

Chief, The Government, Nigeria, Editor, The Yoruba News, Ogunpa Rd. Ibadan.

THE Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. VII No. 1 NEW SERIES, IBADAN AUGUST 19, 1939 Price 3d. Weekly.

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„ „ 25's „ „

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also expected.

OWUYE.

Iya Ogbeni James Ladipo, ayo ninu awon aya ologbe Balogun Akitola, jaisi ni oru Monday August 11 ni Ayeye. Lati ojo na ni ero ti nwo tururu, inawo ti awon omoloku-se ko kere.

A ki Ogbeni J. L. Akintola ati awon ebi, e ku asehinde; Ehin Iya yio dara o.

A ba Ogbeni J. M. Ogunniji, Akowe Ajele Ife, yo ni ti omokunrin ti Iyaso re fi ta a lore ni oru Wednesday August 13

Ki Baba ba ni wo omo na, ki o si gbagbe re si wa lowo. Amin.

Eni-owo J. A. Babalola ti Ijo Baptist ni Awe de sihin ni Friday ijaran, lati wa be awon Ijo re wo, o si ti pada si Awe ni Monday ana.

Ijo U. N. A. Christ Church ti Ekotedo se bebe ni Kotu Alapadi ni ale Satide ijerin, nigbati won sere Oba Arowolo ati orisirisi idaraya lati agogo meju-abo di oganjo. Olola S. Agbaje ni alaga ojo na. A e te irohin re ni ose ti mbo. Sugbon o ye nwon gan a.

"Ori lo yo e" ni igbe ti gbogbo awon ti won wa nibi lakoko na nke, fun awa moto gagara kan ti o fere ko sinu koto agbara ni Iyana Ogumpa ni aru Monday ana, bi o ti nsa gbogbo ipa re lati dari mo. to re kuro fun okunrin kan ti o fere kolu moto na. A ko mo inkan ti baba na teju mo tobe ti o fi fere pa ara re ati awon ero inu moto yi. Ewu lo lori e gan-an.

IJO SAKARA LUFIN

Bale ati Igbi mo gbe agogo soco pe:—

1. Hu ati Ijo Sakara ki i se ohun ire, nitorina, awon sofin pe, enikeni ti o ba tun lu u, jo o, tabi korin Sakara larin ile Ibadan yi, ewon gbore ni oluwa re yio lo pelu ise asegan.

ILE SU, ONILE-GBELE

2. Enikeni ti o ba jade oru lehin agogo mo kanla oru, laini fita, mimu ni i, yio si se ofe die fun Ijoba Ibadan.

Muso!!!

News & Notes

NEW LAW

By order of Bale of Ibadan.

1. Going about without license is strictly prohibited. Offenders are liable to be arrested.

2. Sakara Dance, Songs and Drumming are strictly prohibited, on pains of imprisonment and heavy fines.

AKNOWLEDGEMENTS

We acknowledge with thanks the receipts from the Government Printer, of the following Annual Reports for the year 1929:—

Southern Provinces

Analyst Department,

Prisons Department Northern Provinces

— Southern —

We hope to review these in due course.

Iwe Keji

TI

Awon Akewi

Wa ninu Ero-Itewe.

GBESE! GRESE!—ILU OSUGBO.

Kosì ohun tí a lẹ fí òwò oibo tí awọn enia wá nṣe ní akòkò yí wé bíkòṣe ilu tí awọn ologboni má nkọ ló bí nwon bá tí de sí ilẹ̀ omọ̀ egbẹ̀ won kan tí o sẹ̀ṣe kú. Wón a bẹ̀rẹ̀sì idá àgbá bayi.

Nigbatí wón bá sẹ̀ ilu, Agbá kekere a ní:—

Kil' o jẹ́ t' o fi ku? kil' o jẹ́?

Kil' o jẹ́ t' o fi ku? kil' o jẹ́?

Agba ná a ní:—

Orù gogoro ju,

Orù gogoro ju.

Mo tí mọ́ p' á ku!

Mo tí mọ́.

