

The Chief Secretary
to Government
Lagos, Nigeria

One

C.A. Uva
Editor & Proprietor
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ati Opo Orisi Oja niran lo
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Agbada 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

instant proceeding on leave. For many months until the arrival of Mr. Ernest Henchaw from Jos, in conjunction with the working of the Niger Press Mr. George took charge of the S.I.M. Church. He is a young man full of energy, very social and polite. His many friends will feel his brief absence. We wish him a good voyage and a safe return to Minna.

For a few days during this month the Residents in charge of Provinces in the North will be away from their respective provinces to Kaduna where a 'tsotse' by conference is being held. Mr. T.C. Newton, Acting Resident Niger Province, left here on the 18 instant to Kaduna for Tsotse Conference.

Captain J. R. Anderson, Assist. Commissioner of Police, our popular Commissioner of Police, left here for Zaria on the 18th inst.

Mr. C. W. Cross arrived here with the train of the 18th instant for Lagos Stores. Mr. W. A. Kilgout, the Agent for Messrs Lagos Stores Minna, we understand, goes to Zaria for Messrs. Miller Brothers of Liverpool Ltd. Mr. Kilgout is unassuming, generous and very sympathetic. His ten months agency here was a success. The African staff under him generally will feel for his absence. We wish him as equal, if not greater success at Zaria as he had had here.

On the 19th instant a grand Soiree, a concert in miniature, held at the residence of Mr. J. T. David, Senior Station Master by selected gentlemen, Messrs J. T. David (S.M.), C. Kanwa Paul, D. C. Miller, L. W. Bailey, C. N. Palmer, E. Marcus Thomas, J. O. Tabansi, M. E. Abraham, D. E. Johnson, C. N. Doherty, Crowther and Asika etc. Among the invitees being Messrs G. W. Graves, G. O. Rafoa, Davies (Guard), Mrs. D. E. Johnson, Mrs. D. C. Miller, I. S. O. Johnson (Contractor), Ellison (Master Tailor) and a few others. The Soiree was chairmanned by Mr. I. S. Ojigini Johnson who proved to be worthy of the occasion.

The organisers and invitees combined composing almost all the different nationalities in town here.

The inclement weather was propitious after a few hours of rainfall towards the close of the evening.

Presidigitations by Messrs. W. B. Abraham and E. Marcus Thomas. The Needle

and the disappointing Coin' respectively being successful.

The indefatigable efforts of Messrs J. T. David (S.M.) and M. C. Miller, the organisers, mandolin and organist respectively not mentioning that of the Chairman and a few others, contributed to the great success of the evening party.

The Programme being:—

PART I.

1. Introduction of Chairman.
by Mr. J. T. David
2. The Chairman's opening remarks.
3. Song "We have no Bananas"
4. The Health of the Promoters
5. Response Mr. D. E. Johnson
6. Song You'll be 'Surprised' Mr. J. T. David
7. Recitation—2nd Psalm in Latin
Mr. E. M. Thomas
8. Song Plink Mr. Ing. Barrow
9. Musical Selection Strings
10. Jazz

INTERVAL AND REFRESHMENT ETC

PART II.

1. Song The Dinner Genu Mr. C. N. Palmer
- 2.
3. Musical Selection
4. Song Barney Google.
5. Disappointing Coin
6. Song 'If the Missus wants to go'
Mr. L. W. Bailey
7. Jazz (Polka)
8. Song Very Jay you are away Mr.
Mr. J. T. David
9. Recitation Nothing More Mr. Ing.
Barrow.
10. Song Never let her learn to dance
Mr. C. N. Palmer.

GENERAL DANCING.

GOD SAVE THE KING.

The Evening party started at about 8.30 p.m. and closed at 3.30 a.m.

Similar Social Gathering was made by our social and jovial friend Mr. D. E. Johnson during the latter part of last year.

We congratulate the organisers and members of the party.

Edgbe Agba-o-tan Banquet in honour of Dr. Alamu Ojo Oloribigbe on Saturday Oct 3rd 1925.

A RECEPTION

IN HONOUR OF

DR. ALAMU OJO OLARIBIGE.

