

Ajaka gege bi iranse fun a. Owa yi korira Elewuoḡun toḡe ti o fi nwa ona lati pa a. Beni ko si fi pamo fun Oludipe pe oun korira egbon re, sugbon o murki Oludipe o hura pe oun ko ni iso fun egbon oun. Nipa sise bayi, Owa Ajaka gbekele Oludipe patapata ti o fi je pe gbogbo inkan ti Owa yi ba fe se, bi ko ti iri Oludipe, inkan na ko iti ya. Iba se rere tabi baburu; o di igba ti Oludipe ba de. Gbogbo isora re, owo Oludipe lo wa. Oludipe yi ni ina sin ghere fun Owa Ajaka. Lehin igbati o ba ti lo gbogbo inkan wonyi fun u tan, oun a si mu ninu re lo lo fun egbon re. Ogun ti o ba sin nigbere fun Owa Ajaka, a si fi si oju ekanna re lo sin fun egbon re; nigbati o ba de odo re, yio fi owo soro fun u.

Nigbati Owa Ajaka wa ri pe gbogbo inkan ti oun ti nse si okunrin yi ko ran a, o wa di inkan gbungba ti o si je pe Owa Ajaka nranse ki nwon lo fi aḡn pa Elewuoḡun nigbati o ba sun loru. Ko si fi iwa baburu yi pamo fun Oludipe nitori pe o ti bura fun u. Sugbo lehin igbati Oludipe ba sise bi omo odo tan ni ale, oun awa lo si ibi ti egbon re supamo si; yio si wipe, "Iwo ogiri yi, bi iwo ko ba kuro ni ibi ti iwo wa yi, dajudaju, a o wo o lule ki ile o to mo ni awuro oḡa." Egbon re a si ti mo ohun ti aburo oun wi. Ki ile o to su, egbon re a ti wa aye ibominu lo sun. Nigbati ile ba si mo ni oḡe keji, Owa Ajaka a tun gbo pe Elewuoḡun wa laye. Iru re a si baje. Sugbon ko ronu kan ti aburo re ti o wa loḡo oun. Bayi bayi titi Owa Ajaka ko le pa Elewuoḡun. Aburo re Oludipe si gba emi re la loḡo Oba baburu yi.

(Koi ti pari.)

News.

The Salvation Army will dedicate their new Church Hall at Ebeḡdo, on Sunday the 6th proximo. Lt. Col. Souzer will perform the ceremony.

A report of the Dramatic Entertainment by the 1st Oyo, Ibadan Grammar

School Troop is crowded out of this issue; it will appear in our next.

Congratulations to Mr. S. H. Braithwaite the Editor of the Nigerian Advocate upon the Marriage of his eldest daughter Felasade. Wishing the couple a long life of connubial bliss and happiness.

AN ACKNOWLEDGEMENT.

We have received a copy of the very interesting Handbook of the Nigerian Section of the British Empire Exhibition for which we return our sincere thanks to the Chief Secretary to Government and the Exhibition Commissioner for Nigeria.

The book is obtainable at C. M. S. Bookshop, price 2s. 6d postage extra.

ABEOKUTA.

We learnt Mr. K. D. Danso, Book-keeper of the Lagos Stores was arrested for "being in possession of stolen property." He was bailed by Lawyer Alakija.

KADUNA NEWS.

His Honour the Lieutenant Governor with the Secretary Northern Provinces and their attendants returned from their trip to Zaria on Friday 13th instant.

Mr. S. H. Grantham, Commissioner of Police and Staff Officer arrived from leave on Saturday the 14th June.

Rebecca Wuraḡla returned from her trip to Ebeḡta on Wednesday the 18th June.

SICK REPORT.

Mr. Green, the Store Keeper in charge of the Medical Store had reported sick since last Wednesday the 18th inst. we wish him a speedy recovery and at the same time advise him to seek for an easy transport to do the distant trek from his quarters to the working place and vice versa.

SCHOOL VACATIONS.

The Government School was vacated last Friday the 20th inst. We understand that the boys had their annual examination before their vacation. We would respectfully request the Director of Education Northern Provinces to cause the result of the Examinations to be published in one of the local papers as the "Nigerian Spectator" or the "Yoruba News" in order to be within reach of every parent or Guardian of the School boys as most of these people are traders, artisans and a few clerks. The publications in the Gazette are only accessible to few clerks in their offices whilst all the parents and Guardians are eagerly waiting to see the progress of their boys.

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 Aşo, Işoşo Wò-
 síwòsí, Awo Abomafò,
 Ohun-Elo onirin oniruru
 ati Opò Orişì Oja miran lo
 mbe nibe.