Gbese, gbese, gbese:

A-sin-luko birá (z)

Birá, birá, b'rá-b'rá!

O luko birá, o luko birá,

O luko birá, birá, birá!

A sẹ̀-dagbese-rọ̀-luko ní í fun pupọ̀ ninu awọn oniṣowo ilẹ̀ wá tí mba awọn oibo nọ́ja ní sá yí, o sí jẹ́ inkan tí nyani lẹnu bí a tí sẹ̀ lẹ̀ tun rí awọn enia tí mba wón sẹ̀ iru owo bẹ̀.

Nigta atíjọ, bí enia bá lọ̀ ra oja lọ̀dọ̀ oibo oniṣowo tí o bá sẹ̀ nto mefa orisi kanna, nwon a ta a fun un ní ẹ̀dinwo tabi ọ̀nà tí yí o fí lẹ̀ rí ẹ̀rẹ̀ tí rẹ̀ jẹ́ lori rẹ̀ bí o bá tun nlo ta a ní ẹ̀yọ̀ kọ́kan. Eyi ní ní pé; oja tí nwon bá nta ní tọ̀rọ̀-ṣọ̀rọ̀ fun ẹ̀yọ̀ kọ́kan, wón a má ta a ní sile mejí-lẹ̀ tọ̀rọ̀ tabi mejí-abọ̀ fun mejí-lẹ̀-mejila; eyiti nwon nta ní sisi-sisi wón a má ta a ní sile marun fun akolu mejila-mejila ati bebe lọ̀ títí. Bí enia bá tí ra oja pupọ̀ sí bẹ̀nì nwon sẹ̀ tubọ̀ ndin owo rẹ̀ sẹ̀hin, tori kí awọn oniṣowo lẹ̀ má rí ẹ̀rẹ̀ jẹ́ ninu wahala wón.

A kiyèsì pé, látí igbati Ogun Ajakaye tí bẹ̀rẹ̀ ní ọ̀dun kẹ̀rindilogun, ní inkan yí tí bẹ̀rẹ̀sì yipada diẹ̀, diẹ̀, títí fí dí sá yí tí o lẹ̀ pé, iye kanna tí wón nta ayọ̀ra ní nwon tun nta akolu awọn oja tí awọn oniṣowo wá nlo bá wón ra ní sọ̀bá pupọ̀ nínú awọn oibo oniṣowo.

È o sakiyèsì pé agolo sarotu *Capstan*

Cigarettes tí wón nyọ̀ta ní sile mejí-abọ̀ fun ikọ́kan ní nwon tun nta ní ogbon sile fun mejila-mejila. *Ọ̀nà ẹ̀rẹ̀* da aínú eyi? Awọn baba wá ní:

Owa dudu ogoje;

Pupa ogoje;

Funfun ogoje.

Kil' alaro há nrẹ̀?

Pelu bẹ̀ nà ní awọn kan nlo kọ̀ akolu sarotu yí ní awin ní ogbon sile fun mejila-mejila, tí nwon sí tun nlo ta a ní sile mefa-lilogbon fun owo kọ́kan, itomọ̀ eyiti o sá adanu sile mefa-mefa lori owo kọ́kan tabi tọ̀rọ̀-ṣọ̀rọ̀ lori agolo sarotu kọ́kan. Bí o sí tí jẹ́ pé ogotọ̀ owo ló wá ninu apoti sarotu *Cigarettes* kọ́kan, adanu tí o wá lori rẹ̀ jẹ́ orin-lẹ̀ arinwo tọ̀rọ̀-ṣọ̀rọ̀ tabi Poun mefa, láí sọ̀rọ̀ owo alara ati inowo onjẹ̀ tí ẹ̀niti nta o pápa. Njẹ́, a bere pé: Owo sise re, bí gbese dida?

Bakanna ní nwon nṣe ní ibi aṣọ̀ tita pelu. Igan olowonyo tí oibo Eḷẹ̀sin Mədóki ní nwon nlo kọ̀ ní akolu balansi owo onjẹ̀ tí wón sí tun nlo ta a ní oju owo tabi arinwo ju iye tí nwon ra aṣọ̀ wonyi lọ̀. A bere pé kil' o sẹ̀ tí nwon fí nṣe bẹ̀?

