

The Chief Secretary
to the Government
Lagos, Nigeria

5th

Editor & Proprietor
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Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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Şokoto ti o se regi nibe lo pin si

IRONIN KO TO AFOJUBA

OWUYE.

Ogbeni J. E. Sobande, s.m. Ileigbo ti o ti gba aye isinmi lo si Kaluna, Zaria, Kano ati Abokuta ti pada si enu ise re.

A ki oye wa na "Ku atij, o."

Eni-owo M. S. Cole, Oloye M. A., *Vicar, Christ Church Pro-Cathedral*, rekọja lo si Ife ati Ekiti nipa Iko-wojo fun ise Sesi Nla ti nwon nko l' Eko

A kedun pelu Ogbeni N. S. Oke, Akoya Adajo Kotu Alapadi ti iyawo re Elizabeth Adedọja jaisi ni ojo keta osu yi.

Ki Baba mọsi tu oye wa (k9, ati ebi ologbe na nian.

A se idaro Ogbeni A. O. Asani, s.m. Ofa, fun ojo nla ti o se e ni osu moju Fraide, 6 Ogosti, nigbati iyawo re Sinqubu Ajilana jaisi

A ki Abagba Lawani Giwa baba ati iya ologbe na, e ka ofo, ki Oluwa tu nyin ninu. Ogbeni J. M. Odunsi o ku ajo eni re. Ki Olorun l' omo mo be o.

Awon Eube Onigowo Omobile ti Ibadan na ipa wun lati tun owoilu yi —ti o ti ba je—se. Nwon amura si kiko Iwe Eto ti o to fun owo si se ni ora ti yio fi le lere lori fun Dudu ati Funfun.

"Ajije ni i m'ayo dan."

OGBENI AFOLABI JOHNSON,

ALARODI.

Gberẹ ni a ri Ogbeni yi ti o yo si wa ni Ile-itewe Ilare ni asale Satide ti ojo kọkanle-ogbon osu Julai.

O je lasi isinmi ti oyo Mọnde Kinni osu Ogosti *Bank Holiday* wa sibin pelu ologbe awon gbajum mi lati Eko ati

Abokuta.

A ki nyin, E ku irin oyo; Ogbeni A. Ladipo Cole iyawo re E ku alejo.

Oba Alake ati Igbimọ re ti sofin lilo owo Faranse ni Ile Iyba Egbalehin ti osu Ogosti yi ba pari.

Enyin onigowo ti nwoja Ajasẹ, e ma jafara o. T' Oba l' Ase. Kabiyesi o l'

S. ADEBISI, GIWA.

Ogbeni S. Adebisi alakoso awon Giwa Ibadan de lati Eko ni Fraide ojo keta osu yi Ojo na ro toco fun awon omo Egbẹ Adebisi; awon Giwa Ibadan ko ku kan sile. A ko le se se so ti awon ebi, ara, oye ati awon omo ise Adebisi papa; Idi-ko Reluwe Ibadan ti kun bamu-bamu ki ok9 ijo na to gaulẹ. Egesin, ati glesẹ ati moto, gbogbo re fọpọ. Ilu oniruru, Sekere, Aro, Akigbe pelu ijo l'atun lo si kose-kose ni. O ye Adebisi Giwa pupo nigbati o jade ninu Reluwe; o fe-re e dabi igbati oba wolu.

Ogbeni Adebisi papa wẹ ayọ l' o jire; o joko ninu moto pelu onipegun re, Dr. A. Ojo Olanibigbe, euti o ti ma u lo si Eko fun ijo lati bi esu megin ehin.

Lekin ti nwon de ile, ti awon Afia sadun fun un tan ni Adebisi bẹre si ko ji-je, mimu jade fun gbogbo awon ti nwon wa ko o. Ajeti ni i. Ngbo? Melo ni eni le je je nina mila kan, eware mawa, tolotolo mewa ti Giwa se kunle lo rakafoto? Oti Wi-iki, "O. T. G." *Champagne* Sumpoti, Beer, Sẹkete oiba, ko niye. Eana ku sibe—nse ni nwon fi i we owo.

Lati oje na ni Giwa ti bere si i nwoyo titi di bia ti nko we yi loyo. Gbajum pupo l' o gba odisi tolotolo lo sile.

Indwo na pe pupo. Sazbon euti iru nisan be ba ti se eni re ri ti ko la a ni a ba bere loyo re.

