

The Honourable
the Chief Secretary
to Government
Lagos, Nigeria

D. S. Osho
Editor & Proprietor
"Yoruba News"
Ojumu R.D.
Ibada

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. III. No. 11 IBADAN TUESDAY, March 23, 1926. Price 3d. Weekly.

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ti si Ile-Oja Titun ti

nwon sese ko si

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siwosi, Awo Alomafu,

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ati Opo Orisi Oja miran lo

tabe nibe

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Bode Ona Ido,

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IROHIN KO TO AFOJUBA

OWUYE

A gbọ pe Olokukù ati mefa ninu awọn Ijaye Okuku nse awọ larin ara wọn, orọ nà si ti de iwaju Balẹ ati Igbimọ. Ni Ajo Ile Balẹ l'ana ni awọn Igbimọ pinnu lati ranse pe Olokuku ki o wa si Ibadan lati se atanse nà fun wọn.

Ni Igbimọ ti awuro yi ni Kòtù Bẹce ni nwon gbe soro ija ti mbe larin Balẹ Oyewole ati Aminu, Otun Balogun Ibadan. Eṣin nla merin ni nwon ka silẹ ni waju Ajelẹ Ogbeni H. Dew 'Okunrinjẹ' Orọ na ko ni se alai de oḣo Baba L'Alin.

Iya Ijebu ti awon Opa Oba mu ni Oja 'ba fun eṣun rirọ owo gile ni Adajọ, fi si ewon odun meji.

Alagogo Balẹ lu u ni Oja 'ba ni alẹ ana pe "Ole wolu o", eniti ko ba sode yio san Pọnnun maran—Ogun Ọlẹ si apo Ijeba.

Ogemowe Oba Ondo ti Ijeba mu wa si Ile- Ife wala lehin amodi oḣo die. Nwon si ti gbe oku re lo sin si ile re ni Ode Ondo.

A se idaro awon omọ re pupo nitore pe won ko ni anfani lati sinḡa baba won bi ti awon Oba Ondo. Ohun ti o jeki o ribe ni ti alaijari ija ti awon Ijeba nba a ja. Ki Oluwa ta won ninu. Ki O si pese eni rere lati roḡo nà.

A ba Ogbeni S. Ade: Ojo Akowe ti Ajelẹ Akure yo fun emokunrin kekere ti Olorun fi ta a loḡe ni Akure ni awuro Sode ijeta. Ki baba wo o ju wa lo o

Gomina Agba, Olofa Sir Graeme Thomson ati Iyawo re de si ile yi l'ana. Oja ona moto ni nwon gba de lain lati Eko. Nwon si ti rekoḡi lo si ona Ile Hansa. A ki nyin, o dabọ c.

Awon Ijo Baptist Ede nlo si Ile-Isin titun ti nwon aseḡ ko si Iragberi ni Sode ti mbo yi. Ki Baba m' oḣo ro o!

IKU ỌLỌLA ỌYA SINGULU.

Idagiri da ni ile yi ni Satide ijerin nigbati awon enia gbọ ti iku Ọlọla Ọya Josepa, Egerton Olanbiwọnnu Singulu, Aṣiwaju awon Ọya gbogbo ni Eko, eniti o jaisi ni osan Fraide ijarun laise amodi teḡe.

Nigbati nwon gbe oku re lo fun isin ikẹhin ni aro Satide enia nwo bi omi: awon Ọya to lo si S. si Ita Tinubu ninu aḡo oye won. Olofa F. M. Baddeley, Sekiteri Agba, awon Onidajo ti Kòtu Eko, awon Onise Oba pelu oibo Ajiroba (A.D.C.) ti Gomina Agba ninu aḡo Oye re bẹni awon saraki saraki ilu pese siḡe. Lehin isin aro yi ni nwon gbe oku re lo sin ni Ikoyi.

