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Ibadan

Yoruba News

Chief Secretary to
Government

The

Yoruba News

FOR GOD, THE KING AND THE PEOPLE.

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commendable and those on whose shoulders lay this great and burdensome work. I pray for Heaven's blessing, strength and patience to carry on the work. "Well done good Servants, ye have been faithful in things little." May you all be rewarded accordingly.

KADUNA NEWS.

The King's Birthday was celebrated here on June 3rd. Every Office was closed

The parade field of the Nigerian Regiment once again witnessed a very interesting sight of displays of British Flags and Musical Drillings from about 7. 50 to 8. 25 a.m. The Lieutenant Governor closed the function when the spectators thought that more events were forth-coming-but we believed that the dark cloud threatening rain had caused His Honour to close it so abruptly.

A band of young men left the field straight for the place of Refreshment of what Kaduna could afford, namely:—Messrs D. B. Davies of the Treasury, J. O. Duggan, young da Silva and small Peters-nicknamed "Gbongbolomq," all of the Secretariat and Mr. A. O. Fadipe, of the Sanitary Department.

ARRIVALS

Mr. C. H. Ramos, Dispenser with his family returned here yesterday 2. 7. 24 from Lokoja and is to proceed shortly to Maiduguri Bornu his final station to which he is recently posted. We wish Mr. Ramos a nice time among us for the short stay.

DEPARTURES.

John Ajakalye, the famous Secretariat Messenger, Mines Section, left this morning 3. 7. 24 with his wife for their country on a month's leave of absence.

Sai kan dawo.

Mr. B. L. Jones of the Secretariat also left this morning with "Oirigin dawadawa" "locust train" on transfer to Political Department, Bida

On dit that Mr. W. S. Broderick Ag. Chief Clerk Secretariat will soon follow the train on transfer to the same Province. Amis ai wa ta ransi Mr. Jones.

However good bye to you Mr. Jones.

POLICE CASES.

Col. Deak, D. S. O., the Station Magistrate had decided the case between a Police Sergeant, and Mrs Williams wife of Mr. J. S. Williams of the P.W.D. and two others by inflicting fines of 10s. each on the women.

It was alleged that the Police Sergeant Alli Augas, in a night last week, rode his bicycle without light and jammed with the woman which caused a row between them and led the woman to resort to legal steps. The Sergeant denied the fact of the statement. The hidden truth is left to the conscience of the contending faction.

Office Assistant Mr. Egbert arrived on the 9th instant from Bida Political Department, to take charge of the Secretariat.

Madam Mary Ambah arrived from Lokoja on the 9th instant.

BEWARE OF PANCAKES!

Last week Wednesday, an 'Ibo woman was baking pan-cakes to sell, four Igbira women came by, one of them took a piece to taste and instantly began to effuse the contents of her bowels; the other three, for wonder of what might have caused such, had a taste in turns and instantly did as former. In short, one of them died entirely and the remaining three are now lying in the Hospital.

IJEBU ODE.

The annual festival of the Agemo is now over; they have danced as usual at the 'Aghala Ijeje' on the 7th instant and are now enjoying the pleasure of the town before their departure for home.

The yearly Tribute "Owo-ode" is now in force. The assessment clerks are all busily engaged. We greet them "E ku ije o"

Mr. J. O. Ojibogun the ex-Headmaster of Wasimi school is now engaged as an Assistant to Mr. Laleru, the Treasurer, Ijebu Native Administration. We wish the gentleman all success in his new post.

The Yoruba Union.

The above-named Union was founded at Lagos a few months ago, comprising of all men and women of Yoruba Descent resident there, and having for its object among others the advancement generally, of the members of the Yoruba Race all over the world.

The chairman of the Union is the Rev. S. A. Pearce and the Secretary is Mr. E. A. Adeoye of 11, Pashi Street, Lagos. We wish the Union a long life of usefulness both to its members and the country at large

"AWON AKEWI"

OR
YORUBA PHILOSOPHY.

ITANJE.