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Egbogi fun ilera Onokunrin, Egbogi fun aran-karan lara Onokunrin (ko ma ye o.) Ya niye ki o mu tire, o le ri Alabopito lasiri bi o fe. Ki Olawo wa, ki Alawin wa, aisan ni ko dara. Iwo ko 'tife' gbo orifio ile ni ndan? "ISE OLODUMARE."

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"AWON AKEWI"

OR

YORUBA PHILOSOPHY.

IKA—EKE.

Olurun ko da Kanyinkanyin
 Ko nina bi Esin,
 Atapa ni i ba ta 'ni,
 Atapa ni i ba ta 'nia;
 Enia ti i ba f' enia s' esin,
 Olorun Oba ki i je ko niliri,
 Enia ti i ba s' egbe re n' ika,
 Olorun Oba ki i je ko n' ipa,
 Ika ko p :
 Bi a ba nyo le i la,
 Ohun were-were
 Nwon a ma yo' ni se
 Imadò i ba se bi Eleda a ba 'lu je
 Eru i ba joba,
 Enia i ba ti ku kansoso,
 Eke ko pe 'ru won l' oruko,
 Ika ko pe 'ru re n' ika;
 B' ile nigb' osika,
 Bi ko gbesoloto;
 Bo ba pe titi,
 Ore a ma su ni ise :
 Bi abere, bi abere,
 Oun l' a seke,
 Bi t' o ba t' oko ire,
 Ni i pa ni,
 Eke ile gbajun r' ode,
 Eke ile, eke ode:
 Awon l' Agida—ngodo,
 Won ko f' inu ban 'ra won;
 Adika—ndeke,
 Awon Agid'ingebi,
 Nwon a gum Ebo lat' alqida,
 Eni l' a nse o' ikoko
 T' oju Olurun ko to ?

EGBE:— Ni gbangba,
 Ni kedere;
 Ojo ikoko ni gbangba
 Ni mbo,
 Ni gbangba.

Eni l' a nse l' oko
 T' a nd' oju ?

A l' eke Azbe
 Ti yio f' igu wa lehin
 Awa ore ko 'nu, ko je
 K' a r' akin aseni-lohun.
 Ma ba' nu so, Ma b' enu so,
 Enia ko si mo,
 Aye ni d' Ekor,
 Eni a ni k' a f' inu han,
 L' o j' Alarokiri,
 Bi awon ba nba o rin girigiri,
 Ma mu inu re rin
 Iwo pikansoso-so.

EGBE:— Enu won l' oja,
 Enu won l' oje;
 Eke l' omo araiye,
 Enu won l' oje !

Eke ko f' aro o mu,
 Abiku s' Olofin, d' eke,
 Bi a o ba p' Eke l' "Eke,"
 Bi a o ba pe Ika n' "Ika,"
 Won a ni, "l' awon t' Oba
 L' o ju tun niye se,"
 Ika i ba la, a ba 'lu je,
 Ika ko je le a r' ero k' a se,
 Ori epi ni i so ni,
 Ika ko je Parin le ko shiga,
 A n' ika bi Baika,
 Ika ni i k' oika,
 Tani i daro asika ku?
 A ki i daro sika ku,
 A f' a s' koro wo 'nu aro—
 "Oju ire nko ?"
 Aya ire nko ?
 Agba t' o gb' ebu ika,
 L' ori omo re ni o hu le;
 Ika ni Adig' Inun,
 Won ko ma s' ohun nigbe,
 B' oju ba pe titi,
 A ba won je ile nibe,
 Eniti nse ore,
 K' o ma se reto;
 Eniti nse "ka,"
 K' o ma se "ka,"
 At' ore, at' ika,
 Okan ki i gbe ?

OWUYE.

O KU NI TABI O SUN ?

Oro yi lo bo lenu wa ni owuro iṣeta (22. 6. 24.) ni ile Ogbeni Oluwade Lasore, Oga Ile-Itewe "Yoruba News" nigbati a ke si wa pe Iyáwo re

Paulina Ayo Lewis

jalaṣi; nitoripe bí a ti sare de ibe ti a si ba bí o ti fi owo riri, o ya ni lenu lati ri pe kiku l'oku.