The Reception given in honour of Dr. Ojo Olaribige at Wesley College, Ibadan last Friday by a Committee of Sierra Leonean Gentlemen, headed by Revd Melville Cole, B.A., Vice-Principal Wesley College, Messrs J. Alfred Hefell Post-Master and Adekunle English, Chief Clerk, P.W.D. Ibadan, under the able Chairmanship of the Rev E.G. Nightingale, B.D. Principal Wesley College, Ibadan, came off successfully.

It was attended by three Mercantile Agents Mr. F. W. Allen, Agent of Messrs John Holt & Co., Mr. Sowerbutt, Agent of Messrs Anglo-Colonial Trading Corporation Ltd, Miss J. A. Mars and Miss Grimwood Principal and Vice-Principal of C.M.S. Girls' Seminary Kudeji, Ibadan. The Hon. E. H. Oke, the clergy headed by the Senior Pastor Revd. J. Okusinde.

The Syrians were represented by Mr. M. Aasaf. S. Agboje Esq. the Revd. Hodges of Wesley College, Mr. Fairley S.M. Ibadan our Editor and others.

After an enjoyable Tea and sweets profusely served by the students, the Revd E. G. Nightingale, welcomed the guests in an elaborate speech and then introduced the principal guest of the evening.

The speeches will appear later.

HARVEST THANKSGIVING SERVICES.

The R. C. M. Ogunpa will celebrate their Harvest Festival next Sunday the 4th instant. Prescher Rev Fr. Schmidt.

Harvest Thanksgiving Service of the Baptist Church Idikan, Ibadan will D.V. take place on Sunday Oct. 11th when the Revd L. M. Duval M. A., General Secretary of the Nigerian Baptist Convention will preach the Harvest Sermon.

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IROHIN MINNA.

Lati owo PROFESSOR BUBUYEN

EGBE IRÉPO. (SOCIAL GATHERING.)

Inu wa dun lati ti pe awon ore wa kan da Egbe Irepò sílẹ̀ ni Minna. awon bi:—J. T. Byron-Davids (S.S.M.) Onibode Oko-Ero, C. Kanawa-Paul, D. C. Miller, L. W. Bailey, C. N. Palmer, F. Marcus-Thomas, J. O. Tabansi, M. B. Abraham, Mr. Asika, Mr. Crowther, Ingam Barrow, D. E. Johnson C. E. Doherty ati awon Ogbeni C. Trinity-Williams ati W. E. Brodricks, Baba Isade awon Egbe yi; won se akanse ere kan ni ale oyo Satide 19/9/25, won si fi Ogbeni I. S. Ogini-Johnson se Alaga ni ale oyo na.

Nigbati Mr. D. C. Miller gori Duru ti Mr. J. T. Davies gbe Mandoline re ti Ogbeni E. Marcus-Thomas Guitar re ti won da ohun yi pe tan sisan-wo ni ale oyo na. Otito ni igbadun mbe ninu ohun orin otokun (strings) pelu Duru. Lehinna ni awon omu Egbe wa bo si idi orin yi ni awon bere si ko orin pe (We have no Bananas) tabi awa ko ni Ogede Qunin; orin na dun tobe ge gbogbo awon to wa nibe lo fi ijo si i. Lehinna Mr. J. Davies bo s' ori Duru, awon tun ko orin bakama lehinna Alaga wa pe Ogbeni Marcus Thomas ki o ka resite-son Psalmu ketalelogun ni esle Latini. (23rd Psalm ni Latin) igbadun re pe tobe ge won tun pe e pada ni ekeji o tun ka a bakanna. Lehinna won tun pe Professor Abraham; o pida o fi Abere gun ara re ni ereke ko seke rara. Lehinna won tun pe Professor Thomas omu na tun pida silẹ̀ kan 1/- ti won ti otite te dadadara won si joko te e meje sibesibe silẹ̀ kan yi fo jade, o bo sinu ile Isana (match box) ni ofurufu, ere na dun pupo, a si ki a won amereya ale oyo na awon bi Mr. A. E. Johnson C. Kanawa Paul, Mr. Graves ati I. S. Ogini-Johnson, Mrs. Miller ati Mrs. D. E. Johnson a si ki Mr. Davids (S.S.M.) o ku aniyin.

KABO ARA ODO IFE.

A ki Iya Egbe Safu Aramide o kabo lati Zaria nibi ti o gbe lo gba afefẹ fun ose kan.

OMO TITUN ALEJO AIYE.