"Ta si i, ta si i."
 Ki i fun ni l' oja ta si i ;
 "Digbo l' egun, digbo l' egun."
 Labalaba t' o digbo l' egun
 Aso re yio faya.
 "Ja le re, ja le re."
 Atan-ni-jale ko ni i le ko o ;
 Arugogo ti nka 'bi, k' awusi,
 B' o ba k' odi eyin yio fa ya.
 Iro npuro fun 'ro ;
 Sigidi ko l' enu
 O l' om o fohun,
 Iro npuro fun 'ro ;
 Iro ni babalawo npa
 Nwon ko gbo 'Fa
 Iro n' isegun npa
 Nwon ko l' ogun
 Awon abo Egungan
 Won ko r' Egun
 Awon Aborisa won ko r' orisa
 Olorugbe ko jowo,
 A tan ni je bi olurun,
 Eke tan ni s'ija Ekun.
 O l' orun sise s' Apó eni ;
 "Niso ! Niso l' ki i siwaju,
 O sin 'mo de 'gbo eru pada ;
 A ki i ni ogbon to 'bi
 Eni ti ntan ni ije.

EYE.

Ohun t' o ye ni l' o ye ni,
 Eti meta ko ye 'ri.
 Okun orun ko y' adie ;
 Agbaba i Sokoto oun Ewu,
 Ko ye 'mo enia ;
 Bi ko fun o l' ese
 A so o l' apa,
 Donregi l' ohun eni
 Iba ni i mu.
 Onigba-nsó
 Ko ye 'ni l' oko,
 A ni "Okó re nko ?"
 O ni "O r' ode isona"
 K' a w' ewu tan,

K' a so aso le 'rim
 Ko ye 'nia,
 Aditi ko ye 'ye,
 Afon ko ye 'ye,
 Aro ko ye 'ye,
 Ika t' o to s' imu
 Oun l' a ti i re e
 Eye l' Oba i fi
 Ori-bibe i ye,
 Oba ki i m' eje.
 K' a rin k' a pe,
 Yipe ni i ye 'ni ;
 Yipe ni i y' Eiyele,
 Ibi gbogbo ni i
 R' Adaba l' orun
 B' o ba de 'bi Olumeye'
 'Un l' a l' oro mo,
 K' eni t' a ngbe zeye,
 K' o ma b' ara re je !
 Ayeye opo, ayeye opo ye.

AIDOGBA.

Igi gbur n' igbo a nso ?
 Otoy enia l' o gbur larin ilu ;
 Nwon ni Ara-orun
 Ko pa omó rere ?
 Tani ha to i sun mo 'be ?
 Osupa le, a ni ko le ire ?
 Nwon n' eni owo re ba to o,
 Ko lo tun u se ;
 Eyi' o l' Ogbe,
 Ko n' Irere,
 Eyi' o n' Irere,
 Ko l' Ogun l' ese,
 Eyi' o l' Ogun l' ese
 Ko le i ko bi Akuko !
 Eni to ni ewa ko l' ewa,
 Enit' o l' ewa ko l' ewa ;
 Enit' o l' ejika ko l' ewu,
 Enit' o l' ewu ko l' ejika ;
 Enit' o mo 'Fa,
 Ko m' ona Ofa ;
 Enit' o m' ona Ofa,
 Ko gbo 'Fa !
 Owa l' ohun pe
 Ko n' Iwo-Esin
 Iyan ko wa 'le Marimade,
 Oti ko wa 'le Marimamu,
 Oya b' aso molamola-

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Egbogi fun ilera Onokuntin, Egbogi fun arun-karun lara Onokuntin (ko ma ye o.) Ya niṣe ki o mu tire, o le ri Alabojuto laṣiri bi o lo. Ki Olowo wa, ki Alawu wa, araisin ni ko dara. Iwo ko 'tile gbo oruko ibe ni ndan? "ISE OLODUMARE."

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E MA ŞO O!

KI NU U?

OJO PATAKI

TI

OIBO ALAGBON

(Ile Owo Ekini ni ile yi)

yio 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.

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OWUYE.

Ajele Agba se ajo nla kan ni July 3rd ni Oke Idi ape, ninu eyiti o pe Bale, awon Ijoye ati gbogbo gbajumọ ilu lati fi Alagba Olola E. H. Oke eniti Ijoba ti dalola nipa yiyai a si inu Ajo Igbimo Asofin ti Ile-Oya le won lowo. Inu Bale ati Igbimo pelu gbogbo awon gbajumọ dun pupọ si orọ ti Ajele Agba o.

Awon Oloso ko Ile-Owo awon Oibo African & Eastern Trade Corporation Ltd., ti o wa ni Eru Bode Ido ni Gbagi ni oru Ojo-isini mo ojumọ Monday ti ose yi. Awon Ido Owo ati Eru lo ninu ile-ija na.

A se idaro awon Ogbeni Adeoti egbon Adebisi Giwa ati M. T. Situ ti nse ise Akowe Ile-owo yi. Ki Oluwa fi oro mo be.