A gbo pe o ba oko re soro lowuro ná, ati pe o si sare fun Iya-oko re pe "uso omo ni yio fo li emi. O ni ki oko oun gbe aga wa, o ni ki oko oun lo si Class-nitoripe ko lo ni o se ti o kọja-ko si pe eniti o ntoju oun wa ti o ba jade ni Class; lehin ti oko lo tan, o ni ki Iya-oko oun lo gbe omi ka ina ki oun fi mu oko, kete ti Iya-oko lo si idi aro, ni o gbe iriri, ti o si dubule fun ara re si ori-ni, o si fi owo otun riri; eniti o duro ti i si ke si Iya re pe o ma ti dubule o, nigbati Iya-oko de lati idi aro, o pe ni emeta Paulina! Paulina! Paulina! lai gbo esi lenu re, a ranse lo pe oko ni Class nigbati oko re ati onisegun de ba a, nwon ni o sun ni; nwon si tun pe e-sugbon aisan la wo a ki wo iku, Paulina ko boju wehin mo, o ti fo lo. Ojo Corpus Kristi Ibadan "O SUN NISU OLUWA."

ABEOKUTA.

Moto L294 se Iya kan ti a npe ni Odelyi ni jamba pupo ti Iya na fi ku ni iwon wakati kan lehin agbako na si Ile-Alaran ni Ake.

Iya yi pade agbako na ni okunkun ile Ogbeni J. S. Okunkun, ni Oja Itoku, ni ijo ketala osu yi. Ojo Awa-moto ti o ma moto na wa ti o si fi se o se yi si wa jenu ejo na.

Ni ojo kerundinlogun osu Moto AB74 ati L972 kofura ni gere ti AB74 kuro ni ori Gada Afara Lafenwa Eniken ni ara pa; nigbati Olopa wadi oro na L972 ko ni Ijannu Ogbeni Taylor Onidajo da seriya imu awon mejeji ni ijo keta, ni Kotu Ikere Jola-oso Awamoto AB74 san E2 ati Tamiyu Awamoto L972 san L5 si apo Oba.

ILE—IFE.

A gbo pe Oni ti fi Awẹ Balalawo je oye Agbongbon dipo oloye ti ko si.

Ogbeni Fludipe Olorin, se kisa ni ibi oku Obalara ti o ku ni Iremu, be si ni Ojulari Onila.

A se idaro Ogbeni E. J. Festus Omisore, Akowe Oibo Tangulakis Ileigbo, eniti omo re meji ku ni ejo kan na. Awon iyawo re meji si tun ku ni ijo keji. Iru iku ojiji bayi je ohan ifura pupo, o si ye fun titose wo gidigidi. Onisegun Ijoba, eyiti a gbo re o.

EDE.

Owo to okan ninu awon Awodi ti ngbe fila Akoda lo ni Oja Atapara, Ogbeni Laniran, Oga awon Akzha lo fi ogbon so awon giye na titi o fi mo ibiti nwon ti uwa jale be.

Ni iwo Satide 7. 6. 24 Tai-owo Sodipe ti Osogbo wa be awon Ijo C.M.S. ti Ede wo. O se isin Ipinfunni Onje-ale Oluwa, ati isin Isami fun awon Omode ati Agba Ijo. Sugbon ohun ti ko yari lenu ni pe, opolopo ti nwon we owo fun sisami, nikelin ara ni nwon fi kin o. Gege bi Alufa na ti wi pe Ejo oun ko bikose ofun awon C. M. S. ti a fi lele ni l'eyi ni. Eyi ara o. Oluwa ko l'ogban wa o.

Lowo Manamana ati Iji Oluwa rere dabobo wa.

Ni ojo Jimo 13.6.24. ni agogo marun gan, Manamana kan ko sin lati ode orun wa. Anu se ni pupo pe awon enia mefa kan ko kaja lara won ni Ile Otun Oriade zuba lule loju kan. Eyi ti a nwi yi ti pe Omo-ehin ti okan ninu awon mefa na pa ku. Iya re na ti a npe ni Anike ku lehin wakati melo kan; sugbon awon meji to ku won ko ku, a ni i eci pe won yio ye. Ki Oba Orun gbe wa lowo iru iku ojiji bayi o Amin.

EGRE IRETI—WOMEN ASSOCIATION
OF ST. MICHAEL CHURCH, KADUNA.
The Editor "Yoruba News," Ibadan.
Dear Mr. Editor,

Kindly oblige me a short space in your invaluable journal to say a few words about the above Women Association.

We have noticed with pleasure, the keen interest of the Yoruba Congregation forming the Association. They make it their duty without being urged to make the church decent and tasteful at any church festival, on this occasion again, they were seen, at short notice of the new Pastor, Revd. W. O. Aiyedun, B.A.'s arrival, rubbing, scrubbing and cleaning his house and yard. We say in the words of St. Matthew Chapl V. Verse 12, "Great is your reward in heaven."

Yours faithfully,

An Observer

CHANGE OF NAME.