Aiye ye Ọya Singulu, omọ re ti o bi ti di Ọya loḡa ara re, oun pàpa si ti dei luo giga ninu Ajo Igbimọ Aṣofin o si ti se ise rere pupo fun anfani ara ilu Nigeria. Oruko re ko n' igbisgbe.

Ogunlogbo awon ti nsunkun ni bi oku re titun pe o ti se nwan lere pupo.

A ki awon Egbe Demo ku ireḡa. Ki Olorun ta aya ati omọ oku ninu.

Awon Imale ti bere a we ni Monde ijesan. Eja ati Ejan d' awon gogó.

Ore wa Ogbeni Asalu ti Eleti Ofẹ nfe ki awa so fun oun ni ona wo ni a fi pe oun ni "Asalu ti awon Qingo"? Bi ore wa nà ba wo awon iwe ti o ti ko sehin ninu Iwerohin "Elet-Ofẹ" a roḡo o le ri ni niḡe.

BOWOJE ORI TI I SO L' ERUN

Awon Oibo olowo ile yi bere si i fi moto ko aḡo ati oriḡirisi oja lo ta kicin awon oja oriko. A si gbọ pe iye kannà ti nwon ta a ni ile Ibadan ni awon taa nta a kiri ni abuleko.

Eyi ko to r ra. Owo bibajẹ l' eyi.

Bawo ni aw n onisowo won i o ti so ta oja aradosu ti nwon gba igwo awon oibo onisowo wonyi kannà, ti yio fi pe?

Orọ yi nfe ayewo.

NEWS & NOTES.

Mr. W. B. Brown of the International Bible Students Association was in town last Wednesday. He lectured at Jehovah Nissi, Idikan, on Thursday and Friday upon the subject "The Death to return to earth" before a large audience, at the close of which discussion was asked for by several gentlemen including the Hon E. H. Oke, M.L.C., Mr. Afajabi Adedagun and others.

There are several points of the Lecture which still remain to be cleared up. Mr. Brown left here per yesterday's train.

Dr. A. Ojo Olaribigbe, F.R.C.P.E., F.R.C.S.E., who had gone to Lagos on a flying visit returned last week. To the genial Doctor we say *Ẹ ku abo*.

The general topic all over the Country is the new "Education Code." We trust our experienced educationists will do the needful.

The work of widening the motor road from Ebute Meta-Abeokuta is being taken in hand. It is hoped the Government will extend it to Ibadan, Ile-Ife, Ijebu Ode, Ondo, Ilesa, Ede, Osogbo, Ogbomoso, Oyo, Isehin. Saki and other trade routes in the Yoruba Provinces. The present roads are too narrow.

Gbadamosi, a counterfeit-coiner was arrested with his appliances and sentenced to seven years' imprisonment with hard labour.

We are gratified to learn that a patrol consisting of four Policemen has been located at Ojokodo and that that section of the district is now quite free of highway robbers. We hope similar attention will be paid to the Ejeṣa and Onikoko roads including Awoṣan Market, where the robbers still manage to carry on their nefarious practices.

A fashionable wedding is taking place on the 23rd of April between Mr. Thos. Olarewaju Abimbola and Miss Adeline Funmilayo Odunsi. To the two families we say *Ẹ ku ipalẹmọ*!

Buglers entered the premises of Mr. Amos I. Akinwale of Oṣun in 190 on Tuesday night the 17th inst and carried away all his trade stock value over one Thousand Pound.

We learnt the matter is under investigation. Our condolence to Mr. Akinwale and family.

The Prospectus of the Imperial College of Tropical Agriculture for the year 1926-27 is published elsewhere in this issue

HELPING ILLITERATE CHIEFS.

In the change of Native administration at Ijebu-Ode brought about by the death of the Awujale, the success of the Advisory Board inaugurated by a former Resident of the Province is brought to notice. The late Awujale was, like most of his generation, illiterate, and to avoid the clash with the educated community that springs up whenever there is commercial or official activity, the Resident appointed a board of progressive men to advise the ruler on all matters affecting the welfare of the Province.