IDARO IJO QMO IBILE (U.N.A.)

Eni-owo M. B. Newton, Alabojuto ti Ijo Qmo Ibile, Alagba Olola E. H. Oke, awon Ogbeni S. O. Eniasoro, N. S. Oke ati awon Sarakissaraki Ijo Jehovah Nissi lo si Ile-isin ti Ijo won ti won se se ko ni Ile Ijaiye ni Satide ojo kejila osu yi.

A o te irohin kikun nipa re l' ose ti mo.

A se idaro Ogbeni S. C. R. Macaulay nipa ti Aya re ti o se alaisi ni oru Wednesday ti ijele, a si sinku re ni ojo keji, July 10.

EGBE AGBA-'O--TAN. NFE DA BIRA.

Fun mimọyi igbega ipo ati iyesi Oloja E. H. Oke eniti Ijoba yan si Igbimọ Asofin ti Ile-Oya, awon Egbe yi nfe se Ase ni Gbongan Grammar School ni Oke Are ni Tuesday, July 22

EKITI.

Awon Oba Ekiti ndalara, a kan sara si nyan o. Deji ni Akure ra *Reo Van* kan lehin oko *Ford* ti o ti ni ri. Olojido ni Ido ra *Overland* titun kan lehin "*Ford Car*" kan ti o ti ni ri.

Ogoga ni Ikerere ra "*Overland*" titun kan lehin "*Ford*" ti o ti ni ri. Nje a kuku ki nyan gegebi ede ile nyan pe "Kete rin, imn kunawo o in a jere re Q rin la gbé si. O di o ! Uku ! ! Ekun ! ! ! (Itumo re: Gbogbo nyan, e ma ku inawo o, e o gbadun re, owo nyan ni e o fi lo gbo-kiki Oba ni Ekiti) E jowo e gubo ba ni gba Ewi ni Ado niyanju oro si Moto yi, a so so so enu fe be o.

Okunrin kan ara Imesi so wipe oun ri iran kan ti o so wipe ki oun lo pa omo oun, ki oun papa si para oun. Loto o pa omu re, oun ni wa fi obo gba ara re ni inu, ko si wa ku tin, ni Moto Ijoba Ekiti ba ru a lo si Ile-Alaisan ti o wa ni Ibadan, ibe na lo wa bayi.

Rev. Father Logel ati ekeji re ni Ado Ekiti koja lo si Eko fun akoko die.

Ogbeni M. Norcott, Ajele Ado-Ekiti, ati aya re, ati Ogbeni H. Roberts, Ajele kekere koja lo si Akure ni ana (4. 7. 24) Ogbeni M. Norcott gun alupupa tire saju, iyawo re Mrs. Norcott na gun tire, o wo sokoto a-ko-faga kan, o wo awotele kan, o wo coat kan ti o se awo ofefe, o si de helmet, imura tire lori alupupa papa ko faga ju ti oko re lo. Eko ati ilaju lo inu nkan bayi wa.

A ki Oloja. H. Oke ku orire ipo nlanla ti a gbọ pa a fi fun, a si fi oyofoyo adura ranti re pe ki Olorun ma je ki o ri inkan ti awon alagbara aaye yio fi wipe ha ! k; fage eyi si ni Ilu Ibadan, tabi pe asoju ti a yan fun Ekun Oyo ko ma le gbọ jari o. Ki Oluwa ki o duro ti it'osan t' oru Amin.

A ba Ogbeni W. A. Dawodu yi fun ewu ina ti o rekọja lo lori Ile-ọja re ni eba Ile-isin Ijo Ebenezer ni Afara Ogunpa; Gbagi, ni ale ọjo kan ọmọ yi. Nibiti ọmọ ise Awa-moto gbe ina lo re Epo moto *Patrol* l'ora ni o ba gba ma mo o loyo. Opolopo *Sergeant* Bundele Olopa Ibadan ti ile Iya Ofa ni Oke Akinyele ati awon ọmọ ise re ti nwon yara fa Moto *Bethlehem Larry* jade pelu ina jijo geregere ti won fi le ri aye pa ina epo yi. Bikosẹ bẹ, gbagbo *Patrol* Moto, ati Irimse M-to ti nwon nta ninu Sopu ni i ba jona patapata ati ile Moto. E ku awu o.

Ni ijerin ni awon Onidajọ fi ọmọ ise Ereola Awa Moto ti nje Salami si ewon osu mefa fun jiji ọmọ re ni £4. 0. 6.