Nwon sẹ̀ pé, nigbatí awọn bá ta oja wonyi tan ní awọn tun nlo fí owo rẹ̀ ra oja mí lori eyiti awọn nri ẹ̀rẹ̀ diẹ̀ jẹ́. A wá kọ̀ rí ohun tí a lẹ̀ pé inkan yí ju.

O da ran m'ọ̀ran, tí í p'apata ẹ̀yẹ̀lẹ̀!

Owo gbese patapatai leyi. Tori pé bí wón tí sẹ̀ sare lọ̀ ta oja oibo látí rí owo sọ̀wọ̀ mí, bẹ̀nà ní wón o tun sare lọ̀ ta eyiti nwon tun fí owo ẹ̀din yí ra, tori nigbatí ọ̀jọ̀ balansi bá pé, tí akowe oibo oniṣowo bá bẹ̀rẹ̀sì ranṣe wá sinwo fífífírí, alarobọ̀ yí kọ̀ ní mọ̀ igbatí oun o sare ta oja tí o tí nireti sí ní itakuta.

Hẹ̀n-ẹ̀n! Sẹ̀ awọn ologboni sẹ̀ pé "Mo tí mọ́ p' á ku"? Iwọ̀ tí o nkawe ní na kọ̀ há tí mọ̀ pé gbese ní yí kangan iru owo bẹ̀?

Koi tí í pari.

GBESE! GRESE!—ILU OSUGBO.

Kosì ohun tí a lè fí òwò oibo tí awọn enia wá nṣe ní akòkò yì wé bikosé ilu tí awọn ologboni má nkọ ló bí nwon bá tí de sí ilé omó egbé won kan tí o sèṣe kú. Wón a bẹ̀rẹ̀sì idá àgbá bayi.

Nigbati won ba se ilu, Agbá kekere a ni:—

Kil' o jẹ́ t' o fi ku? kil' o jẹ́?

Kil' o jẹ́ t' o fi ku? kil' o jẹ́?

Agba nla a ni:—

Orù gogoro ju,

Orù gogoro ju.

Mo tí mọ́ p' á kú!

Mo tí mọ́.

Gbese, gbese, gbese:

A-sin-luko birá (z)

Birá, birá, b'rá-b'rá!

O luko birá, o luko birá,

O luko birá, birá, birá!

A se-dagbese-ro-luko ni i fun pupo ninu awon oniṣowo ilẹ̀ wa tí mba awon oibo nọ́ja ni sá yì, o sí jẹ́ inkan tí nyani lẹnu bí a tí se lẹ́ tun rí awon enia tí mba won se iru owo bẹ́.

Nigta atijo, bí enia bá lọ́ ra oja lọ́do oibo oniṣowo tí o bá se nto mefa orisi kanna, nwon a ta a fun un ní ẹ́dinwo tabi ona tí yio fí lẹ́ rí ere tírẹ́ jẹ́ lori rẹ́ bí o bá tun nlọ́ ta a ní ẹ́yọ́ kọ́kan. Eyí-ní ní pé; oja tí nwon bá nta ní toro-toro fun ẹ́yọ́ kọ́kan, wón a má ta a mí sílẹ́ mejí-lẹ́ toro tabi mejí-abọ́ fun mejí-lẹ́-mejila; eyiti nwon nta ní sí-sí-sí wón a má ta a ní sílẹ́ marun fun akolu mejí-lẹ́-mejila ati bebé lọ́ títí. Bí enia bá tí ra oja pupọ́ sí bẹ́ni nwon se tubọ́ ndin owo rẹ́ sehin, tori kí awon oniṣowo lẹ́ má rí ere jẹ́ ninu wahala won.