A ki Adebisi Giwa, o ku ewu, o ku ori re, l' o tun ku ki Oluwa ma yo wa o l'

ILESA.

"Iku ogun ni ipa akikanju, iku odo ni ipa onuwe, owò ti ada ba mo se ni ika ada l'ehin" To to! Owe ti awon agbalagba!

Idi owe yi ni pe, iru ifarapa lori mo to ba sikulu ti okan ninu awon atun-kekepe wa nibin ri ni (j) Satire ti o kofa yi Julai 7, bi o ti nfi i se ifaraya osun niwon bi ago meta abo, t' o nsare bo bi monamona lati Okofo: beni obinrin arugbo yi fe lati kofa were si apakeji ona, ki o to kofa tan, oni ti mu u—amu-ni nada—ati onikeke, ati keke, ati eniti o fe kofa, o di womu ninu koto agbara nla kan ti o wa ni eba ona lati de ili izi agbagba ti a le ri gbangba ni Oja Oba.

Ifarapa yi po tobe ti obinrin arugbo na fi daku; gbigbe ni a lo gbe e jade ninu koto na; be si ni ifarapa ti eniti o gun keke na po pelu; sugbon "A ki i se ojojò ju eniti o ku." Qran obinrin na wa di ti Dokita bayi, ati ti agwn Olursanlwo re.

"Oraba nla balé bi ibon" nibin ni ojo kokanlegun osun Julai, igbakeji Oba Owa ti a npe ni Obanla ku lehin aisan ojo die.

Alagba yi ti je oye Obanla ni odun ketadinlogun (1910). Ko si ohun ti o dun 'nia ninu iku re (nitori o dagba pupo,) bikose iwa ododo re ti a senu t' o ndun ni. Ki Olorun tun gbe olododo miran dide dipo ologbe yi fun omo Ilesa o.

Enyin omo "Ajanaku, erin poj' e-fun lo" A ki nyin ku inawo. E si ku asehinde baba; ki Olorun je ki ehin baba dara o. Amin.

Orin:—Obanla se be, o lo,
Erin wo o;
Ajanaku se be wole,
Erin wo o.

Okunrin Onidan kan sere nibin ni ojo kokanlelogun titi de ojo kerinlelogun osun ti o kofa. O ma se kisa si enia loju ni-

pa siwo inkán wurawuru di ohun wiwulo; nipa siwo takada di ewe-tabo siga, giyele ati oniriru inkán ni ti a ko le ka tan lesese. "Eniti nso paper d'onje, o ma buse se niti oran asigun o!"

I cannot, but touch my last subject, that is "The funeral matter" at Ilesa, because I shall never cease of mentioning this subject till the members of "Improvement Society" will be so kind as to render their best help about the same.

It is an unnecessary extravagance which has never helped any country forward and therefore should be stopped at once.

Alatunse

AWON AKEWI
OR
YORUBA PHILOSOPHY
AIYE-ODAJU.

Iyekan iwoyi dabi ota :
Firi-fiji i' o nr'imu ?
Firi-l' ebi tan nri 'ra won.
Ototo "Eyi l' omo oye ni !"
A l' owo ra omo l' ori
Titit ori fi bo ?
Ototo eyi l' anq igbin ?
Ipere ku, o ko sokun :
Isokose ku, o ko gbawo ;
Odo agbe Sawun lo—
O ni "Dey-dey 'Mo ra ?"
Agbe'gi soso b' anq re l' oju ?
Aga t' agbabin nda—
Ko j' ekun loju !
Ola-bi-kula bi,
O bi 'mo tun-mo bi ;
O saba tabi ko i saba ?
Bi ko saba e tun an bi l'
Ta a n'bata k' o saba l'
A l' omori okan bq 'kan ;
A ja le onile
Bo tire l' ehin .
O-t' ibomi-bomi
Wa b' omi s' oti oloti !
Ki i y' eyin re lotq,
Eyin eleyin ni i ye e si !

AWỌN AKEWI
OR
YORUBA PHILOSOPHY

ONIWORA.