ABEOKEFA.

"EBITI MA WO LU MI, MO K'OMI
BO EBITI.

I ba dara bi o se pe Agura Oba le-ba ni ri si i pe ki a wo Ebiti ti mbe loju ọna lati de ita re. Alapa yi wa ni arin mejì Ile Daddy Ogunwolu si ita Oba Agura. Ebiti yi ba ni leru tobe ge ti awon Ero ti nsa lati kọja ni okankan ibe.

O ya ni lenu lati gbo iru iwa aito ti oloye kan ni Ago Owa hu si Obinrin Tiamiu Agbeniga. Bi ọmọ yi ba se otito dajudaju iro ko si ninu owe awon agbalagba ti o wipe "Obinrin ko gbe ba ni je."

Osẹ ti o kọja yi ni a mo rin ise Repeto Ago Owu nigbati Ogbeni J. F. George (Senior Produce Inspector) mu Agba-Epo mefa kan ninu Ile ọja Oibo Ajeji, nigbati nwon be agba meteta wonyi wo: nwon je kiki Galura, Eko fifo, pelu Omi. Wara-were, a ti wa eniti nfe la ọla ọjọ yi mo. A se Ogbeni ti nje Ogunro lo ni agba wonyi, ti awon Ripeto sin i ni iyawo lo si ile Olopa, nibiti a gbe ti mu u lo, si Kotu fun Idajo £7. ki o si da gbo-

gbo agba omi meteta na nu. Iru ese yi ti sele lẹkan ni Odun 1923, nigbati omokunrin kan ti nje Tiamiu, ara Ago Iba wa ta Eko fifo dipo Epo fun Ogbeni S. O. Babaku; Ijoba ma ko o l'ogbon ni sa tirẹ. O fi oke mewa gbadi.

EDE

Ni Thursday ọjọ kẹwa osu June ni agbaragba ojo kan re lati aworo titi fi di afemoju ọjọ keji. Bi ile ti mo, beni a gbo pe ogiri yara mejì wo ni Ogbonran Isale Osun. Alapa si wo lu iya arugbo kan ni ese osi. A! Ijamba nla, egungun ti o tobi ninu egun mejì to wa ni opolopo se se. Anu se wa pe ko si *Doctor* fun-fun tabi dudu ni igboro Ede. Eyi mu ki Abeniwo ba won damoran ati gbe iya na lo si Ogbomoso fun iwosan dida. Opolopo ile lo tun wo be ni igboro pelu.

A gbo pe owo awon Akoda te diẹ ni-nu awon bokinni ole ti nwon nfe fi agbo se lleya bi ra a. Nwon fi won se-in ni Oja Atapara; sugbon won ko ti ida seria iye osu tabi odun ti won yio fi sin Ijo-ba fun ijya ese. O d'owo nyin o, Imale Ede.

ILESÀ.

Anu se ni fun Eman Komolafe, ti Oke Eso ti o lo fi eru gba owo olowo ni Ede. Owo Ijoba te akoigbo ọmọ yi, nwon gba £6; na loyo baba re, nwon si se idajo ewon osu mefa fun ole ti o ja; awon eleri eke gba ewon osu metameta.

Enyin alaja ma sise, e lo ọmọ nyin o.

Pelu idaro ni a fi tufẹ omokunrin kan ti nje Olowopejobori ti o sese ko ile titun kan ni odun ni. Ni ijerinla ni omokunrin yi lo si Ile-Ife. Laisi amodi ọjọ mejì tan ni iku de ba a lofun. Awon ọmọ re lo fi Moto gbe oku re bo. A ki awon ara aya, ati ọre, E ku ajalu.

OHIO DIE NIPAIWONTUNWONSI.

Enibani ti o ba wa ni alẹjẹwani gbo yee. June 28, niibani Bani-owo D. A. Williams ti wani jalketi niya Iwontunwonsi, yi, ti awon oin jupabiki ti o lewun kan, ti o si gwo pupu niya ye.

Nigbati o ko tunni lori yee ti o yan, ti o si wa fi gun kan Oti, ati tun ibi ti Oti nae, bi o ti so, gbojogbo, gun odawo ti talara ati alagbe, ati ju gbojogbo ye ko, ti o si se appeye niya. Iann asiwore ati gunni, ti yee, pe asiwore wipe ki o bo si koto, ti asiwore si ko, ti oha si pe gunni wipe ki o bo si koto yi kanara, sugboon ki ohan to so tun, gunni ti ko si koto ke, "Ogunni ghanje Ise."

