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Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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and storage of produce. An interview will
prove interesting.

Correspondence will be carefully attended

TO LET

OWUYE.

Ejo Ganran ti bere ni Kotu Alapadi lati ose ti o kaja. Ejo po niye fun Otun Adajo Agba lati se; ko si ti i pari di bi a ti nkowe yi lowo. A ki Loya Harrison ati Abayomi E ku ise o.

A dupe lowo awon Egbe Onisowo Ambe Brothers fun Iwe Ikujo Oja ti Eko Abokuta, Ibadan, Ijebu-Ode, Epe ati Ondo ti nwon fi agwo si wa. Sile kokan ni tita re ni No. 38, Moloney Bridge Street I' Eko ati 51 Coates St. Ebute-Meta.

A gbọ pe awon alase ti ko awon afọju, ati amukun Gambari ti nsagbe kiri larin ilu lo si Ogba Alarun fun itoju. A dupe eyi; nitoni oju Qua Moto ti nwon taati to lo se agbe ti di eru Eje fun eniti o lowo-lese ti oju re mejeji si wa niye pere-pere.

Igbimọ Ibadan sofia pe ki enikeni mase fi moto ko epo pupa jade ni Ibadan mo. Eniti o ba ru ofin na yio san Poun Marun: Ogun Oke.

Professor Adeoye Deniga Olotu Iwe-irohin "Eko Akete" dakan wa si ile yi, o si ti tun pada lo nisisiyi lehin isimi ojo die. Dokita Craig E ku alejo.

Bena si tun ni a ri Lawyer A. O. Abayomi gberę ti o wa ba won se ninu Ejo Ganran ti ile yi. E ku isile o.

Die ninu awon Egbe Agbe ti ko le lo niye ti awon iyoku lo si Gbadami lo tiwon ninu ose ti o kaja yi; towo-tesę ni a si gbę pe Mr. A. J. Findlay oibo Agriculture ti o wa niye fi gba won. A ko le salai dupe gan lowo S. A. Falade eniti o mba a gbokę gb'odo lati tumo didie ye awon ti nwon lo.

Bi a ti akaja lo ni ojo ose yi ni a se

alabapade awon kan ti nwon pejo: nje ki a duro gbo idi abajo ni a ri omkunrin ara Ondo kan ti o nke tantan pe "Iya ni nwon fi je oun! Iya ni nwon fi je oun!" Nje etiri, l' o wa si takada oro fun ni pe awon ana oun kan l' o ti gba owo gb'owo lowo oun lori onwo won ati pelu pe nigbati omu na si to eniti a ifi oju sun ni ana oun so pe omu salo: ase samasama ile onile ni elegiri na ngbe: fo-o l' o yo jade pelu itiju ti o nrin erin iyangi kan. Eyi ko ha kaseta bayi? K'a gba lowo oko gba lowo ale ogo ni awon nwoyi nku l' emere?

EDE.

Oibo Alagbon, onisowo petaki ni ile yi ti si Ile-Oja titun keji fun Ogbeni A. Siyanbade. akowe atata ni Opopo Igba-gbajafia ninu oju ti o kaja. Oriarisi oja bi aso, ada, epo ati irinse moto pese sibe. Ore wa Siyan. Aje a wo gba o.

NEWS & NOTES.

In appreciation of the services of the Choristers of Agbeni Church, and also the Christ's Little Band Society during the last Harvest Cantata, we understand that a treat has been arranged for Saturday the 18th instant, when these boys and girls will be entertained.

Another Cantata we understand will be rendered by the same Choir on Christmas Eve. Buy your ticket at once.

An interesting English Sermon was delivered by Mr. Ajibola, a member of the Teaching Staff of Elekuro College, on the evening of Sunday the 4th instant at Agbeni Church. A departure in this instance from his usual extempore sermons was the key of this success. Written and well prepared sermons should be delivered by Religious Students. We say E ku ise o.

We deeply regret to chronicle the death of Mr. in Delo-Doanmu, M.A., J.L.S., Barrister at Law, ring which took place, at Abe, Owerri Province. in

Our condolences to Mrs. Delo-Doanmu, surviving Lawyer E. M. Agbabi the Senior partner of lowed in firm. on with

EYI HA TỌ

"Enit' a panj fun ko ri 'ni l' oju!"

Si Oniwe-Irohin Yoruba, Ibadan.