A kiyèsì pé, látí igbati Ogun Ajakaiye tí bẹ́rẹ́ ní ọ́dun kẹ́rindilogun, ní inkan yì tí bẹ́rẹ́sì yipada diẹ́, diẹ́, títí fí dí sa yì tí o lẹ́ pé, iye kanna tí wón nta ayọ́ra ní nwon tun nta akolu awon oja tí awon oniṣowo wá nlọ́ bá won ra ní sọ́bu pupọ́ nínú awon oibo oniṣowo.

È o sakiyesi pé agolo sarotu *Capstan*

Cigarettes tí wón nyọ́ta ní sílẹ́ mejí-abọ́ fun ikọ́kan ní nwon tun nta ní ogbon sílẹ́ fun mejí-lẹ́-mejila. Ona ere dá aín-ín eyi? Awon baba wa ni:

Owo dudu ogoje;

Pupa ogoje;

Funfun ogoje.

Kil' alaro ha nre?

Pelu bẹ́ nni ní awon kan nlọ́ kọ́ akolu sarotu yì ní awin ní ogbon sílẹ́ fun mejí-lẹ́-mejila, tí nwon sí tun nlọ́ ta a ní sílẹ́ méta-lẹ́logbon fun owo kọ́kan, itomọ́ eyiti o lẹ́ adanu sílẹ́ méta-méta lori owo kọ́kan tabi toro-toro lori agolo sarotu kọ́kan. Bí o sí tí jẹ́ pé ogot owo ló wá nínú spoti sarotu *Cigarettes* kọ́kan, adanu tí o wá lori rẹ́ jẹ́ orin-lẹ́ arinwo toro-toro tabi Poun mefa, láí síro owo alara ati inowo onjẹ́ tí ẹ́niti nta o pápa. Njẹ́, a bere pé: Owo síṣe re, bí gbese dida?

Bakanna ní nwon nṣe ní ibi ayo tita pelu. Igan olowonyo tí oibo Eḷẹ́sin Mədóki ní nwon nlọ́ kọ́ ní akolu balansi owo onjẹ́ tí wón sí tun nlọ́ ta a ní oju owo tabi arinwo ju iye tí nwon ra ayo wonyi lọ́. A bere pé kil' o se tí nwon fí nṣe bẹ́?

Nwon se pé, nigbati awon ba ta oja wonyi tan ní awon tun nlọ́ fí owo rẹ́ ra oja mí lori eyiti awon nri ere diẹ́ jẹ́. A wa kọ́ rí ohun tí a lẹ́ pé inkan yì ju.

O da ran m'oran, tí i p'apata eiyele!

Owo gbese patapatai leyi. Tori pé bí wón tí se sare lọ́ ta oja oibo látí rí owo sọ́wọ́ mí, bẹ́na ní wón o tun sare lọ́ ta eyiti nwon tun fí owo ẹ́din yì ra, tori nigbati ojo balansi bá pé, tí akowe oibo oniṣowo bá bẹ́rẹ́sì ranṣe wa sínwo fífífírí, alarobọ́ yì kọ́ ní mọ́ igbatí oun o sare ta oja tí o tí niretí sí ní itakuta.

Hẹ́n-ẹ́n! Se awon ologboni se pé "Mo tí mọ́ p' á kú"? Iwo tí o nkawe ní na kọ́ bá tí mọ́ pé gbese ní yio kangan iru owo bẹ́?

Koi tí i pari.

THE YORUBA NEWS.

Editor & Proprietor :

D. A. OBASA,

Office - AJABA SQUARE, OGUNPA ROAD

P. O. BOX 60, IBADAN

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Cheques and Orders should be crossed and forwarded to the Editor.

Advertising rates &c. on application.

IFE AFFAIRS.

Shortly after the THRONE OF ODUWA was left vacant through the demise of His Highness Ademiluyi Otutu The Oni of Ife last June, several rival claimants from three of the Ife royal houses had arisen to contest the vacancy. The Resident of this Province, H. L. Ward-Price, Esq., the Senators and Chiefs of Ifeland were astounded at this movement, considering the delicate situation of affairs thus created, as each of the claimants had equal rights to the throne, and the safest plan resorted to was to keep the rival Princes quiet in order to gain time to think over the matter.