Ni akoran, o fi gunni we Eleri Eran, gwo ye ni oju na, bi o ba wa niye, iwog pupu kan mo bi o ti ti wipe, ki ise asidun, bi a ba so pe tiradugbe gwo so ni oju na.

Nigbati o bo fi gun kan gwo oti, mo so niinu ni pe ko kan ni; sugboon nigbati o nso gwo niya ibi ti oti naa nse, ati ise ye, wawaware, mo rotun, gunni ti mo ti fe fi gbojogbo wanan ahi, ko ni mo fi gba a ni oju na. Iyandii ti de bojanra, nigbati mo ati oti o ti o ni ilẹ jinde, mo si ni gbojogbo gbo ko niinu iwesan na; mo wa niinu wipe niinu ti o to fun mi lati gba ni wipe "Olurwa sun fun mi, Emi Pilege."

Agha, Omgbe, e yeki a ye ara wa wo o. Oru. Otiyo ti ko fi ara paanu ni eyi pe oti so gbojogbo enu niinu di akuse, niinu orun nwon, ati pe ko si nje ki oju enu ki o wa sile nran; oti ko je ki elomiran niari ni aye ye, ko to gboje, be ni ko to gboje, ko ni aso nje ni orun, sugboon ni ti oti, ko kan ekele ye jidunni. Fun apere mo fe so, itan kekere kan ti mo ni dajun dajun:-

"Oko t' aya kuu wa, ki oko to lo si ibi ise ni owuro, ko ni si ija, ko ni si iha, oko ko mo iankan na, gawoan aye le mu aye. Bi oko ba ti ye, ni odukan, ti aya ko ba ri sugo ni ehin baistika oko, ni si o fi di owuro gwo kefi, oko ko ni ti

ojuwere aye ye, ko ni se oye; sugboon bi sugo ba wa jelu kefe, aye yi, gwin, yi o si ki "Kai abe." Nigbati ebi gbo kan, oko ko ri mu, lati ibi ise, sugboon o ra gun ni igboro, o si gbe panu; ni ilẹ gwo ye, bi oti wole, aya nwo o, ko ri tosankeba lẹba kefe. Be ni oko pe aya o ni "Oko, ri mi ni?" Aya ni: "Ja mo ba ri o oko? Iba de, wawaware jelu kefe ni gwo oko o ti, muna ibi. Oke ti o ti lo si ibi ise ni gidi owuro, dabun, o ni." "Kini na wa ni ibi ipanoo?" Aya ye ni, aya ni, "Kini mo nra e?" Oluu ti to ye ni lode jidun niye na ni ye, nigbati oko gbe kini yi wole, ti aye ri ti, ko fowoye kan kint yi ni alẹ na, sugboon nigbati o di owuro, ipe kefi sugo, ti ti offo:-

"Enjin aya wa pepepeye o."

(Oti: Dey Gun Ruden-*gbo*!—Ore ni: Fi I/ kuu a, lo si ilẹ-*gna* Olo John Walken fun igan ase funfun *Drill* bi o ba woye tun, iwog pupu yio yin Oluuran pe logo fun ilẹsi, ni wipe ki o mu oti yi tan, ki o mu ni igbo tun fun ara ye.

COGNAC: 9/ Eyo si ti Miller Brothers ra *Shart* ti o jina daradara, ni nu, 9/ wa gba *change* die bo, wa fi wiwo ye yin Oluwa ye logo.

E si sekiyati daradara, ki e si mu sira, awon kan wa ti ngwon ni ilẹ lori, ti woye ni ase ni nu apoti, ti awon ni odu gbojogbo fun igaran.—E ekele ti a ko ni igbojogbo, —ti awon ko je fi owo nwon ra oti, sugboon bi awon ba woye ye, iere nwon ni pe "Any drink ye." Mase thin, da a lohan pe "No please." Bi o ko ni gawoan o ni iankan niinu lati se ti o je agbeleba ye lati ru, abe ti a ti sifun o lati ma ra kifi, ko si aye jipe niinu ye. Mo toloye wa ba *Boys* ati awon obirin ni wa jelu ni gbojogbo niinu.

"Wanda Marun kan, nwoyi to jale niye,

"Nwoh ko ma pe ara woye ni alarin gbojogbo

"Sugboon nigbati awon de ibi Iwawo,

"Awon japa ti je awon ko gbojogbo ni nu pa.

R. AYO.

THE YORUBA NEWS.