These have no pay, political powers or indeed, real legal status, so that there is no danger of their yielding to the temptation to *force* too progressive steps upon the Native Administration but they have had the opportunity of influencing the Awujale in times of difficulty. Such boards would prove beneficial in most large Nigerian centres, for even when the ruler is well educated, his official council is still largely composed of illiterates, who, although often possessing real administrative ability, are apt to be over-conservative in matters beyond their previous experience.

West Africa Feb. 27, 1926.

OWODE!

Ninu Iwerohin yi ti oṣe toṣun ati ti eyiti o kọja ni a gbe soro ni E-ṣe Geṣi nipa Igi Bomubomú. Lati ayeṣaye ni awu baba

niá wa ti npe etútú eso igi yi ni "Fofufoju"
 lai mo pe igi Owo ni i se. Ase etútú eso
 Bomubómú ti ategun má nfe kakiri ilu wa
 nigbati o ba la, je ohun ti o lowo lori tobe?
 Ogbogba ni owa yi pelu Sanyan ti oibo fi
 nse Siliki tabi Seda ti nwon uta fun wa ni
 owo iyebiye?

Ohun kansosoti o'šoro niḅe ni ogbon ti á
 fi i yo owu yi ati ona ti a fi má nyo e ki
 ategun má bá ko o lo. A mura tan lati ko
 awon ti nwon ba fe lati se ise gbigbin re.

Enyin agbe ile wa, e mura ki e gbin
 Bomubómú pupa si inu oko nyin. Owu re
 lowo lori ni ilu Ojba. Ise Owu Bomubómú
 pe ju ti Kókó lo.

AWON AKEWI

OR

YORUBA PHILOSOPHY.

OTI.

Oti, a-ti 'mo' l' uyo !
 Šango inu agba ! !
 Oya inu un Šago ! ! !
 Omọ si mi ni fila,
 'Ki ng ti o šubo,
 Omọ tẹ mi yẹkẹ
 Ki ng yi o gbiri-gbiri !
 Oti ti i yi 'mo o kiri—
 Gbiri-gbiri ninu erukuru,
 O pa ràdà-ràdà wọ koto egò lẹ :
 A ra pálá wọ 'nu iléru !
 Wò-ngàngàn ninu egun,
 Kòrò batá l' abàtà :
 A-f' oja gigan régi .
 Tan 'mo-omọ s' oko.
 A-t' enu-je t' ise nwon l' ebo !
 Lómú-lómú ninu alá :—
 O de 'khu o' l' ija ta.

Oti ko wa 'je e Mari-ma-mu !

"Bà wa" ki i rá :

Oni-mári-mámu—

Ni i b' okoloji muti !

Omuti gbagbe ise.

Omuri kan 'ra-re' l' ōgun :

Eniti nmuti ti ko—

Á ko ti i gbe e sin ni.

Kan 'gòje—ko le je 'gò l'

Akiri-yó, a kiri mu 'mi.

A p' ekoro y' ilu ka—

Nibiti i ngbe w' oḷoti kiri !

A de gòrò p' oko oḷoti,

A b' oko oḷoti f' aiyà kin aiyà

Oju imọle ko kuro l' oti !

O bimo o so o n' Imoru,

O so 'kan n' Isuti !

Imorú—ba mi m' orú,

Isuti—ba mi su'ti !

B' o p' ó mu mo,

A si má dùn ?

Oti oḷoti—

A-mayo gbélu-gbélu.

A n' agbalagba

D' eḅe omọ kekere :

A m' omọkekere

F' agbalagba n' irungbon:

A pón 'mo' l' oju yanyan-yan !

O-s' onitiju d' oḷaja,

Omuti ko mo "Kò tẹ."

A-bo 'mo' l' ete,

A-wu 'mo' l' oju tu-tu-tu !