A ki Ore wa Mr. Lakanle ti Ijo Baptist nibin ti Iyawo re bi omo obanrin jantojanto ni oyo Tusle 15/9/25, ki Olorun ba ni wo o. Amin.

OFA.

Ni Weede 9.9.25, ni Eru-owo Lafinhan ati alaga Popoola Ajihinre re ti Ogbomoso de lati be ise Olorun wo ni ile yi ati agbegbe re, ati lati se itebomi fun awon ti awon mura tan lati dapọ mo ijo.

Ni owuro Sonde 13.9.25, ese gbogbo ijo Baptist nwoyi pe si Ofa: Ijagbo, Ipe ati Igosun gege bi asa won.

Pastor Ladanu gba ijo niyaju ninu Ii Samuel 15, ese 22 eyiti o kun fun oko iwuri gidigidi; lehin iwasi ni a dan awon ti won fe gba itebomi wo, ti a si gba won. Lehin eyi ni *Evangelist* dide duro o si so pe ki olukuluku l'okunrin ati l'obirin mura giri nitari odu nfe ki awon ara Ofa mo pe Ijo Baptist nse inkan ribiribi loni, eyiti o o le mu ki olopo okan ti ko gbagbe ronupiwada, ki won si gba Jesu gegebi Olughala won ati ti gbogbo aiye. Nigbana ni gbogbo ijo jade ti won si to igbesẹ la igboro Ofa ja lo si odo kan ti nje Elekuru, nibi a gbe te awon enia mejila bosi lehin isin itebomi yi ni awon ijo ndari bo wale ti Ogbeni Popoola wa "nso be erin se l'Osun," odu nikan ngarin ile wa, o njo o nfo soke fun ayọ o si nya bira wasu fun awon ti won wa woran, be lo se la igboro Ofa ja, iran na dun ko si botiri ni. Ijo ya sode Oba Olufa won wasu, won si gbadura fun u, o si fun won l'obi ni won ba jade.

Ninu isin irole ni oyo yi ni a tun se itebomi fun enikan, nitari ko raye wa ni owuro eyi ti o je pe enia metala ni a tebomi ni oyo yi. Ki Olawa mu ese nwon duro.

THE YORUBA NEWS.

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forwarded to the Editor.

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AWỌN AKEWI.

OR
YORUBA PHILOSOPHY.

OLOWO.

Olowo jẹun jẹ-jẹ,
 Otoṣi jẹun t'ipa t'ilo;
 Olowo ni i dāba Ekuru,
 Akara l' oṣe otoṣi.
 Olowo kan ki i lu 'wo !
 Olowo l' owo o jẹ.
 Olowo nla, olowo ni ;
 Olowo kekere, olowo ni ;
 Ko s' ohun t' olowo ko le e ro ;
 Olowo ni i s' omi iwe
 D' omi amọla.
 Olowo s' oke d' odo;
 Ohun t' owo pa ti ko ku,
 'Un lẹ pe k' a lù l' oṣo ?
 "Adeyanju, Odeṣeṣe"
 Olowo nṣoro—
 Enu rẹ nla 'na !
 "Emi ni mo l' owo o Omi ;"
 Ni i b' owo oṣode jẹ ;
 Ohun t' o wu àpá,
 Ni i l' owo rẹ e ra ;
 Ohun t' o w' oṣwo
 Ni i l' owo rẹ e se !
 A ki i gbọto
 Bayi ni ngo se inkan mi !
 B' o ba wu Monamona,
 A d' ewu u Gẹgẹ !
 B' o ba w' Ojola,
 A d' ewu u Mọlámọlá ;
 Ara t' o ba wu ogòdò—
 Ni i f' imu ologòdò dā ;
 Ibit' o ba w' Ẹfuleṣe,
 Ni i dari igbẹ si ;

Ibit' o ba w' olowo ẹni
 Ni i ran ni i lo,
 Ojo awuro ni b' olowo ninu,
 B' olowo gelete, Iwoṣe ni gelete.
 B' olowo ba l' oun Orogan,
 T' iwofa l' oon Agunmaté ;
 Ebe ti nwon ba ko i ẹro
 Ẹhin ni nwon i fi i tu u ka l' aṣe !

OWO-AJE.