Editor & Proprietors:—

D. A. Q̄BANA.

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forwarded to the Editor.

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REPORT ON NIGERIAN
SECTION—BRITISH
EMPIRE EXHIBITION.

THE REPORT is a great credit to the organising skill of Major C. T. Lawrence, the Exhibition Commissioner for Nigeria, who was able to collect such a large assortment of Exhibits consisting of every moveable products from every corner of Nigeria within so short a period of time.

The principal exhibits are Palm Oil, Palm Kernels, Cocoa, Cotton, Groundnuts, Hides and Skins. The Minor Products are Shea Nuts, Fruits and Butter, Root Ginger, Rama Fibre Rope, Dried Bananas, Gum Copal, Indigo and Red Dye, Vine and "Balata" or Red Rubbers, Koia Nuts, Cassava Starch, Native Beans, Native Rice, Maize, Millet, Guinea Corn (White and Yellow) Red Peppers, Okro, Yams, Sweet Potatoes, Wool, Tamarinde, Beeswax, Coffee, Tobacco, Silk, Minerals including Tin, Native made Salt, Coal Galena *Tiro*, Iron, Gold and precious Stones.

It is interesting to note that "Regimental Sergeant-Major Belo Akure, D.C.M. and M.M., was chosen to represent Nigeria as one of the soldiers from the Overseas Units of Empire, on duty on the Royal Dais and that "his soldierly bearing, immaculate turn-out and breast of medals were the subject of special

ASAN-SILẸ NI OWO GBIGBA RẸ

Ibadan. Ihu miran. Ihu Okere,
ni Nigeria.

Q̄dan kan	12/-	13/-	14/-
Ōsu mefa	6/-	6/6d.	7/-

Ẹ 5 owo ati Letter ranje si Editor.

comment by the distinguished Company present."

"The doors of the Nigerian Pavilion were made under the direction of the Alafin Oyo by Oyo carvers and generally accepted as being the best thing of the kind in the Exhibition." Another elaborately carved door from the Ekiti Division of the Ondo Province, is considered by the Authorities of the British Museum to be the finest piece of West African carving that has ever reached England."

The Native "Sanmoyan" silk called "Anaphe" its commercial name, is one of the coming new Industries which will bring its thousands of pounds yearly into the pockets of our farmers as soon as it is known that the merchants will buy the raw Cocoons as collected from the trees. This will encourage the cultivation of the trees on which the silk moths thrive and the preservation of the caterpillars yearly destroyed in the preparation of the "Sanmoyan" silk. The same applies to our native Tobacco regularly grown for local consumption and which could be largely produced for sale to the merchants for exportation.

Ibadan which had held successful Agricultural Shows on two occasions was only mentioned but once—and that in connection with beans; likewise Abeokuta in connection with coffee.

Considering their usefulness in the country, we are surprised that such bodies as the Agege Planters' Union and the Ibadan Agricultural Society were not

mentioned in the Report at all. Can it be that they were not sufficiently interested in the Exhibition? It would be the best thing for these Societies to send their representatives to attend the Exhibition at Wembley for the purpose of obtaining first-hand informations and working models of the different Agricultural machines now on show as it will be difficult and expensive for them to do so at the close of the Exhibition.

The Palm oil expressing, and the Palm Nuts cracking and Kernel bagging Plant erected by the Nigerian Products Ltd. at the Exhibition are two useful machines, which our Government should introduce into every oil producing centre in the country. It will be a profitable investment for each of the Native Administrations to import and set up these machines at their important produce markets to which every farmer should take their palm fruits for expressing the oil and at the same time cracking the nuts at a nominal charge per cwt of Kernels and gallon of oil recovered from the fruit. It should be started at a low rate at the commencement to induce the farmers to take to it and gradually to discard the ancient clumsy and wasteful methods by which between one-third to one-half of the oil in the fruit is only recovered. A visit to an "Èkù" or Oil-press will confirm the truth of this statement.

We respectfully submit this proposals to the Authorities and the Native Administrations for their consideration and prompt action. We are convinced that this is one of the surest ways in which Nigeria could derive much benefit in return for her heavy outlay in the British Empire Exhibition.

CORRESPONDENCE.

"Boys on Line!"

The critical article written by "Mr. Okan ninu Omo Reluwe" supported by Mr. E. A. S. on the corruptible life some of the

far distant Yoruba Railway youngmen, without a reference to the worthy examples set by a good number among them as outlined in his writing, has evoked dissatisfaction among the intelligent leaders of the "Boys on Line."