"Gba gun 'lubo"
O f' egbe g' èkàn,
Ba 'm' a fié f' òcun bo!
O gun 'ganna o da l' apa;
A ponni to digbese,
Oro f' oloro 'lé—
Alafajuri f' o da l' apa;
Sin ni ka r' àbùn;
O su 'tun pòrò!
Ba ni to 'ru s' omọ l' enu
O gb' omọ mi?
Nwon ni Hã! Hã! Hã!
O kọlu Ezungun:—
Oro yi mi? oro mi?
O wole, o ba sekun!
O wa se wa l' oju su u—
Bi alabawo,
Aso kumã t' o ni
L' o ni da Apo Abiã.
"È ku isẹ" jìyan yo!
A' akuro sun bẹ bẹ?
Osiyo da abese:
Aluà ro i lé s' omọ?
Oran dun ni j' olorò:
Èleja ku u le
Agbẹjẹ ro ku u 'ta.
B' ero ko ba p' oloro
Ko le p' alafajuri.
B' egbo ko ba p' egbo,
Èniti yio mo o ko ni saucedì!
"È ku ewu omọ—
Nrun inu-àgàro?
A-ba-ni boun s' omọ lara
Nsunu onizbamẹji?
Oro dun ni j' oloro:
Ègkun nsunkun,
Lároye us' èjẹ?
A-ba-ni m' adie
O l' ojungan bo?
Aladié ni "Pèlè, adupe o"
Abani 'm' adie ni:

"A ki i dupe ara eni"
Oro yi ni j' bi èfẹ:
O jjan pe b' o ba mu u tan,
Ko ni s' o sile mo ni?
Oniyawo ni gbeyawo,
Abilogun ni kerupẹ,
Oniyawo ni gbeyawo,
Olokunḡsin ni daso sanyan bari?
Ko mo pe, inu Oniyawo baje!
A b' omi l' amu r' èjẹ:
Ènit' o r' o lo re i p' o on nk' o?
Nwon ni Omọ orogan rẹ ku;
O ni "Ima nla l' o j' omu";
Nwon ni: Iyawo,
Omọ-orogan rẹ ku,
O l' enit' o r' omi' orun o' par' o!

IBAJE

Aipe baje!
Olori nọjọ oko?
Onibaje f' agbon diru.
As' oro ibaje
Sabi t' onni l' a nwi;
Ase baruku, e ku ara a fu!
Tani roju t' èlẹbẹjẹ?
Agun-baje ko l' o lo:
Ènu gbogbo l' ode nwon!
A-banije, o ba 'nita je—
O b' ara rẹ je!
A-ba-ni l' ori je—
Èni ni ti i n' abe l' omọ!
Banijẹ—bani-je,
Gigirise t' a pe k' o tun 'joko se
Onu nã ni i mba 'joko je!
Erin t' a ri d' isẹ erupe è lé:
O l' omi l' omu o pa?
Olori-iro ti i ba 'gbo je!
Bawoje, obiti i so l' erin.
Oze je nibaje
A ni "Pipon ni npon" ?
Omọ ko l' eleru o baje
Agba ko si, ilu baje:
Ko s' agba l' oja mo,
Ori omọ titun gbojbo nwo?
Ogèdègede omọ kekera
A-b' ori were re!

THE YORUBA NEWS.

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YORUBA PHYSICS.

VII

Another important branch of Yoruba healing art is the preparation and the use of *Ejogan* or *Elu*—Incinerated Medical Powder, which may be applied internally by being mixed with water, palm oil, nut oil, palm wine and pittou. Externally, by local application upon the affected parts; by direct introduction into the human body through the veins by being rubbed into incisions made in certain parts—especially the affected parts of the body.

Ejogan is a highly concentrated medicine. Its effect as a healing agency and as an antidote is far-reaching. It is principally used for the treatment of sores, skin diseases, eye troubles, consumption, nervous debility, fits, dizziness &c. and it is sometimes used in conjunction with *Agbo*—either cold or boiled—in cases where it is necessary to root certain class of diseases from the system; for the action of each complements the work of the other.

An indispensable Yoruba medicine is the *Agunmu* a Pulverized Medical Powder, which is prepared by pounding in a mortar, a combination of fresh or dried herbs, barks, roots and other ingredients in certain proportions as prescribed for specific treatments. It is taken with hot or cold *Agidi* (sp. palm wine pittou

and at times, water—warm or cold.

Agunmu is the most popular medicine in use among our people. It is employed principally by the Yoruba Physicians in treating and curing cases of fever, rheumatism, dropsy, liver and kidney complaints, fits, nervous disorders, skin eruptions, blood poisons, colic, intestinal worms, piles, diseases of the reproductive organs &c., &c.