I the Undersigned, formerly known and addressed as R. A. Lamiyan, beg to notify all friends and the general public that I desire to be known and addressed as R. A. Wilson Lamiyan from 1st July 1924.

All documents bearing my former name remain valid.

R. A. Wilson Lamiyan,

Native of Ifeŋan Alaye.

APERU.

Ni Wednesday, ęję, kęfi ęsu July ti mbyę yi, Iade Apero Pataki kan yio wa fun ęgęgębo ęnna, ni Ihe Kori Alapadi (Township Court Hall) ni ęgęgębo mejele aleyi- lati wadi Isin Otioyo ati Isin Eke.

Eni-ęwę S. A. Oke, Oņęę, Iđapo Enia Dida yio fi: "Isin mejo ni mbyę," se asaro pataki. Ghoęgębo Onigęgębo, Imale ati Albořisa ni a pe.

Oņęę—S. A. OKE.

Parkani kęwę wa lati Oęgęgębo pe:—
Awęn Oļęsa węhę. Nwęn ti gļęgļę wę Ihe ęgęgęni kan ti a rępe ni Iņiņęę ni Ihe Otokan. Sařbęn nwęn ko fi gęra ko niļę- ař sęw-ęřęn ati Saęo offo lasu. Lehin nā nwęn tun lo gę jann ęęę. Ihe-ęhę kan ti o kan Ihe ęgęgęni Morris,

uwęn ko gęri niļę, ęję rę ko ti pari niisęyę. Ki ba dara bi awęn Iyika ba yę fi pe: bi ęwę ba le tę iwu oļę bi ki węn fi sofin Iarın ęhę niřa pęa gępe bi awęn baki wa ti inna use Iudęe atęę. Beni o si to lati pa ęriti o lo dęna de ęwęniķęfi rę. I ęna lati gļęw ęru ļęwę rę; iwu awęn ęnna hawęyęfi ko jale nkan mę, Iķęse lati gęhę ęni ęwęniķęfi węn pęhę. Oļę ęwę bępę, ęi ęwę-ji sęęę, yarı, si awęn Oļęsa węyęfi.

"Mđ lo, Iđna mi iķękan ha isofin rę"
Ni ęwę ti wa, Iwęn "Oyę kan" *Impersonment for life* l' o yę iwu awęn ęęđęe ati Ođadęę ha węyęfi. Pęa ko ni le se nwęn ni iwu kan. Ed: Year: News.

OSOGBO.

Ni ęję isinni June 15, Oniķęnirın kan ęni kęęę ba Bile ni ofude rę, (Bale) ko da kęęę dmo ki Bile. Eyi ti a nwi ti pę, awęn Aloda ti dę a doro; nwęn si fi i pęni; tii nwęn o fi se iđajo iwa afo- jidi rę. Eyi kan dę ko to fun awęn ti use afojidi si awęn ti Oļęran fi se Oļęri wa; nirofi ęęę Oļęran ko lo wa bę

IŁO ONTĘBOMI OSOGBO.

A fi iwe kękere yi dape ļęwę awęn ti o ba wa se iđaro iřę wa ni Osogbo, niřa Sęsi wa ti atęgęn nla gļę lo nnu ęęę April. Ati bo Ihe nā ni jann niisę- yi, o si dabi "Ihe Olu ti o ję, ęwa lo ba si." A dape ļęwę awęn ti nwęn fi owo ni adara węn ran wa ļęwę. Abusi Oluwa o.

A si tun dapeļęwę Bala wa Ořan pe a se Istin iade Iyawo kan niļę, ni ęję kęłęgęn ęsu yi; anķęriri wa Samuel Alio ni o gļę Iyawo na ni Sęsi ti C.M.S ni Hęsa, ni ęęę ti o kęla, o si jale rę ni Sęsi tiri ni ęęę yi yi. Bi Męto (Pleasure Car) Ayeķępe ti nko ęwę lo, kęfi niļę, ti Sęsi kan fařę. Ko si baki ni, iřin ko to aniojula. Ki Bala se awęn ti ęwęra węn kęęę, ki O si pęęę ęni; afanfi fun Iyawo, Eyi fi o se Iķęfi nnu ho wa ni- hin. A si nređi awęn yoku, ki kęęę o kati o. Samuel Ojo.

"EDE ELEDE."

Si Oniwé Jodhin "The Yoruba News."

ALAGBA.

Mo bawé aye pelu òwò lati sọ ọ̀ọ̀, diẹ yi lori iwé ti o jade labẹ aṣọ-ṣeṣe yi "Ede Elede" ninu iwé re ti ọ̀ọ̀ kẹta jina.