We heartily and gratefully thank Mr. "Okan ninu Omo Reluwe" for his observations and interests taken in the matters touching his distant brethren and co-workers, and at the same time we regret to point out his faults in the following points:-

- (i) Unclearness of narration; also though zealously (but seemingly ridiculously or contemptuously) uttered, we cannot accept all the accusations of his supporter—Mr. E. A. S. and,
- (ii) Partiality.

1. Unclearness of narration:—The Nigerian Railway is divided into two main bodies, viz:—(i) Eastern and (ii) Western Railways. The latter is sub-divided into two divisions:—Southern and Northern Districts but Mr. "Okan ninu Omo Reluwe" does not state exactly what portion or part of the line, live those he referred to.

We know he could not have termed Ofa to Lagos a strange land. In another sense, anyhow, if a man from Osoybo got his employment under the Railway and is transferred to any of the stations on the Abeokuta to Lagos sections, he is said to be distant, it would have been better therefore, had Mr. Omo Reluwe mentioned the particular section of the Railway which comes under his view.

"Gogo" means a woman; it is a respectable name given to any woman whose name the people do not desire to call at Ilorin or Nupe lands—They are found mostly on the sections Jebba—Baro—Bukuru—Kano.

2. Partiality—Messrs "Omo Reluwe" and "E.A.S." take all distant Railway Yoruba youngmen or employees and enveloped them up in a bag of impurity, demoralization and ignorance, without any exceptions or mentioning any good deeds they, in any way have effected.

Mr Babajide, whose marriage was reported in the recent issues of Yoruba News was from Railway and a far off place as Zaria

497 miles to Ibadan who, through trying methods, stoned at the sky in his aims. Is this not one of the good examples and many others like these, of "Boys on line" on this side of the River?

Mr. "E. A. S." (singularly) having used the unworthy expressions "Unprogressive thoughts" and "Length of years on line" against all, wrongly attributed plurality of women to those on line. Is plurality of women a system originated on line and by Boys on line alone? Was it not copied from home? "Ẹriti ko ba si ni ile ni eran re ға bi obako."

LIFE AT HOME (AIYE ILE).

How often those Christian young men at home who partake daily enjoyments of your highly esteemed "home life" entangle themselves in all kinds of unlawful social alliances in order to further their own interests or to escape reproach or the loss of favour of their illegal respected bosses in all their unchristian gatherings etc.

How lightly, alas! do many christian young men brush aside that solemn New Testament injunction—Be ye not unequally yoked together with unbelievers (2 Cor. 6:14-18) and contract marriages—the most pronounced and enduring yokes known amongst true—christians with unconverted partners. Though they themselves were born and bred by good christian parents; and many other kinds of such mean and despicable actions, which some distant fellows who fear God will never attempt to do, if even they are most distant, in the strange lands.

(To be continued.)

THE DIRECTING STAFF.

The Editor, "Yoruba News"

Kindly allow me a little space in your Journal to make the following comment on the indiscriminate use of their new staff at Ogunpa Church since April 27, 1924.

In the olden days Aaron of the biblical history did not use his staff on ordinary sabbath days, but on special occasions. In the Anglican Churches at Lagos, such a staff is particularly used to honour and

direct the Bishops, or visitors holding important offices, to the pulpit.

As the practice at present obtaining in the above-mentioned church regarding the use of a similar staff on every Sunday is considered somewhat frivolous, the attention of the Church authorities is solicited with a view to ameliorate the said practice.

An Observer.

IROHIN OWO.

Ni aṣe Ojomo ati Ojumu, ẹriti Ijeba fi ilu le lowo, gboṣo ilu ati awon agbā-gba pejo ni Ojuṣwa ni iwon azogo m-kanda-abo aro yi June 21; nwon mu u wa siwaju awon agbāgba bi ile Oba ti boje, ati pe o ye ki won tun u se. Nwon si pin ẹru ewe si ona bawoyi :-

Igboroko 100; Horo 50; Ehinogbe 50; Isinpin 50; Ilu Ijeba eyiti Ojomo je oja lori re, ko ni owo si i, nitori bi Ojomo ba nfe tun ile omo iya re se, ki pin igbe bi iru eyi peju awon ara Owo.

Bi asa ilu yi kedodun, ki Owa ati Ojomo to je obi titun, nwon ni lati se etutu pupu: a fi bi iwon odun meta selu ti Ojomo ti we-wonka, ti o fi iru asa be sile. Awon Ijeye Owa fe se etutu na ni ojo kedogbon osu June, won si be Ojomo ki o ba won pejo si ile omo Iya re lojo na, o si ni onn yio ma ro o.