O s' omọ l' orun-ese

Di ti jskutẹ ;

O s' omọ l' orun e e

Bi i Bamo-bámá.

Enu mutimuti

Ni i pupa yoboro !

Jètẹ-jètẹ l' odo ikun ;

Oti s' omọ n' ikun bi oyon :

B' okunrin ba loyon:

Hepa ni i ba a bi i !

THE YORUBA NEWS.

Editor & Proprietor:

D. A. OBASE

Office AJABA SQUARE, OGUNPA ROAD
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Subscriptions payable in Advance

Ibadan 12s. per annum. 14s. Post Free.

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An Unfortunate Speech.

Whatever may have been the impression on his Missionary audience of Mr. Ormsby-Gore's speech delivered at the C.M.S. House in London last January, the report of it which was given much prominence in the Church papers has produced an all-together disagreeable effect among Africans in this country. The speech, we are afraid, will do much positive harm. It should be remembered that the recent activities of the Colonial Office with respect to Native education in Africa are not regarded without some amount of suspicion by the African. There are those who see in the whole movement nothing but a veiled attempt to so regulate and restrict the scope of education of the African as to reduce him into mental slavery, making him for all time a hewer of wood and carrier of water and a pariah outside the pale of culture that is common to all humanity. We may ridicule this view as being extremist and groundless if we choose but if he is reported correctly the tone of Mr. Ormsby-Gore's speech gives some justification for the fears entertained.

It is very pleasing indeed to read of Mr. Ormsby-Gore saying that the aim of the Government was to give the African an education which was to fit him

for life in Africa enabling him to become a better, more progressive and more developed African. But what exactly is one to understand when he said that with regard to language teaching there was a real danger in beginning the teaching of English too soon and in making too much of it as there was the danger thereby of denationalising the African, an utterance which carries within it the germs of prejudice calculated to ridicule the African out of his aspiration to culture and to fasten to him always his past? What is meant by the African being changed into a tropical Englishman? What is the exact connotation of this favourite word "denationalisation" which seems to be very popular with a certain class of whitemen and which appears to have been invented for the exclusive application to members only of the Black race. The African is spoken of as denationalised if he wears a coat and trouser, if he speaks English with a correct accent or if he aims at a higher standard of life than that lived by the majority of his countrymen. We have never heard it suggested that the Japanese is denationalised who wears western clothes and acquires western culture. The Chinaman who discards the pigtail and the clog for Western standards of life is never spoken of as denationalised. In recent years the Turks have abolished polygamy as a national institution and remodelled their marriage system on western standards; they have also abandoned wholesale the time-honoured fez for the top and bowler hats and yet no one has heard of the Turks being spoken of as denationalised. It is always the blackman who is always singled out as the butt for this jest—for jest it is—whenever he aspires to rise above the rude standards of his surroundings. Such reference to the African may be pardonable to a certain class of whiteman but utterly unworthy of responsi-

ble statesmen. Mr. Ormsby-Gore has since his arrival in Lagos impressed himself on every body as a singularly charming personality and one who really has at heart the true interest of the African peoples and not such interest as is dictated by policy. This unfortunate speech we are afraid will swing the current of feeling among Africans in the other direction.

In any case the African cannot be blamed if he regards the recent educational activities with feelings of suspicion since it is difficult to believe in the genuineness of the intention of a man who professes he wants your good when he regards with amused contempt your every effort to approach his standard of life which he holds out to you as the best.

Whatever system of education is being evolved for the African the fact should always be kept in view by those responsible for the task that the African is entitled as any other group of people to that culture which is the common possession of the human race. All the talk about denationalisation in connection with the blackman should be dismissed as not worth serious consideration. For the African will remain an African in thought, outlooks, and in feeling whether he is steeped in the culture of France or England, Rome or Greece.

African Messenger 13/3/26.

OUR ROADS.