Jọwọ mo tọrọ ẹye diẹ ninu iwe rẹ lati sọ ohun ti mo ri ki nto bere ọran ti o wa loke arokò yi.

Ni ọjọ kẹwọ Oṣu Disemba yi, a pe wa lati wa ba awọn Oga Ile-ẹkọ Odomobirin ti Kudeti se ariya ti *Price-Giving Day* wọn. Ire ti wọn se dun pipọ; ori wa si ya lati ri bi itesiwaju awọn odomobirin wa ti nlo daradara labẹ itọju awọn oibobirin wọnyi. Ajele Agba, Ogagun W. A. Ross C.M.G., l'o se alaga o si sọ isiri ti o mu inu t' ewe t' agba dun. Pelu inu didun yi ni temi ti ọrẹ mi fi ibe silẹ ti a si mbo ninu moto — ile tile nṣu lo ki a to kuro, a yara tan ina mbo, a si mbo wa ile. Nigbati a de Oja Iba, Awa-moto wa fe gba ọna Oranyan nitori o ya si ile, sugbọn a kọ fun un nitori ọna yi ko dara lati gba lile, ni a ba gba ọna Ayorunbọ; gere ti a fi Orita Merin silẹ ti a nlo si oke Kocun Béré, bẹni a ri awọn enia pipọ loju ọna pelu ilu ati ijo. Awa-moto bẹrẹ si fun fere sugbọn awọn oujọ wọnyi ko bikita tobẹ ti a fi da moto duro fun iwọn isaju marun, lehinna a ni lati jade ninu moto temi ti ọrẹ mi lati lo wo iru ire ti o da moto duro loju ọna Titi (Street). Bi a ti alọli a ri okunrin kan ti o nsare bo wa pade wa pelu igbe pe "E pana moto yin, E pana moto yin;" ẹ o mo pe Ekerin Balogun ni o njo lo? Eyi yi mu wa sare lo si ibi ijo lati sọ fun Oloye yi pe moto pọ loju ọna lskoko yi ati pe ibi ewu nla ni nwon gbe njo yi. Bi Oloye na ti fi oju kan wa, Esi ti o bo lenu Ogbeni Oloye wa yi ni pe "Yio Ba — Ọna — yin, &c" ẹ pana moto yin nisaiyi nla — ẹ ko ba fe jiya; bi o ti nso bayi, bẹ l' o si mbo ewu rẹ lati ja; kini awọn ọmọ ghin ri eyi si, gbogbo nwon bere si mura opelọpe awọn Bokinni meji ti nwon akoko na, iya iba je wa laise. Leni nwon tan mu ijo wọn jo kọri ita Merin. Moto merin l'o ni

lati duro fun oloye ti njin loju "Titi" yi. — Ibi ti awọn oibó lokunrin lobirin gbe nse wahala lori awọn ọmọ wa bi wọn o ti se je enire fun ilu wa yi lehin ọla, ibe ni oloye wa gbe nda moto duro lati ri ẹye jo kọja?

Sugbọn eyi ko ni lati ya ni lehu pipọ nigbati a ba ranti pe, Ogbeni Olóyí-wa yi ko nwon ninu irufe inkun bawọnyi. Ekinni, tire lo le rekoja ninu ija ti awọn ba awọn ọmọ Wesley College ja ni Oja Iba ni jo kinni, ekeji iru ijo bayi na l'o jo ni ọna Ojagbo ti awọn ọmọ ghin rẹ fi gba Baisikulu Tisa Arẹmọ, ipe l'opo, wọn iba fi iya je ẹ (a dupe pe Ajele kekere kilọ fun ogbeni wa Oloye yi nigbana).

A o dupe lowo awọn Alase wa (oibo) ki wọn ba ni kọ awọn irufe oloye bayi bi a ti fi ara eni si ipo ati ọwọ (self-respect) ti opolopo ninu awọn enia wa ko ni.

Mo dupe lowo rẹ Oniwe-irohin fun aye ti o fi fun mi yi o.

Kani ni tiyin
Ọmọ Ibile.

AROKO LATI ILE HAUSA.

Si Oniwe Irohin Yoruba, Ibadan.

Alagba/

Mo dupe pupọ fun lwe rẹ ti mo rigba ni (j) Satide Nov. 27, ni Funtua.

Ni Monde Nov. 29, ni Supervisor Mr. E. C. Cross fi moto mu emi ati iyawo mi lo si Ilu Malam Fashi lati ba wọn ra owu.