Nigbati o ku omu ati Ojumu, Ojomo bere lowo re pe, nigbati e ba de ile Owa lati se etutu yi, bawo lie o ti wure?

Nitori oni inkan ko si ni ilu: Erin ni awon mejeji fi tuka, ko si esi. Bawo ni iba ti ri bi igbe ba ju bayi lo lirin awon meji yi.

A dupẹ lowo Alufā Aderin fun itaju ati ayan re lori awon onigbagbo ati ara ilu yi papa fun ayan ati ojo re, nigbati aya Ogbeni A. B. Chris. Ojomo saisan, Ki ike ati igbe Olorun ki o ba le ile re o.

Informant.

SALVATION ARMY.

The Dedication service of the Army's new Church Hall came off successfully on Sunday the 6th instant. The Ceremony was performed by Lieut. Colonel Souter in the presence of a large number of Christian friends and well-wishers.

The following Officers took part in the proceedings:—Mrs. Colonel Souter, Major and Mrs. Grimes, Ensign and Mrs. Daley, Captain Da Costa, Captain and Mrs. Labinjo, Captain Jones, Lt. Coker Sgt. Major Sawyer.

The musical part of the programme was effectively conducted by Mr. J. O. Ade Craig. The various soul-stirring addresses were appreciated by the audience. The Rev. J. Okusinde, Senior Pastor and the Honourable E. H. Oke spoke voicing the sentiments of the Xtian community with prayers for the success of the Army's work in Nigeria.

OLOMU.

After two months' illness, Mr. Jacob Dada a member of the African Ebenezer Church Ibadan, who had come up from Lagos received his home-call on Sunday June 29. His remains were buried next day in the presence of about a hundred people. Much praise is due to Mr. E. A. Sodipe, Lagos Stores' Agent for kindness to the deceased during the sickness and after.

To the bereaved family we tender our sympathy.

Mr. S. P. Kehinde the Station Master was transferred to Olokemefi last month. Mr. Kehinde had by his kind heartedness endeared himself to his staff and every body at Olomu.

We wish him success and good health in his new Station.

OSOGBO.

The A.D.O. Major R. L. Bowen and Mrs. Bowen now on leave left for Lagos last Thursday to join the T.M.S. "Aida" for England. We wish them Bon voyage.

Mr. Stormel, Agent of Messrs W. B. Mac Iver who was to have gone on leave on the same day failed to secure passage on the same boat. He hopes to proceed to England by the next steamer.

EGBA CHRISTIAN FRIENDLY SOCIETY, IBADAN.

On Saturday the 26th ultimo, a General Meeting of the above-named Society was held at Mr. M. D. Ogunbayode's residence, Egba Hill, to which some of the Egba sons who were up to that date not members of the Society were invited to study its aims, objects and achievements, with a view to their becoming members at some future date.

The Patron and the Vice, Hon. D. Sowunmi and Mr. J. H. Pelligrin, we were sorry to miss in that assembly. But in the absence of these two, the Chair was occupied by the President, Mr. G. Olumikan the Vice-President Mr. J. K. Wickliffe had also been away on transfer to Ofa some time last year—and at about 5.30 p.m. the meeting was declared open by singing "O God our help in ages past" &c.

After confirming the report which was well got up by the able and energetic Secretary Mr. D. A. Jacobs, interesting and impressive speeches were delivered by those concerned, followed by Refreshments—Sandwiches, Drinks and Cigarettes profusely served. The meeting was brought to a close by singing the Egba National Anthem at about 7.45 p.m. Indeed a most enjoyable evening has been well spent by all present.

The Society was founded sometime in September 1921, to bring together all Egba sons resident in Ibadan, so as to foster mutual understanding and establish genuine love amongst them. The Society as is natural with such bodies has its favourable and rough seas to pass through, and notwithstanding, it has done a great deal of good work which would remain immortal in the memories of all, by offering a special Prize and Certificate for general knowledge to any boy or girl at the School Exhibition annually held in Abeokuta. This shows the Society's love for Education for the coming generation and how it has encouraged it the Society has helped to find employments for some Egba sons straight from home, and it is only a few that had not been successful through the Society's efforts. I should not forget to mention that this Society is recognized by His Highness The Alake of Abeokuta.

The Secretary and members responsible for this arrangement are highly com-