Mo fẹ sọ fun gẹni o kọ o ni wipé, Eru nba wa, a ko si mu eyiti a o se, nitoripe, iṣan ati aṣo awa Yoruba nigba miran o je iban aṣagboge tabi ololun wu.

Awá ko mu jinu ero gẹni o kọ iwé ti a mu yi o. Sugaṣu awọn ẹlominan wa ti nwoṣin ni ife Ede wa, ti wọn ko fẹ ki a fi oju pa e le wa re. Sugaṣu nwoṣin fẹ ki a maa lo deṣi ninu Yoruba ati eke Olobo pelu—Eyi je aini wote ati ti ife.

Sugaṣu awọn ẹlominan wa ti ki i fẹ ki a gbo pe egbo oju nso eke Olobo, tabi oju lehin oju; o maa gbo, "Hé, iwọ nikun ni? E ru o, Olobo! o la o?" Eyi ki ise aini ife nara, tabi aini fun ihagba-ṣoke awọn oju. He-eky lati wa; e si je aini ihara. Awọn ena hawonyi mu pe, wọn ko le lo iwaju mu, bi nwoṣin ba si ru awọn egbo wọn, ti o ngbanju, ki i duru mu wu.

Eniwoṣin! Kini E ba niṣe (Elaa-tion) fun? Niṣe ti o fẹ pe a o maa pa egan awọn ti nwoṣin ngidunṣu, lati maa sọ eke Olobo. Nye egboṣo awọn ti a niṣe niṣe ninu ọju, asiro aṣeṣe ti "Patriotism" niṣe ki ise nitori Ede Olobo ti nwoṣin mu, ti o si ko won s'ina ti o je ki a maa da otuko wọn?

Baṣi o lo s'ede "ise Oloṣunṣe" ti o si da "bọkaka" re pale ti o si nmu ara re lowe, pelu aṣeṣe ko se tabi (Shi na da zaska nshai kan) Ogbani Craig ko kọ ife isegun re loṣu Babalawo, niṣeṣe a ka mu pe Yoruba nikun lo s'ẹ ki a sọ si ife ọṣu. Olobo ti ko ọṣu o si lo si Iba Olobo lati tan iṣawari ninu ife re, Ogun Olobo ni o si mu. Bi ena ba si ri i, bi ko ba ti i s'ọṣu, niṣe o le pe Yoruba ni i? Ko ni pe e ni West India (West India) tabi Saro? Bani ko si k'ọ, Iba oju. Ki ise iṣa

tabi ina, a ni ọṣu jomitoro ọṣu ni. E je ki a ti iṣeṣe w'o: Bi ena ba wa larin awọn ti ki ise Yoruba, bi awọn "Iho" tabi awọn ti o gwa lati gwa "Assala" ati "Onishan" sio ri i wipé egboṣo awọn oṣinṣin w'o, iṣa se onitobere, tabi kofori ko le sọ Olobo diṣe, ti o si le wiṣolun ti o fẹ ti sio fi ye Olobo tabi gẹni o je pe Olobo ni oke re (no) The woman up here is unable to express herself in English to the satisfactory understandings of any European or English speaking Africans.) E si wa wo awọn oju wa olarin ti o je wipé awọn aṣa wa ti ran lo si He-eky kekere ati Giga ni Iṣadun ti wọn si ti ni bi pọju nreṣinṣinṣin 437 ba lori, ti o si jade ran, ti ko je sọ eke Olobo, niṣa lo, diẹ ti o mu a si fo lo niṣeṣe ko ba lo o-ko ni le sọ "bọkaka" bẹni ko ni le sọ aṣa eke ẹṣi (owo w'o gbo.)

Kini o maa nmu iru awonyi wa? Ko si nkan miran ju wipé, awọn ti o ti wo He-eky sira iru awọn gẹṣinṣin hawonyi, ti w'o je gbo onitobere, awo ti w'o ko lo He-eky niṣe, a maa s'ọṣu gẹni si iru awọn gẹṣinṣin hawonyi ti w'o ba ri i wipé nwoṣin niṣeṣeṣe lati sọ eke Olobo; O maa gbo, "Missis! Aya Olobo! E ru! ni jaiṣinṣin, o ni ọ wa lori" nigba bi nigba egboṣo, ife awọn oju bi a ru-hin pataṣa nitori na ni awọn egboṣo awọn oju aṣin wa ko se mu ju "Yes sir" lo "How is your child improving now?" Yes sir; plus an ignorant smiling.