Inu mi si dun lati ri pe, mo ba awọn akowe neta Ogbeni Miller, G. B. Ollivant. Mr. H. Torpe Wm. Redfern pelu igbakeji rẹ Mr. Tego, Malam Sanbo, Hausa ti ra owu fun B.C.G.A. Ehin-kule Mr. Torpe kun fun Obirin Hausa ati odo ti nwon fi ngun Epa bi igbati wọn gun Iyan Orisa laise atijo. Nwon rohin bi owu si ti poto ni Ilu yi, — Ki Oluwa fun wa ni emi ati alafia ara lati ba wọn pari Season na. — Amin.

Duro ti Oluwa.

THE YORUBA NEWS.

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IBADAN AGRICULTURAL SOCIETY'S VISIT TO AGRICULTURAL DEPARTMENT.

At the invitation of the officials of the Agricultural Department, a deputation consisting of the leading members of the Ibadan Agricultural Society headed by Mr. Banjoko the Balé Agbè, Revds. J. Okuseinde and D. A. Williams, Ss Agbaje, Esqr., J. Adelangun, Esqr., R. A. Macarthy Esqr., (Secretary), Revd E. M. Alalade, Messrs E. D. Adebiyi, D. D Cole, Adeniji Obasa, E. Alade, Adebayo Yegesa, A. Gbolagun the Society's Gardener, Samuel Ojo and D. A. Obasa, Editor of the "Yoruba News" and other members of the Society, visited the Headquarters of the Department at the Moore Plantation, Gbadami Odo-Ona, last Tuesday 30th instant.

The party was conveyed there in a 2 tons "Vallette" kindly placed at the disposal of the Society by Mr. S. Agbaje and which covered the distance of four miles in about ten minutes.

The Deputation was received by A. J. Findlay, Esq., M.A., the Senior Superintendent of Agriculture, who had been waiting at the junction of the Main Road with a member of the staff, (Mr. Falsade an Agriculture Instructor).

They were taken to the store where the different specimens of Yams—numbering 50 varieties—were laid out and labelled also the large Palm-Oil Expressing and Nut Cracking machine outfit; all were fully explained. It is interest-

ing to note that no water but steam is employed in the process.

Leaving the store, the members were conducted into the plantation area which was well laid out in plots and on which different kinds of crops, namely: cotton, ginger, yams, maize and ground nuts, were grown under different conditions of soil preparation. This was followed by an exhaustive instruction upon Green Manuring and Rotation of Crops.

These systems have proved successful in the absence of artificial fertilizers (which are too expensive), and save the necessary time and labour required by farmers under the olden method of shifting cultivation, besides preventing the soil from being impoverished. At present, the green manuring available is a kind of inedible beans which completely covers the ground with its luxuriant leaves in a few months after planting and which when cut down and digged into the heaps enriches the soil to a great extent.

One of the problems before the Department is to discover an edible kind of beans whose luxuriant leaves and creepers will so entirely cover the ground within a short period, for fertilising the soil. Green Manuring is a remarkably successful method of cultivation that has enabled a plot of land regularly farmed by the department for fourteen years to yield such heavy crops of produce which greatly surprised every member of the deputation. A plot of land prepared by the process has yielded 1,859 lbs of Groundnuts per acre as against 389 of an ordinary land in the same area. To ensure good results, rotation of crops farming is also adopted with green manuring viz: say, cotton in the first year followed by a covering crop of green manure; then yams in the second year and another covering crop of green manure to be followed in the 3rd year by corn and so on with

groundnuts, ginger &c.

Experiments and investigations are being made in all directions by the department as to discover the best method of raising and improving every kind of indigenous crops. One of the results achieved is the fixing of "Lagos White Maize" as the best grade corn for Nigeria—numerous other varieties having failed to produce the same quantity and quality suitable for export trade. Another result is the selection of Native Cotton "Meḡo" as the best for the Southern Provinces instead of "Allen's" (American cotton).

The department is experimenting on yams, cotton and ginger, besides the raising of nursery fruit trees, ornamental plants and their improvement by grafting. A Hand Oil-expressing machine outfit installed in the department is doing useful work and turning out high grade palm-oil known as *Eporun*. The cost of the Cooker and Press is £40 in England. It is hoped that mass-production will bring down the price within easy reach of the small farmers.

Poultry raising is also taken in hand and the department has all along been supplying English chickens and eggs to breeders all over the country. We understand the Hon. the Senior Resident has been helping to distribute the chickens among the chiefs in the Provinces.