Aje, agungun n' isò,
 Osina, oṣo ak' ẹbi-d' are !
 Aje ni i m' oṣo re e m' okun !
 Oṣe ni i m' oṣo re e m' oṣa ;
 Oṣe ni i s' oju oṣoluwabi
 Di ti Eranko !
 Aje nà ni i so
 Oṣo oṣan d' oru.
 Agba ti nfo ni káá,
 Ti ko l' owo loṣo ;
 Akọ Aja ni ngbo,
 Oṣwo t' o s' Qmoran l' onafun
 Owo ni i jẹ baun.

Money Makes the Man.

By E. J. Festus Oyedele.

A moneyed-man easily overcomes difficulties
 But a poor man abides underneath the beating rod.
 Gasikally speaking 90% of our Educational weakness in "Oyo Province" is absolutely due to "want of money"

For, apart from those who know the value, but carelessly neglected the course of giving pure and thorough education to their children, or those chiefs who do not know that their *w e a p o n s* must *volens volens* be converted into educational implements: there are those, who, when a secondary school in the shape of our *Alma Mater* "*Deo et Patria*" was far away from the vicinity of Oyo Province who got clever and willing-to-learn children and whom they desired to send out for better secondary education, but had "no money" to do so, consequently with the exception of those trained freely by the missions, we have few children.

of the soil among us to-day who got their trainings at the Grammar School Lagos, in those hard days of trying methods.

It was most pleasing to learn recently of Master Saka Agbaje's success and the "send off" dinner given by his father Mr. S. Agbaje, to mark the occasion of his departure to England, where he intended to study medicines—we heartily congratulate our popular townsman Agbaje (Senior) for this. May "Allah-U-bangiji mu" bring his son back in peace.

In doing real justice, it is necessary that the Revd. A. B. Akinyele M.A. L.T.H., Principal, Grammar School Ibadan, under whom Saka received his early-Secondary School training should be equally congratulated.

But why were no students sent to England before Saka from Ibadan?

The answer is common and simple:—"No money." some said that "Deo et Patria" which was established 12 years ago produces no students of university standard. If this expression was made from sources of scorn, I am here pointing out that the only hinderance for such advancement is.—"No money" and nothing else.

It is not because the instructions given in that school are inferior to those given in all the schools of the enlightened places in Nigeria, but on the contrary, as far as my knowledge could decide, the simplicity inculcated in the students by their obvious by humble and spiritual-minded Principal with regards to high life and dressings, is an atmosphere of economical and intellectual superiority.

There were boys taught in that school before Saka and there were those who came for training at the same time he entered, who were as clever and willing-to-learn as he is, and who also aimed at better educational advancement in life, but alas! their parents are under monetary inability.

Some youths, though the Principal

wished them to stay longer, were compelled under pressure of want of support, coupled with other unavoidable domestic pecuniary circumstances have left the School to seek employments if happily they may get means to assist themselves in their educational progress in life but as *Vernon semper vivet* the methods in many cases have failed for living is not so easy as supposed and they regard the little they have already achieved as the limits of the work of destiny.

There were many others also, whose fathers have the means even of sending them to America for further training, but they, through undue indulgence have been corrupted—for laying their thoughts on their father's riches which may become theirs in future than to study well—hence they did not know half of what their poor school-mates knew.

Mr. S. Agbaje's stern but good training of his children were manifested, for, in Master Saka Agbaje in those school days one saw home discipline and the demeanour of one who abstains from vain glory, which made him a good son and making his father's apparent desire *Au fait accompli*.

It will therefore be good if our big or monied-men follow this good example and inculcate in their children's hearts the serious necessity of being humble and of doing away with all arrogance and self-conceit.

Not many months ago, through the columns of this journal, a zealous patriotic critic emphasised the necessity of giving pure education to the sons of chiefs, who will be the pillars of our political or states edifices in future; he also pointed to Oyo and Ibadan educational weakness in comparison with their sister states like Ijebu and Abeokuta, where real progress in Education among the chiefs' children exists.

For, whilst the Egios and Ijebos, especially were carrying on trade of all kinds and gaining money ceaselessly in those days, our fathers were busy in carrying on tribal wars, and though they were sublimely successful in that barbaric trade, they suffered the reverse on the advent of British Government of peace and liberty, which lauded most if not the whole of them on the shores of poverty. Hence their hearts were so hardened and could not be made to realise the introduction of christianity as anything worthy of notice. The result is that there are no educated Princes or Chiefs to be found today in the big towns.