One could see at once that the present movements of the Princes had deviated from the ancient laws and customs of Ifeland, which leaves no room for rivalry among the royal houses in the choice of a successor; the modern unconstitutional practices by which any of the Princes could push himself through one way or the other, regardless of whether it is his turn or not is decidedly an unwarrantable innovation. According to the ancient laws and customs, whenever the throne becomes vacant, it is the duty of the Senators and Chiefs to convene a

meeting and select by lot-casting, some one from those they considered fit among the princes of the royal house whose turn it is to reign. This wise principle still governs the selection of Kings and Chiefs throughout the Yoruba States and has helped in a great measure to avert the evil effects that invariably follow rivalry of royal successions;—such as hatred, illwill, persecution, unhappiness and early grave; because the unsuccessful rivals, oppressed with the sense of failure, are not likely to feel loyal to the successful claimant, who, on the other hand, is sure to fear that the others are more influential than to live with himself safely in the same town and, as soon as he is sure of the hilt of his fathers' sword, may ask them to quit the town or persecute them one way or the other, for the wrath of a king is as strong as the messenger of death.

Are we to allow this state of affairs to continue unchecked in our country? We believe every right-thinking person will answer in the negative.

Prevention is always better than cure and the best thing is the application and enforcement of the Register of Members of the different Royal Houses of Ife, which had already been in existence for years and filed in the Ife Native Administration office, in the solution of the present question. This will certainly prevent rivalries among the Princes, and every royal house will then have no alternative but to await its turn. As order is the first law in heaven, there is no reason why it should not be the same on earth also.

What is going on now at Ife is a common occurrence in nearly every part of this country and it is high time such practices should cease. Ife as a nation repose every confidence in the Resident Mr. Ward-Price and would be ever grateful for the correct settlement

of the succession to the Throne of Odu, in accordance with the national law and customs, at this critical period of her history so as to see every wrong righted, if possible, during the present interregnum.

LONG LIVE THE KING.

The claimants are:—

1. Prince Adesoji Aderemi, claims compensation for his late Uncle, Kola, the Uni-elect, who died at Ife, during the usual ceremonial mourning period preceding the coronation and installation.
2. Owing to the recent death of Prince D. Lawal Ologbenla, who was practically acknowledged a possible successor whenever a vacancy occurs the royal house of Agbelegbete of which he was the head, puts forward six rival candidates to contest the throne. This greatly embarrassed the Resident, Senators, the Chiefs as well as the other royal houses of Ife, and thereby weakening their position. We learnt they have since agreed among themselves and selected Prince Adedire as their candidate.
3. Prince Adefarakan of Ife, the oldest royal house at Ife, was induced to make some movements.

THE NEGRO'S HISTORIC BACKGROUND.

Perhaps there is nothing so little known of the Negro race as its historic background although, from the earliest knowledge of the history of mankind, we find that the contribution which black people made to civilization is something for which we, and even the whole world, should be proud.

The prevailing idea that black people are inherently inferior to the white race

came as a direct attempt to justify the institution of slavery in the U.S. The slave trade was justified on the grounds that the natives were heathens, but as a result of slavery would become Christians. The slaves did not become Christians and of course, other grounds had to be found on which to justify the continuance of slavery. The next argument advanced was that in view of the fact that the blacks were in physiognomy different from white people, they were by nature different creatures and therefore inferior to white people. Here we have the beginning of the doctrine of the inferiority of colored people. But later, following closely upon the heels of this theory, when the bowels of Egypt and Africa began to give up their secrets, when the mute testimony of the Nile in the land of Greece, Rome, Asia and Arabia began to show irrefutable evidence of negro culture, when cities were discovered in Africa in which there were found many signs of a fine civilization, then the scientific world stood in wonderment and surprise.