ANENT the question of new roads in our last number, there are several reasons why the authorities should provide a Building Inspector for the town. One of these is the fact that regular encroachments upon the existing roads and lanes are being steadily perpetrated by the owners of new buildings in every part of the town, under the impression that they are building upon their father's

lands. This mistaken notion has contributed and is still contributing to the partial and total mutilation of several roads constructed at a heavy cost of money in the town, such as the principal roads leading to Basoruns Fajinmi and Apampa, Bales Dada, Akintayo and Irefin's houses. These roads were first of all neglected and allowed to fall into disrepair since the Head Chiefs for which they were originally constructed are no more, the owners of the houses on both sides of such roads considered it a fine opportunity of extending their buildings on the neglected roads.

There are two other such roads which should be opened up by the authorities before much damage is done to them — one of these is the large main road leading from Oja'ba to Abeokuta Gate at Oke Ado. This important road was left un-repaired since 1911 when the two bridges across the Gogelose and Ogunpa Fokọ were carried away by a flood in that year. The road is very serviceable to traders and travellers going to and from Abeokuta via Osiele who found the road shorter by half-a-day's journey to Abeokuta. As the road is so near the new Bale's house, it will be more useful if repaired as early as possible, and have it connected with the new Oyewole Road.

The second is the cross-road which started from the main road near Ojo Oloko's house at Itutaba, Oje, and runs straight down to the main road at Yemetu Brook, its total length is about one sixth of a mile. These two roads could be repaired at a trifling cost to the Administration. Funds or no funds, it is best to plan the town at once and with the aid of a Building Inspector to take advantage of the numerous ruins by striking the new lines before the majority of the ruined houses are completely rebuilt. The improvement at Oke Mapo had caused a great deal of hardships to the owners of the houses in that area, the

new Bale Oyewole Road has also injured several in spite of its short length (about ¼ of mile). Yet the houses continue to spring up in every direction all over the town.

Bearing in mind the fact that every new house increases the difficulties of town planning in an old town, we trust the authorities will no longer delay this necessary improvement in the town by pegging out the new lines of roads all over the town and the engagement of a Building-Inspector or better still, a competent Towns Warden to direct those who are about to build new houses just how to proceed in order to avoid hardships in future.

By adopting this system, the authorities will be safe-guarding the interests of the people and also preventing the payments of large compensations for houses in future.

THE IMPERIAL COLLEGE OF TROPICAL AGRICULTURE.

The Imperial College of Tropical Agriculture's Prospectus for the year 1926-27 and the Principal's Report and Register is an interesting publication which should be in the hands of all our School proprietors, Managers, Headmasters and Principals of Secondary Schools and Colleges, our farmers, planters and well-to-do people.

Founded at the instance of Sir Francis Watts, K.C.M.G., D.Sc., the College was opened on Oct. 26 in the year 1922 by Sir Samuel H. Wilson, K.C.M.G., F.R.S., C.B., D.S., a former Governor of Trinidad and Tobago in the British West Indies. It is located at St. Augustine, seven miles to Port of Spain, Trinidad; within easy access by rail or road to estates and plantations where sugarcane, cacao, coffee, coconut, banana, Indian corn, rice, rubber, citrus and numerous minor crops are grown, also the

Government Experimental Station and Stock Farm.

"The object of the College is to provide training in the science and practice of tropical agriculture to students intending to become planters, agricultural administrators or officers, or specialists in different branches of agricultural science and technology, and to offer facilities for the study of tropical agriculture to graduates of other Colleges and Universities. An important feature of the college is the provision for research and investigation work which its laboratories and fields afford.

The students are enabled to obtain first hand knowledge of the principles of Tropical agricultural practice, the methods of biological experimentation, including plant breeding, control of plant pests.

In addition, students are given opportunities of inspecting sugar factories, cocoa, and coffee curing plants, copra drying a citrus products factory and a plantation rubber factory.

