dọgi-dọgi, bi ẹmo Oṣu Agá.
 A ki i t' ẹni f' ẹni ilẹ:-
 B' o ko 'le enia tan,
 K' o ko t' ọbọ pelu;
 K' o ko t' agiliti,
 A b' ara yi yi---
 O wa wo ẹe t' ẹdun ise l
 Ọbọ ko s' olúwá,
 Ọbọ ni o ba ile ara re ẹe,
 Agiliti a f' ẹnu tun 'le tirẹ ẹe l
 O j, Gáté, ko j, Gáté ?
 O f' ẹ-ẹ mejeji tiro l
 Ohun t' o ba j, ohun
 'Un l' a fi i we 'un:
 Epo ẹpa,
 L' o j, posi Eliri ;
 E w' eti adẹte.
 E w' Ewe-ọrọ !
 Iwa ẹni, n' iji ẹni:
 Nibo l' o 'o sa de
 F' ojiji i re ?
 O ni 'B' o duro, ma ba o duro,
 Bi o bẹre, ma ba o bẹre,
 B' o joko ma ba o joko.
 B' o dide, ma ba o dide l
 Njẹ nibo l' o le sa de
 F' ojiji i re ?
 Obuko de, oran de l
 Asin t' oun t' ikandu
 Ni i j, ọre.
 Oṣbo onisegu
 L' o le s' ko aje l
 Iwa j, wa ni i j' ọre.
 Iwa l' orisa,
 Orisa n' iwa ;
 Bi a ba ti mo o hu,
 Bẹ ni i ẹe gbe ni l

White's Golden Female Tonic

A Splendid Remedy for Female diseases such as: Barrenness, Weakness, Painful and Irregular Menstruation, Leucorrhoea, *White's* Cramp, Ovarian, Neuralgia, Inflammation of the Ovary, etc. A Tendency to Miscarriage, etc. etc.

Made and sold only by Victor White Esq
41, Ojibn Road, Lagos.

N.B. Not obtainable elsewhere.

Glogbonise fun Obinrin

Egbogbi yi dara pupo fun Aboyan, Iju, Ede Oigun, ti o ba fe baia, ati irigbipti arun ni ki ki ni 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.

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The Reliable Dispensary, 41, Ojibn Road, Lagos.

N.B. Not obtainable elsewhere.

Aremo fun Okunrin

Nigati obinrin ko ba tete loyan, a ma niro pe ara obinrin na ni ko ni arun wa. Sugbon nigba pupo ni o nje pe ara okunrin ni arun wa. Egbogbi yi dara pupo fun Aru, Ede ati glogbo Arun ti ko ni ki okunrin pe abiamu.

N. B. - O ye ki glogbo okunrin ma lo go maji maji loyoye fi pe ti egbogbi na ni ni ara ko pe soyin.

Price TENSILLINGS (10/-) per bottle

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Each 8 feet by 4 feet by 4 feet

To be sold at 10/- per Cord.

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Akaiubay, Ibadan.

[Nov. 21, 1925]

THE YORUBA NEWS

ISE OLODUMARE DISPENSARY

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& LAGOS.



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KINI TO ALAFIA ?

Egbegi fun oriṣiṣi niṣan woyi tṣṣ de si ile Egbegi ti ni nipe ni ISE OLO.
DUMAYE ni Oṣupa alogi—
Egbegi, Ori, Iba, Iko, Agberi, Oṣere, Arinka, Lokaregbe, Sobos, Jeriṣedi,
Akoṣo ni Abanlan, Oju, Ede, Isarua, oriṣiṣi Egbegi tan adere Oṣunrin.

Oṣu woyi Ariṣi ṣinṣin, Ede, Isarua, oriṣiṣi Egbegi fun awon-kerin lara Oṣokunrin
ko ni ye e. Yu niye ki o mu tṣṣ, o le ni Alabojuto lṣṣṣ ti o se. Ki
Oṣu wa ki Aṣṣṣ wa, aṣṣṣan ni ko dṣṣ. Iṣṣ ko ile ISE OLO ni ye ni
ndan? ISE OLODUMARE.

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