Bayi na ni iṣa si ri fun awọn gẹṣinṣin riu wa pelu bi ko ba se wipé awọn niṣe w'oṣin se iṣe pataki ni onitobere oṣa.

Ki ise pe ni He-eky nikun ni iwé jina si.— A maa tabi ni oye ninu egboṣo, ninu niṣe awọn ti o mu iwé bi adalase-pe po, ati nmu ninu la awọn "egboṣo" jade.

Bi ahinwoṣe-ṣadi kan la wa s'ede Eledeṣi bi ti ise Oloṣunṣe loni ti o ba wi bayi pe (Masses) i mo belsh de hart me to-day, and ah think na badly snakes de cause am so) pelu fifi ọṣu jina w'o, ti Eledeṣi ba si da a loṣun wipé.

Wo bọkaka loju iwé kẹpe.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. Q̄BASA,

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

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SHORTAGE OF COTTON. A REMEDY.

THE British Textile Industry is now confronted with a serious problem, due to the shortage of raw Cotton within the last few years.

Though Cotton is extensively cultivated in India, Egypt, the East and South Africa, Nigeria and other tropical portions of the Empire, the quantity produced in those regions pales into insignificance by the side of the huge quantity yearly grown in America, the greater part of which is usually exported to Great Britain.

One of the causes of this state of affairs is the policy of down-right oppression pursued against the Negroes by the Southern states of the Union. What with Jim—Crowism, Klu—Klux—Klan, Lynching, Segregation, Colour Prejudice, Peonage, and a thousand and one other forms of repressive measures adopted and practised by the Southern whites against their erstwhile slaves, the lot of an average Negro in those states is a bitter one indeed.

It was during the Great War when most of the workers were drafted into the U. S. Army that the Negroes were taken to fill up the vacancies thus created in the ranks of the labouring class in the North

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ern states. Finding better treatment in their new environments and free scope for their skill as labourers and mechanics etc., they in turn communicate the good news to their suffering brethren and comrades in the south. The result was a wholesale exodus of Negroes from the Cotton Plantations in the South to the more congenial atmosphere of the Northern freedom. By this process, the Planters have lost their source of labour supply resulting in the shrinkage of Cotton production in the states.

As a tropical plant, Cotton can only be profitably cultivated with the help of Negro labourers. Beyond general supervision of workers, the burning heat of the tropics entirely precluded the employment of white labourers for the purpose of the various processes in connection with Cotton growing industry. This merciful intervention of Providence has enabled the Negroes to purchase and own many Cotton Plantations formerly owned by white landlords and farmers, out of which they are now reaping handsome profits due to the enhanced price of Cotton, the result of shortage of labourers and under production.

Another contributing cause of the shortage of raw Cotton is the fact that both America and India are now bidding for home industries and are therefore among other things making use of the greater portion of their Cotton for weaving, instead of exporting the whole to Great Britain as before.

To be continued.

Musings.

BY A PHILOSOPHER.

THE FULFILMENT OF A PROPHECY.

In my last letter, I predicted that those concerned should suggest an election to the Council. My dreams have been realised. Our Elder Mr. E. H. Oke had been appointed an Honourable Member of the Legislative Council for Oyo Province for a term of 5 years, sanctioned by His Excellency the Acting Governor with His Majesty's Seal.

The Senior Resident's letter was only received on the 16. 6. 24.—But rumour was all the while afloat of his nomination. Although money is an indispensable factor in the affairs of this life, yet still it is not the end of all what is actually required. Somethings more are needed.

When some people want appreciation what do they do? They make their names familiar in the social circles in a newspaper. People who are rich—who can give great dinners—people who are ostentatiously vulgar—who have none of the finer inner sense of the gentleman, are too often the powerful people of these modern days of which we are so often inclined to boast.

The most indispensable quality of a true leader are: uprightness, integrity, devotion to duty to the Church and State, and above all mature experience and these are among the outstanding characteristics of our respected townsman and Elder, the Hon. E. H. Oke.

Wo hope health, strength in conformity to his days may be endowed him, so that we may be able to reap the benefit of this veteran Councillor's experience.

We shall look forward to our intelligent classes of the Community and see what steps to take and do honour to whom it is due.

This is a fitting opportunity for us to join hands together and present our needs in a proper way for many are our needs.

The authorities are ready to do every thing for the welfare of this Province if only we can move conventionally and present through the proper Channel.

Roads—more Roads are needed—Water pure water—The people are suffering from Guinea-worm—on account of drink ing im-

pure water. And last of all Light throughout the principal streets in this town.

Generally, people are safe to walk in the night—Thanks to the protection afforded by the British Government—Anyone can walk till any hours of the night—provided he has a Lantern. Those are the effect of European civilisation—Who can tell what, another decade will bring? I say, advance Oyo Province.—More anon.