The instructional term covers a period of three years at the rate of £265, £280, £242-10-0 for first second and third years-roughly £950 for the complete course including the cost of return passage. For students who cannot spare more than one year, a special course has been designed at a cost of £242. 10. 0 or approximately £350.

The Associationship of the Imperial College of Tropical of Agriculture is awarded to fourth year and post graduate students who will be required at the end of the session to present a thesis on a suitable subject for the approval of the board. Whilst those who completed and qualify in the examination at the end of the three years' course will be awarded a *Diploma* of the College.

Students must have attained the age of 17 years before the date of admission. The qualification for which is the Matriculation of any University within the

the British Empire, or its recognised equivalent or a School Certificate and an acceptable qualification by a University of the British Empire. The qualification for admission to the Post Graduate Courses is a degree or a diploma of any British University, University College or Academic Institution approved by the Governing Body of the College.

A limited number of students from the Colonies and industries contributing towards the maintenance of the College will be admitted on the nomination of the respective local Governments or Industries without the payment of fees. Other students will be admitted from contributing Colonies on payment of tuition fees of £25 per Academic year, extending from October to the end of June.

SYLLABUS OF COURSES OF STUDY.

The following syllabus is given with the object of indicating in general terms the ground covered by the different courses.

There are 8 courses in *Agriculture*, consisting of (1) General principles of soil and management, (2) Plant Propagation:—General nursery work, (3) Animal Husbandry:—A general survey of livestock, their uses and management (4) Field Crops—Characteristics, requirements, culture and method of disposal. (5) Orchard crops, (6) Miscellaneous Crops—Spices, tobacco, drug and plant, waste land, forest and their regulation: (7) Advanced soil management—soil control, drainage, irrigation and tillage, Soil fertility; its maintenance, Meteorological considerations, instruments and their care, (8) Special Crop Agronomy.

Botany is divided into 6 courses (1) General Elementary Botany. (2) Agricultural Botany (3) Plant Physiology (4) Genetics Improvement of Tropical crop and stock. (5) Practical Agricultural Botany. (6) The Genetics and

Physiology of single crops.

Chemistry and Soil Science

are divided into 9 courses:—

- (1) Elementary Inorganic Chemistry
- (2) Elementary Physics, Electro Chemistry
- (3) Soil Science. (5) Elementary Colloid Science (6) Organic and Biochemistry (7) Analytical Chemistry (8) Manufacture of Crop Products (9) Ecology of crop Plant

Economic is divided into 11 courses. (1, 2, 3) Mathematics. (4 & 5) Statistics (6) Economic History and Geography (7 & 8) Accountancy. (9) Administration. (10) Economic Theory. (11) Marketing.

Mycology and Bacteriology

are 3 courses:—(1) Bacteria and fungi, Agricultural Microbiology (2) Microbiology of the Sugar factory and distillery. (3) Diseases of tropical crop plants, their prevention and control.

Tropical Sanitation & Hygiene

are taught in a single course.

Technology is divided into 3 courses:—Chemical Machinery (2) Sugar Technology (3) The Chemistry of the Factory.

Veterinary Science is a special subject.

Zoology and Entomology are divided into (6) courses:— (1) Elementary Zoology (2) Elementary Entomology (3) Agricultural Entomology—Insects Biology and physiology (4) Insect Pests of tropical crops. (5) Medical and Veterinary Entomology (6) Other insects of economic importance.

It is hoped the Nigerian Government will nominate suitable students to the College this year to qualify for employment in the Agricultural Department.

The College is staffed with well qualified instructors, who are university graduates.

The Following is the Register College Staff.