Agunmu is extensively used in Nigeria, Dahomeh, the Cameroons, Congo, Soudan and throughout West African countries. It is also in use among the Negroes in the Brazils and other South American countries. We frequently noticed celebrated Herbal Remedies prepared by coloured people in the United States upon the basis of an *Agunmu*—even the names of some of these are strongly suggestive of Yoruba origin.

But it is an indisputable fact that an *Agunmu* when correctly prescribed is as reliable in the art of healing as any scientifically prepared patent medicine in use in any part of the world.

Under this head comes AJASA, a kind of intermediate medical preparations: partly *Ipara*, *Agbo*, *Ejogan* and *Agunmu*, used as first aid in counteracting the ravages of sickness in the absence of a physician or the proper medical preparations. These simple safeguards are known to every adult male and female members of the community and are painstakingly taught the children as occasion calls. It consists of a rough botanical knowledge—the names, uses and combinations of the different herbs—plants, trees and other materials in the treatment of certain ailments. They are always prepared in small quantities—just sufficient for a day's use or until a doctor could arrive on the scene and are composed of from 1 to 3 ingredients. In many cases one or two different herbs are bruised together with the hands and the juice is either rubbed upon the affected parts

or given in water, palm wine, pittou, oil or other suitable liquids to the patient for drinking.

It is remarkable that, in spite of its crudeness, there are numerous cases in which permanent cures have been effected solely as a result of the use of an *Ajasa*.

To be continued.

Roman Catholic Doctrine.

By Idowu P. of Ile-Ife.

It is the belief of the majority of certain class that the kneeling down in adoration to God, in the Blessed Sacrament, before the altar, is a sort of homage to images, which is forbidden by the fourth and fifth Commandments; this is a wrong impression and documentary evidence is so strong on this point that the blindest prejudice will struggle with desperation to resist the truth. To my personal knowledge there is nothing like the worship of images in the doctrine of the Roman Catholic. The display of the images of Saints in the Church seems to coincide with St. Paul's saying in his Epistle to the Corinthians chapter vi verse ii. "Do ye not know that the Saints shall judge the world?" also in Epistle to the Ephesians chapter ii verse 19. "Now therefore ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God." There is no wonder why a mention is always made in the Roman Catholic liturgy and canticles to immortalise the memory of the saints in the house of God where the congregation assemble together for the purpose of divine worship, as a tribute to the blessed memory of the saints. There is no Religion without a special dogma, and it is necessary for the members of such Religion to be in readiness to defend the Religion to the last extremity, without any consideration of being exposed to criticism from any quarter or by religious propagan-

dist of the present age.

"African Messenger" and "Catholic Herald" please copy.

SE B' O TI MO.

"Nitori enikeni ti o ba gbe arare ga so re silẹ, enikeni ti o ba re arare silẹ so gbe e ga." LUKU 14-11.

1. Agha ti ko lowo nṣmọ a s' tfo.
Akowe ti ko lowo *sea*, a pokọ mu.
Bi a ti mo li a de,
Eniti ko ba lẹsin ko nde wòwòṣn.
2. Se b' o ti mo oṣe mi,
Enit' o yara niyi, a si sare te.
Agba t' o mo iwon ara te.
A se bi o ti mo
3. Asoro se bi ajeju.
Ajeju baba aṣete.
Agba t' o se ajeju,
A te bi idan.
4. Ko s' igba a daso t' o ni ri 'le fwo,
Aki ko ele ọṣọ.
Aṣaṣọ meji usoga.
Bi o ba ti mo ara tunse.
5. Se b' o ti mo oṣe mi.
Iwon ara eni bi ogun aite.
Eniti o mo iwon ara te
Li ogbogbon aye.
6. Enit' o ba te lowo ara re,
O te lowo gbogbo aye.
Bi owo ba tan,
Gbogbo won a ma bu o.
7. Se b' o ti mo oṣe mi.
Eni ba yo k' o mase yo ayọju
Eniti ebi nra ki o ma si se 'binu.
K' o ma si huwa itiju.
8. Se b' o ti mo oṣe mi,
Nitoripe ebi wa lẹhin ayo,
Bi a o ba ku, ayo wa lẹhin ebi,
Suru logun aye.
9. Se b' o ti mo oṣe mi.
Baia ko ku se ko tan.
Ojo ti a ba ku,
Ni nra to gbe ni sin.
10. Eniti o se bi o ti mo, Ete jina si i,
Igberega lo nsiwaju irasile.
A ki gbe idabule saba,
Lowo se bi o ti mo o, Oṣe mi owon.