IROHIN EKITI.—JAMBORRE.

Ohun mejì wa ninu irohin Jamborore ti o wa ninu "Yoruba News" ti 3, 6, 24 ti o fe atimse.

Èkinni: ki ise nitori rudurudu ti o wa ni Owo ni ko jeki awon Scout de ile awon ijeye to ku, sugbayan ile lo su ni oyo na, are si mu gbogbo wa.

Ènitì o ko irohin nà ko o bi enipe, ile awon oyo wa nikan ni a de, awon yoku je ota wa: nitori rudurudu ilu Owo, Eyi ki ise bi o enyin ara Owo.

Ekeji bi onirohin ni le ko anakin ninu awon Scouter ti o wa si Jamboree nà, ki o ranti pe, ki a to bery rami ni awon Scouter ti lo si oyo Igbakeji Commission-er, ti awon si bere loyo ry pe: bi olukulu luku troop yio gbo bi o ti se si. O si dabun pe ki ise tja ipo (competition) ni, nitori ise otoro ni olukulu Troop ti mura wa, sugbayan nigbatì Troop kan ba ise ise re-awon yoku yio nà wo o lati ko eke lara re.

Onirohin nà to ipo bayi:—

1. Bere "Troop"
2. Onko, Add, ati Owo "Troop" (degbadegba.)
3. Ifon "Troop."

Igbakeji Commissioner ko to ipo bayi rami, loyo lo so ilera ati silera olukulu Troop fun Scouter re, nitori igba ti won o ba pada de ile. Bi ko ba da o loju, iwọ arohin nà, bere loyo paal-owo H. F. Hargreaves, Owo, yio so fun o pe oun ko to ipo rami.

Nitorin nà wadi olun gbogbo daja ki o to ko o ni igbamiran o.
Scouter Alawiyé.

Correspondence.

"POLLY-WILL-TICK."

Mr. Philosopher in his musings published in your issue of the 27th ultimo challenged that part of my letter published in your issue of 8th April last bearing reference to the Yoruba representative in the newly established Legislative Council, and it therefore behoves me to take up the gauntlet, if only in defence of my letter.

In going through Mr. Philosopher's unjust and unsound criticism, I am confirmed in the opinion that he has, in endeavouring to be too clever, unwittingly set a trap for himself.

At the outset I feel I must state that I do not resent criticism, but rather that I welcome it, if it comes from an experienced quarter.

I am not willing to go into any controversy with my friend, Mr. Polly-will-tick, as it is obvious that, by so doing, I shall be feasting his sense of his own importance. But I am convinced that, if I should allow his rignarole to go unchallenged, he may in the long run consider himself something of a Politician.

I want Mr. Philosopher to understand that my letter under reference was not prompted by the impulse of the moment or by a liking for journalistic fame, but was the result of a careful study and deep consideration of the whole aspect of the matter at issue.

In his article, Mr. Philosopher stated, to quote his own words, that "this matter should not come out from any other than those concerned." I shall be grateful if he will let me know those whom in his opinion are primarily concerned. Are they the tax-payers and the Chiefs as a whole or the Chiefs as a part? In this connexion I would refer him to the procedure adopted in the matter of electing a nominee for the Egha Division of the Legislative Council.

Furthermore, may I know to whom Mr. Philosopher considers the appeal as contained in my letter under reference was made? To "our fathers" and the whole of

the Oyo Province tax-payers or to the Government?

I am surprised at Mr. Philosopher for writing as he did and it will certainly be of interest to know his nationality. If he is a native, he must be a poor sort of one to think that the tax-payers have no right to make their wishes known in matters relating to the good administration of their country. May I know what then is the object of "Elective Franchise"?

Mr. Philosopher wishes us, no doubt, to regard politics as a fire from whose dangerous influence we must all shrink. This is not a surprise, as it may be that he may himself have had his fingers burnt once; and, if so, he has himself to thank for it. In any case I think he is entertaining an exaggerated view of what he is pleased to term politics. I should say his article is better applicable to himself.

I do not for a moment doubt that our interests are safe in the hands of our fathers, The Alafin, the Osi, the Bale, and Chiefs of Ibadan and our worthy Senior Resident with his staff of Political Officers; but to say that other than the late Mr. Thomas, we have none else eligible for election to the Legislative Council is beyond the limit.

If Mr. Philosopher so desires, I can give him names which will not only surprise him, but also show him that we can hold our own with our brothers of this side of Nigeria.