But thanks to God, our fathers and chiefs have now known that selling their brothers to get wealth in the days gone by, was a cruel act and every one has learnt the lesson:—"work on your land or farms and get money"—and that is why Cocoa, Palm Oil and Kernels etc., etc., are the objects now dealt with in the old war offices throughout the populous Province.

Therefore let us hope for better time and the redress of our present defects in the nearest future.

O Money!

Thou answerest all questions:

O money! [gressions

Thou art the source of all trans-

O give me not much money

So that I may not fall into trans-

gression;

But allow me not to poorly fall

short of money,

That I may keep the 8th Com-

mandment

O Omnipotent.

KING'S ENGLISH.

A boy, writing a letter to his father, said "My heart is much sweet to write you this letter" instead of saying, I am much pleased to write you this letter.

A boy refused to take part in drilling, and his class teacher asked him why? he said, "hungry is killing me," instead of saying I am hungry. Shortly after that during recess hour, the teacher asked him again about his food, he said, "I am much bellyful." In this instance he meant to say, I have taken sufficient food.

During a reading lesson, a teacher asked one of his class boys to read out, then another boy suddenly said—"Perhaps his eyes are pushing him and that is why he does not like to read out."

"What?" said the teacher. "What does he mean?" next boy "His face is pushing him" was the reply of the next boy. They both meant to say—"The boy is bashful,"—"Oju nti."

During a lesson a boy who had been standing in the class was found sitting down unexpectedly without the permission of his teacher. "What is wrong with you?" asked the teacher.

"Kill-dog catch me" replied the boy.

(The other boys laughed.) Another boy interrupting and correcting him said "Say, I am caught by dog-killer" meaning, "I am suffering from cramp." "Pa-japaja mu ni."

One day two boys who were quarrelling referred their matter to a Senior for settlement. The Senior after a careful investigation into the matter, asked the boy who was at fault to beg for the pardon of the other boy, but the boy proudly said "I don't beg him for my apologize," meaning "I owe him no apology."

MINNA NEWS.

H. M. Brice-Smith Esqr. District Officer I, who was relieved from the Acting Residentsip, Niger Province by Mr. T. C. Newton, B.O., left here on the 9th instant for Zaria, his former station.

Mr. George, Manager of the S.I.M. Bookshop and Mrs. George left with the boat train which left here on the 10th

OWUYẸ.

DOKITA OJO QLARIBIGBE.

Dokita Ojo Qlaribigbe, Oloye L.R.C. F.R., L.R.C.S.E., L.R.F.P. & S.G., Oja ni nu Ise Ijegun ni Ilu-Oba, Soro ati Gambe de si ile yi ninu oṣe ti o kọja. O wa ni oṣo Qgbeni Sulami Agbaje, ni Ayeṣe.

Qgbeni nā mọ egbogbi ati itojin arun ati amodi ti agba ati ti omode.

Ẹ sa mē tọ o lo.

ILE-ISIN TI IJO BAPTIST NI ILEIFE.

Ni Satide iṣerin ni a si Siji ti Ijo Onitẹbomi kọ si Popo Iṣay ni Ile-Ife.

O yẹ nwon pupọ.

A o tẹ irohin na si inu iwe yi ni oṣe ti nbo P'agbara Baba.

IGBEGA OYE.

Ni Monde keta Sept. 14 ni a fi Oyelakin omọ Balẹ Fijabi, Oloye Eṣerin Balẹ, jẹ Aṣipa Balẹ;

Akanmu omọ Baṣorun Oguntola, Oloye Ekarun Balogun jẹ Eṣerin Balogun.

Ni Monde 21 Sept. ni Fegbirin omọ Akere, Oloye Maye Balogun jẹ Ekarun Balogun; Wäre omọ Qmifibu, Oloye Ekefa jẹ Maye Balogun, Omọ Ojo Kure, Ekefa Balogun jẹ Ekarun Balogun, Faṣile omọ Awarun, Oloye Balogun jẹ Abesẹ Balogun; Oyekola omọ Akintunde Oloye Maye Balẹ jẹ Ekarun Balẹ Omọ Ogbori-ṣṣun, oloye Agbakin jẹ Maye Balẹ. Adediran omọ Baṣorun Oluyole, oloye Ekefa jẹ Abesẹ Balẹ, Omọ Aje, oloye Arẹ-Alasa Balẹ jẹ Ekefa Balẹ. Oyetunde, oloye Arẹ-ago Balẹ jẹ Agba-akin Balẹ.