When Africa began to unfold her well-kept secrets the world of scholars and travelers turned to the classics, the Greek and Latin poets, to the myths of India and Arabia with the hope that some little light might be shed on the meaning of these new discoveries. And, may it be said to their credit that some of these scholars went in search of truth and not for the purpose of upholding racial tradition or to glorify any particular race. Among those who were interested was Dr. Schliman, who went to Greece and Rome and after a most painstaking and careful investigation, flashed this message back to his anxious, waiting colleagues: "It looks to me like the civilization of an African race." Dr. Broughton wrote: "The Helens or Greeks were the Aryans first to be brought in contact with the sunburnt Hamites who were as strongly Negroid as the Afro-American." Sir Arthur Evans, then Pres-

dent of the British Association for the Advancement of Science wrote: "Whether you like it or not the Greeks whom we discern in the new dawn are not the pale-skinned northerners but were essentially a brown complexioned race." Prof. Sergi of Rome University said: "Until recent years the Greeks and Romans were regarded as Ayrrians but, the Ayrrians were savages and could not have produced the Greco-Latin civilization. The primitive population of these two countries with their civilization evidently originated in Africa." Dr. Hayford, the noted historian suggested that Ethiopia was once mistress of the world and that much talked-of Egypt was but a province of Ethiopia, that Egypt's much talked-of Pharaohs were, in the beginning, but simply governors sent out by the mother country, Ethiopia. Chaldurn, the ancient Arab historian says: "In the earliest traditions of all the more civilized races of antiquity, the name of this distant black people is found and their Gods and their heroes are ever referred to as warthy or black." He tells of the city of Ghana, situated on the banks of the Niger. He refers to it as the meeting place for Caravans from all parts of the world. It was the resort of the rich, the pious, the learned of all nations. The greatest of all the Sudan States was Songhay, whose area was equalled to that of the U.S. It existed from A. D. 750 to the year 1591. The marked evidence of the high state of civilization which existed is the amount of learning which they possessed. The University of Sankora was an active seat of learning. It ranked with the best colleges of Spain and Egypt.

Ethiopia's fame was well known to writers of the Bible and it is referred to in that

sacred book some 49 times. In the book of Isaiah we read of "the land of the rustling wings beyond the river Ethiopia, that sendeth ambassadors by the sea."

We are proud to point out these few facts of the historic background of our race, lest we and the world forget. We are glad to tell them to our children, since in their public and high school careers these facts have been wilfully and purposely withheld from them. We trust that this knowledge may serve as an inspiration to our adults, that we may be inspired to carry on from where our fathers left off; that it may teach our children that there is no reason why they should despise the race from which they sprang. In the distant past black men and who men dared in ambition, to reach the skies where they lighted their candles from the altar fire of heaven, then they held them aloft to give light unto the whole world;— *The Dawn of Tomorrow* July 12, 1930.

To Let.

IBADAN BAPTIST MISSION,

IDIKAN CHURCH, IBADAN.

A Series of

REVIVAL SERVICES,

Will D. V. be held in the above-named Church, from
Monday to Sunday, August 25th to 31st, 1930.

EVENING SERVICES:—Monday to Saturday 7. p.m to 8. p.m

REVIVALIST:—Mr. E. S. A. AKINELE,
The Catechist in charge of Elekuro Wesleyan Church.

General Thanksgiving Service,

On Sunday 9. a.m. to 11. a.m.

Preacher:— REVD. E. M. ALALADE,
Pastor of Kudeti Church,

EVENING SERVICES:— 7. to 8 30,

Out-station Churches 2nd and 3rd. weeks in September.

“ Tho' your sins be as scarlet,
They shall be as white as snow,
Tho' they be red like crimson,
They shall be as white as wool ”

Come every One! Come All!!

Special Hymn Pamphlets Obtainable at the Door at 3d. Each.

REV. L. O. FADIPE,
General Superintendent.

REV. T. O. DAWODU,
Superintendent.

BLYDEN'S LODGE

OF

THE BROTHERHOOD OF JESUS,
ANCIENT ORDER OF MELCHISEDEC.

CONVOCATION,

Friday, August, 22,

6. p.m.

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