It has always been an understood fact that the Yoruba is as superior as any of the other tribes of the Southern Provinces of Nigeria; and here is my friend the Philosopher stating that we have risen too rapidly into prominence in comparison with these others.

I feel sure that our fathers, the Alafin, the Osi, the Bale, and Chiefs of Ibadan and the Senior Resident to whom and his staff we are greatly indebted for our present eminence will agree with me that there is no position too great for us.

Although I must say that I quite agree with Mr. Philosopher that we need go slowly under the guidance and protection of our Political Officers, and in fact advocated as much in my letter under reference, I do not see that this is a sufficient justif.

lation why we should appear too little in comparison with our other brothers.

Traditions have it that the Aafa is the supreme head of all the Yoruba Kings and Princes—being the direct lineal descendant and successor of the reputed founder of the Yoruba nation, at least we have the authority of such an eminent man as the late Dr. Johnson in his History of the Yorubas page 41 to back this statement, and I must therefore say that, if the Alike and the people of Calabar, Warri and Onitsha can find it convenient to be represented, it amounts to an insult on the part of Mr. Philosopher to our father to say that he has "none capable enough, socially and artistly" (his own words) to represent him. Also, if his Excellency, after, no doubt, consultation with the Senior Resident considers that he shall have the privilege of being given a mandate to represent his Division of the Council, I am afraid, I fail to see who Mr. Philosopher is, to dare to say he shall not.

It may be that this is not the actual intention of our "Philosopher" but to every right thinking man there is no doubt that this is obviously what is implied from his statement.

I will therefore advise the "August Philosopher" in future to look about him before he leaps and not to pry into matters of which he has not first had a careful study.

I must thank you, & r Editor for advice allowed.

Yours Truly,

Onuogbo Doolan

O bepe lati oju iwe beki

O : You mean to say you are suffering from belly-ache caused by belly worms? Ti o ba di oha, (Ogbejin na yio mu pe ko si "snakes" ninu emu "worms" ni ati pe Yoruba "filthoms," ni oun ni ni fo. Oyinbo ko si tan je s; je mi.

Tabi ni ibi igbe, ki emu wi fun akoye agba wipe (Str : the thing you does for me yesterday make my belly sweet etc.) ti oga ta ba si da a lohan wipe; O : you mean to say, that want I did for you yesterday please you ? Never mind etc. (Olaniran na yio o mo pe, a ki i to mu gni wo, yio si s; ga ati tan

to ru pe, ati imkan befo, oma lati to emu si oju ba yi sanja oju be ggan lo. Ogbejin Editor, eyiti o ba lai di owo nyan o. A dupe fun eye ti e yonnda fun wa.

Eri ni Tiru pelu ope,
"Oke olo Oya"

OWA ATI OJOMO TI OWO.

Egege bi a ti gbo y' lemu awon ogban ati awon Babo nla wa, o si ye be egege ki a s; dip na ti a gbo bi Owa ti Owo, ati Ojomo ti Owo (Hepin Quarter) se ba ara won tan tabi titi ti a se npe won ni omo Iya kanna.

Nitori lati igbati awo ti de si arin awon mepeji yi lati August 1922, awon elomana, bi awon onyede isisigi ti won ko gbo, tan darindan labi ru awon bi...
..... to si je wipe antani ara won nikan ni nwo nfe, nitori owo won ti igbe idu tan; ati pe nitoridi won ba wo ru ipi ti awon wa ni isisigi ti o si je pe awon Babo won ko ni ni, won no wipe imkanan ko le se niwon mo; ati pe ipa na ko le bo owo won lehin oha.

Iru imkan ti a ko ti ni igba aiyé olo-igbe Oloye Ojama A je, igbekelè Ojomo ni gbo gbo ile Owo, (Orun nare o) bi o ti je wipe agbo gbo emu ni ina wipe emu buruku ni oun to, sugbo n ko je ti eye sile fun ru iwu baw'anyi ko wadran awon oju Iya muji yi lakoko gbe aiyé re.

Tan na lo, bayi:—Owa Elewotokun Ojomo; Olathipe ati Adegboye, baba kanna ati Iya kanna bi ni awon mepeja yi, sugbo na Adegboye je ohinin. Bala kanna ko bi won pelu Alaka oruko, Bala won ama je Owa Ajigbansakun, Nigbati Bala won kin, awon ti Alaka je Ojomo nitoro oun je emu oju pe je ju ti awon meji tokota lo. Lehin igbati oun ti y'ok tan, ko f'eran Elewotokun nitori o un; pe oun ni y'io k'a lehin oun; sugbo o f'eran Olathipe esi aboro; Olathipe si wa lodi, Owa