SAMMY. A. OLOKE

Se-bi o ti-mo. Eni la-ju.

PARENTAL MORAL OBLIGATIONS.

"Manners are of more importance than laws. Upon these in a great measure the laws depend. The law teaches us but here and there now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us by a constant, steady uniform, insensible operation, like that of the air we breathe in. They give their whole form and colour to our lives according to their quality, they add morals, they supply laws; or they totally destroy them."

* Burke.

Are Parents discharging their moral obligations to their respective sons and daughters? There is a Hebrew Proverb which says:—"The Father who does not teach his son a trade teaches him to steal." The Emperor Napoleon-Bonaparte was accustomed to say that "The future good or bad conduct of a child depended entirely on the MOTHER." While engaged in a conversation with Madame Campan regarding Moral Education, he expressed himself as follows:—"I began to feel there is a national want towards educating the future generation." "MOTUERS" replied Madame; Campan "Yes," said he; "Be it then your care to train up Mothers who shall know how to Educate their Children." It is a common saying that the "hand that rocks the cradle rules the world." This is a truism. It now stands to reason, to ask, What are the effectual objects in discharging this duty, and the failure to comply with this natural law? Who should be held responsible—the children or their parents? A good Mother of course has been called "Nature's Chef D'œuvre". As vegetarians, parents are mainly responsible to God in the faithful discharge of this onerous duty, who would demand of them accurate account of their stewardship.

"Human nature requires amusement as well as teaching and correction". Eli was a good man, but Eli's loss of control over his sons, or in another words, failure to discharge these obligations has made him atone or answer for the follies, waywardness and wickedness of his sons, who were called "sons of Belial", and as a result was labelled with a Biblical 'But.' If then, it still holds that Parents are responsible to God for their children, it has to be argued whether they shall not be blackmailed with a 'But' as was the case with the Prophet Eli, those of them who could not discharge their moral obligations.

The case of Timothy was hereditary, as we could see that St. Paul went as far back as his grandmother; but then it has appeared these parents have not lost control over their son and have been able to influence him, otherwise, evil environments should have had effects on him.

"Be good dear child, and let who will be clever do noble things—nor dream them all day long, and so make life, death and that vast for ever one grand sweet song". These are sayings of good parents. Amongst good and strict fathers may be mentioned Canon Kingsley, Dr. Arnold, Martin Luther the great Reformer &c., and likewise we have good mothers whose lives we could recall to memory, such as Goethe's, Cowper's, Curran's, Mrs. Wesley (mother of John and Charles Wesley) who have made their children whatever they had been in life.

"The influence of a woman more or less affects, for good or for evil, the entire destinies of man". Samuel Smiles.

This has been confirmed by Byron in his "Childe Harold" in the following words:—"Yet must I think less wildly, I have thought too long and darkly; till my brain became in its own eddy boiling and o'erwrought, a whirling gulf of phantasy and flame; and thus,

Untaught in youth my heart to tame,

My springs of life were poisoned.

This reminds one of the correspondence which transpired between the Actor, Sam Foote and his mother:—

"Dear Sam, I am in prison for debt, come and assist your loving mother E. Foote;—to which her son characteristically replied—Dear mother, so am I; which prevents his duty being paid to his loving mother by her affectionate son Sam Foote." These, as Prophet Eli, have failed to do their duties, and their memories have been quite deplorable to their sons. It was not without reason that Diogenes struck the father when the son swore, because he had taught him no better.

There are also cases in which sons have not followed in the lead of their father, People like Cain who was a murderer, whose course of life was entirely altered by evil elementals—nobody would hold Adam responsible am sure. Absalom must have been brought up in the way

Lord. But he was forcing his father David to resign the crown, the throne and his kingdom.

Now-a-days, we could cite 3 score cases in which a father trying to correct his son or daughter of his or her waywardness or shortcomings and (such parent) has been exposed to the law. There are cases in which a father has denied both himself and other members of the family of every comfort and advantage, and has drained him at his blood to educate his son; and afterwards was sent to the grave in sorrow. There are mothers who have pawned themselves to secure their sons wives and have consequently been turned out and incarcerated for. All these are woeful deeds.