Iḍagiri nla da ni arin ilu nḡbati a gbo iku Eni-ṣwo St-phen Albert Allen, Alufa Ijo Omọ Iḡbẹ (Christ Church) ti Ekotẹlo, Sekitiri ti Ijba Dadan ni

atiḡ, ni irolẹ Fraide oṣo kẹdogun Sept. Ologbe yi ba won ṣe isin iranti ti oṣmude kan (Emanuel Adeoti Taylor) ni oṣunde ogunṣo oṣu yi. A gbo pe lati ibi isin yi ni ologbe na ti nṣo pe "Otu-tu nnu mi." Bẹ ni amodi nā bẹrẹ titi o fi di Fraide ti o dake.

Awon aburo ati omọ rẹ Iyatin J. W. Vaughan, Bernice Abakẹ Orisan, Kumbi Taylor. Qgbeni Adegbite Allen pelu awon ebi, omọ-omọ ati ana de lati Eko ki won to sin oku na ni Siji Baptisti Idikan ni Satide. Eto nwo bi omi. Nitiro Ologbe yi se ore pupọ si Eko ati Iḡadan ti a ko le zbagbe. Oruu re o.

Eni-ṣwo J. R. Williams ti o ti Eko de fun isin Iyasimim, Ile-isin Ijo Baptist ni Ile-Ife ni o se isin oku ologbe nā. Aki Qgbeni B. C. Vaughan ati Oni-Orisan, Ẹ ku aṣhinde.

ABẸOKUTA.

Ni oṣo Sunde oṣo kẹtalẹlogun Qṣoti ni awon Ijo Wesleyan Abẹokuta Ijo si Siji titun ti nwon ṣṣṣe kọ si Qṣara, irohin ko to afojuba ni oṣo na.

Niwon agogo mejila ni awon Ijo na jade ni Siji wa si ile Qgbeni J.-S. Okukenu lati wọ Moto lo si ibi ti a wi yi.

A dupẹ lowo awon Qgbeni wonyi fun wahala won ni oṣo na:—J. A. Luwaji ati R. A. Tayo, Burufa Green ati Somoye. Ayun pupọ ni awon Qgbeni wonyi se ni oṣo na lati ri pe gboṣo Ijo woko tan. Awon Qgbeni J. S. Okukenu ati J. R. Tayo ni nwọ kadi gboṣo Ijo, awon lo si de gbehin: kete ti awon de ibe ni Alpha Aḡi-Aḡigbe ti fun won laṣe lati si Sijitun. Alukoso Ijo yi Qgbeni Adesalu se outijẹ ati mimu fun won, inu won dun pupọ niḡ.

Lḡhin eyi, awon Qgbeni wa J. S. Okukenu D. K. Adeogun ati Bakare Lupitẹ Balogun Iḡbire lo si Osiṣe lati ki Qba Agara eniti inu rẹ dun pupọ nitiro Ijo ti o ti Iḡ si oko lati lo siḡe owo, gbigbe ati imojuto, awon Bokinni wonyi koi de bẹ. Qba na se won ni alejo pupọ. K' Olorun de Qba si o.

ONITSHA AND CIVILISATION.

WHY WE SHOULD OWN A PRESS.
BY BEN. N. AZIKIWE.

Country men and lovers, let me speak to you as in the question of civilisation.

It appears you are still pre-occupied when-
ever the sound civilisation knock at your
doors. Unless we realize our position today
as subject races and learn the doctrine of
self-help, we shall become homeless, later
an exterminated race. Onitsha today is
still the same as Onitsha of the days of
China in the seventeenth century with no
difference other than the making (not the
improvement) of roads to various telegraph-
ic centers in Nigeria; Onitsha cannot
boast of a good drainage, she has no moun-
ted or metalled roads, neither can she claim
to have seen the light so far as to boast of
"The apparatus for transmission of sounds to
and its reception at a distance from their
origin" - the telephone; nor is fitted with
electric lights. She has no pipe-borne
water and has no river transport facilities
on the Niger. Alas! she has no Customs
Department wherein her revenue can be
calculated but her representative is Burutu,
a village which is situated at the mouth of
the River Niger filled up with swarms of
tsetse flies! Burutu alone can produce
practically nothing when compared with
the magnitude of Onitsha's produce.