Principal	1924-24	Sir Francis Watty, K.C.M.G., D.Sc.
	1924	Dr. Hugh Martin Leake, M.A., Sc.D., F.L.S., F.Z.S.
Professor of Agriculture	1922	John Sydney Dash, B.S.A.
.. Botany and	1922-23	Thomas Godfrey Mason, M.A., D.Sc.
.. Genetics	1923	Sydney Cross Harland, D.Sc., F.L.S.; F.E.S.
.. Chemistry and	1922	Frederick Hardy, M.A., Dip. Agr.
.. Soil Science		
.. Economics	1923-24	Walter Ransald Dunlop
	1924	Cecil Vaxley Shephard B.Sc. (Econ.)
.. Mycology and	1922	Sydney Francis Ashby, B.Sc.
.. Bacteriology		
.. Sugar Technology	1924-25	Overton Fuqua Boyd B.A.
	1925	Walter Scott, B.Sc.
.. Zoology and	1922	Henry Arthur Ballou, M.Sc.
.. Entomology		
Lecturer in Botany	1923	E. R. Cheesman B.Sc., A.R.C.S.
.. Chemistry	1923	P. E. Turner, B.Sc. A.I.C.
.. Tropical Sanitation and Hygiene	1925	E. A. Seagar, M. B., Ch.B.
.. Veterinary Science	1923	Captain H. V. M. Metivier O.B.E., B.Sc., M.R.C.V.S. (Trinidad Department of Agriculture)
.. Zoology and Entomology	1923	C. L. Withycombe, Ph.D., M.Sc., D.I.C., F.E.S.
Chief Clerk and Registrar	1922	Alleyne Graham Howell
Secretary	1922	Algernon Edward Aspinall, C.M.G., B.A.

In Memoriam

IN LOVING MEMORY

OF

MY DEARLY BELOVED FATHER
MATHEW JOHN CRAIG,

who entered his eternal rest on
Sunday the 22nd March 1925 at
4.20 p.m.

On that happy Easter Morning
All the graves their dead restore.
Father, Mother, Sister and Child,
Meet once more.

R.I.P.

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Ibadan, 71378.

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A Splendid Remedy for Female diseases such as - Barronisms, Weakness, Painful and Irregular Menstruation, Leucorrhoea, Whites, Cramp, Ovarian, Neuralgia, Inflammation of the Ovaries, & Tendency to Miscarriage etc etc.

Made and sold only by Victor White Esq
41, Offin Road Lagos.

N.B. Not obtainable elsewhere.

Gbogbonise fun Obinrin

Egbogbi yi dara pupu fun Aboyan, Iju, Eda Oigyan, ti o ba fe baje, ati oriṣiṣi arun mi ti ki fe ki obinrin bimo.

PRICE 10/- PER BOTTLE

Boxing & Postage 2/6 extra.

White's Golden Male Tonic

"DOUBLE-STRENGTH"

Whenever a woman has not been pregnant for a long time, the fault is usually set down to some disease or other in her generative organs.

Now while it is true that many women suffer from disease, yet many times the fault lies with the man, owing to weakness or some other disease of the male organs of generation. White's Golden Male Tonic "Double Strength" is calculated to give full vigour to the man, and to remove all disease which prevent brooding. Every sensible man ought to use two bottles every month, to cure or prevent weakness of the generative organs.

Made and sold only by Victor White Esq
The Reliable Dispensary, 41, Offin Road, Lagos.

N.B. Not obtainable elsewhere.

Aremo fun Okunrin

Nigati obinrin ko ba tote loyan, a ma aro pe ara obinrin na nikanmi arun wa. Sugbo nigba pupu ni o nje pe ara okunrin ni arun wa. Egbogbi yi darapupu fun Aru, Eda ati gbogbo Arun ti ki je ki okunrin se abiamu.

N. B. - O ye ki gbogbo okunrin ma lo igb mejji mejji loyan fe ti egbogbi na nje ni ara ko se oyan.

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Egbogi fun ilera Omokunrin, Egbogi fun arun-karun lara Omokunrin ko ma ye o. Ya nibe ki o mu tire, o leri Alahojuto lagiri bi o se. Ki Olowo wa, ki Alawin wa, ariisan ni ko dara. Iwo ko tile gbo oruko ibe ni ndan? "ISE OLODUMARE."

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