And at the same time one cannot help but lament over the acts of some parents who are demoralised, depraved and are full of all vices. "As the father so is the son." The same are bad seeds sown by bad parents, and which the children quickly copy and emulate.

But one thing I know, and that is, "The Fear of the Lord is the beginning of Wisdom." If parents now-a-days should fail to teach their children the fear of the Lord they must eventually fail to discharge their parental moral obligations, and subsequently live to lament in their grey hairs the shameful acts of their respective sons and daughters. "Truth is impalpable."

ALAPORO.

CORRESPONDENCE.

The Editor Yoruba News
Ibadan.

I shall feel very obliged should you kindly allow some space in your valuable journal to make few comments on a Lagos Weekly paper called Eko Akere, from Oluakin's Column dated 26. 6. 26, with regards to "Echoes from Ile Ife." In fact the Olu of Ife is the Paramount head of Yoruba tribes and Ile-Ife itself is the Cradle of all Yoruba tribes where they traced their Origin. A river has but little fountain indeed! I thank him very sincerely for all these.

He is justified for commending the indi-

viduals that contributed towards the success gained by the Youngmen, during His Excellency's Visit, and would have been naturally contented to hear that things went on successfully, rather than, extremely eulogising a son of the present Olu of Ife, by calling him the "Heir Apparent to the Throne." I want him to understand that this is absolutely wrong in Yoruba Laws, Customs and Ideas throughout.

I do not deny that a Prince can be made a King after some time, but not immediately after his father.

Before I comment further, I shall request Mr. Oluakin to throw us into happy light of this "Heir Apparent" for public information by answering the following simple questions.

1. Are you an Ife native? State relationship as to Rank and Rights?
2. Name the Kings that reigned as far back as 80 years ago?
3. Are there Kingmakers in Ife as compared with other Yoruba tribes?
4. How do they elect and create successors of a deceased King before Govt. Sanction?
5. Are Native Kings Elective or Hereditary Monarchs?

Thanking you for the space thus allowed

Yours faithfully,
Oyeniran.

Sabogeri Zaria. 29th July, 1926.

Prince Adeyemi is the Heir Apparent of his father's branch of the Royal Family; There are four Royal Houses at Ife out of which selections are made in rotation whenever occasion demands it.

Ed. "Y.N."

Thanks for Sympathy.

Mr. A. O. Asani of Nigerian Railway Offa Station begs to return sincere thanks to all who by personal calls, letters and telegrams, sympathised with him in the irreparable loss sustained recently by the death of his dearest wife Madam Senabu Ajilaran together with infant babe Olajinka who breathed her last on Friday the 30th July 1926.

IFE.

We learn that Capt. D. S. Gribble the Acting District Officer, Ife Division has been transferred to Oshogbo to relieve Major Bowen the A. D. O., Oshogbo who proceeded home on furlough.

Capt. Gribble is also temporarily in charge of Ife Division. Thus his responsibility becomes greater, but he is managing the two Districts satisfactorily in spite of multifarious work by which he is now overwhelmed.

Wishing him good health and energy to continue until it is possible to arrange for his relief in Ife Division.

ILEṢA.

IWA NI F'ONIWA HAN, OMO ILEKO.

Ara abule kan ti a npe ni Ileke ike Ibodi, sugbon ko fi ara re hen zgebi ara ilu yi mo nigbati o wa ni Ilesa; o wa se aseja, ni gbogbo enia wa fi ilu re han-an gbangba. Ko ye ki enia se aseju laba asete; Igberaga ni saju irejile. Nigbati aye ba wa mo nbo wa fi iwa okunrin yi han.

Inu wa dun lati ri Ogbeni J. D. E. Abiola *Trader & Contractor* t'o nwon ile Ile Isinmi *Rest-house*, fun awon obo; paan ni o fe fi bo ile na. Eyi dun mo wa, Ki Oluwa ki o ma ran Ijaba Gaei ati Oba Owa Ilesa lowo. Oro mab' lehin yee bi Oluwa ba fe.

Omojesu.

Thanks for Sympathy.

Mr. N. S. Oke begs to return thanks to all who by personal calls, letters or telegrams sympathized with him at the recent loss he has sustained by the death of his beloved wife Elizabeth Morayo Adedaja, who fell asleep on Tuesday, August 3, 1926.

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