These, my country men are few of the
pessimisms prevalent at Onitsha, a Govern-
ment Headquarters and a First Class Pro-
vince with Two Honourable Seats in the
Legislative Council to her credit.

Shall we remain reticent on such a state
of affairs? No! friends we must battle it,
to battle it, we must be brave, to be brave we
must be possessed of that attribute of being
truly patriotic, to be patriotic we must
realise our liberties under the British Con-
stitution: How can we know all these?
By waging useless feuds against paupers
or by depriving them of their rights or by
what? Have we not arrived at the stage of
knowing that the publication of a news-
paper is essential in Onitsha for progress?
Need we recount great provinces that have
arrived at the state of looking into the score
of political hotch-potch? We want a press
to voice Onitsha's grievances out and unless
we struggle for it therein lies our emanci-
pation. Some ill-informed correspondents
of *West Africa* in 1924, have thought
it fit to criticise Mr. Young's thrash on the
Administrators of Nigeria, and to suggest

a host of some illusory reforms such as the
reimbursement of Europeans for the improve-
ment of Onitsha Township, but does the
mere writing of abrogating minutes on files
or the sentencing of a poor criminal to a
term of imprisonment under the grim de-
privating Provincial Courts system of ad-
judicating justice in Nigeria a justifiable
course for the amelioration of our home-
land? Why then worry hiding Onitsha can-
descently so as to altercate the opinions of
the British public whose creed is that Onit-
sha as Capital of IBOISM is a dense forest
inhabited by cannibals of the highest
order and peopled by brutes and benighted
savages?

We are confronted today with many
problems. Mr. J. M. Stuart-Young the
literary giant is one who had ussured
our protectors to ponder over their
past follies and he should not be left to
stand aloof. We want a press and really
to Assist towards the uplift of your
country by rendering financial assistance.

Would your aid be forthcoming? Or.....
Would you labour still in shackles of sub-
lime ignorance with dignified false preten-
ces allowing yourselves to be cudgiled by
those who seek for their own financial
gain leaving us to the bad? It is time we
should rise and we must rise: for, once we
are able to do *something* we can never
be able to do *nothing*.

Give me the man who is lovely.

He smiles at every time:

High though his name, he is homely
With men of every clime.

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Egbogi yi dara pupu fun Aboyan, Iju, Ede, Oyan, ti o ba fe ba fe, ati ori irin arun ni ti ki se ki obinrin bimo.

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Aremo fun Okunrin

Nigati obinrin ko ba toto loyan, a ma nru pe ara obinrin na nikan ni arun wa. Sogbon nigita pupu ni o nje pe ara okunrin ni arun wa. Egbogi yi dara pupu fun Ara, Ede ati gbogbo Arun ti ki je ki okunrin se abiamo.

N. B.— O ye ki gbogbo okunrin ma lo igo mejji mejji loyan — 1/- ti egbogbi na nje ni ara ko se rayin.

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KIN TO ALAFIA ?

Egbogi fun oriṣiriṣi aisan wo yi ṣṣe de si Ile Egbogi ti a npe ni Iṣṣe OLO DUMARE ni Opopo Gbagi—
Egbogi, Oyi, Iru, Iko, Aṣṣe, Oriṣe, Ariṣe, La kureṣe, Sobin, Jṣṣṣṣ, Akokoro Akandan, Oju, Eti, Otuto, Ehin, Osi, Egbogi titopin, Aboyun, titopje Ono owo, Aran kinsira, Eda. Inoran, oriṣiriṣi Egbogi fun ailera Abiurin.
Egbogi fun ilera Onokunni, Egbogi fun arun-karun lara Onokunni ko ma ye o. Ya nibẹ ki o mu tirẹ, o le ri Alabo, juto lapiri ni o lo. Ki Olowo wa, ki Alawin wa, araiṣan ni ko dara. Twp ko tile gbọ oruko ilẹ ni inṣan? Iṣṣe OLODUMARE."

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