The members of the deputation were entirely pleased with this opportunity of ocular demonstration afforded them, and conveyed the Society's appreciation and thanks to the Department through Mr. Findlay, the popular Superintendent of Agriculture for the kind reception and sacrifice of his time by personally taking them round the plantation and explaining everything to them that day.

We are convinced that it will be a great benefit to agriculture if the Department kindly undertake to invite at least fifty farmers from each district to

pay quarterly visits to the Plantation as to gather first-hand informations upon the modern methods of farming and produce preparation for the export trade.

We congratulate the Director Mr. Faulkner and staff upon the great success already achieved.

Report of The International Conference on Africa

By Professor N. D. Oyerinde,

Le Zante, Belgium,

Sept. 20, 1926.

I mailed you a letter from Sierra Leone; I am thankful to say that your prayers have ever followed us; after leaving Sierra Leone and Las Palmas, good sailors tremble because the Bay of Biscay is yet ahead to cross: but the Lord manifested His goodness toward us: when we got to the Bay, it moved in gentle ripples so much so that a little girl enquired of her parent, "Daddy, why is the water so quiet?" On Sunday August 12th, the steamer reached Plymouth and we came ashore. We boarded the train in that historic city and sped through Fofnes, Dawlish, Exeter, up Blackdown Hills to Taunton, Bristol, Swindon, Reading, reaching London about three o'clock that afternoon: the whole section through which we came was smiling with vegetable gardens and beautiful orchards. Business took all of Monday. Tuesday, Sept. 14th we left London on 10 A.M. train from Victoria Station to Dover, from there we took the boat to Ostend and then motor cars to Le Zante.

From the start, the Conference commits itself to God and seeks the lead of the Holy Spirit as it faces its tasks. Throughout the meeting the Conference feels the ever nearing presence of God. More than sixty-five missionary bodies are represented and more than three hundred persons attended. Leaders of thought in missionary circles, great colonial administrators philanthropists, scientists and scholars who have given more than thirty years of intensive study to Africa are all present. Sir Frede-

rick Lugard, Lady Lugard, Dr. Jesse Jones, of the Phelps-Stokes Commission, Bishop Melville Jones, Rev. Griffin and Mrs. Griffin are persons attending the Conference who are well known in Nigeria. The Council at Jerusalem was far-reaching in its influence upon the development of the early church; the International Conference at Le Zoute is as far-reaching in its influence upon the spread of Christianity in Africa, it sets in operation great forces aligning themselves with the missionary forces to work for the uplift of Africa and for the glory of God.

Among the topics brought before the Conference are the questions of evangelism, education, health, land, labour and taxation. My dear friends, I am astounded when in its intercession for Africa the Conference in a heroic confession remembers the wrongs inflicted on Africa by the white races. Composed of every shade of schools of thought on Africa the Conference, as one can readily see, sets about its tremendous task not with optimism which is blind to wrong and not with pessimism which says all is lost. A more prayerful and conscientious effort by a group of white people to face a world problem I have not seen.

The most important problem before the Conference is that of evangelism, and the burning questions receiving careful consideration are: What is the best method of approach to the native mind? How best to reach the Africans with the Gospel? What attitude must the church take toward the native customs? From that of evangelism ensue the questions of education, medical missions, race problem, economics, and politics. A missionary cannot hope to present the Gospel effectively to the natives of Africa unless he understands their language. Native music may serve to attract native audience but it does not help to hold it unless a missionary preaches from a deep insight into native life and customs. Picture rolls in which Biblical characters are

represented as white folk impress the natives that Christianity is a white man's religion. The attitude of the church towards circumcision, puberty rights and polygamy must be based upon the teachings of the Word of God. Evangelism can best reach the women of Africa only through woman's service; evangelism is not denationalisation. How little has been done to uplift the women of Africa! African girls should be trained not merely as wives for native mission workers but as home agents and health agents in their respective communities. Whatever method of approach a missionary adopts, he should remember that Christianity wins in as far as he applies The Golden Rule in his treatment of the natives.

The problem of education takes the Conference through some of its most thrilling sessions; it is pointed out that Government educational activities will neither limit native education nor divorce education and religion. The Conference feels strongly that the vernacular should be the vehicle of instruction in the lower classes and recommends the preparation of literature with proper Christian topics. The work of educating the natives is more the work of governments than of the missionaries: commercial interests also have educational obligations to discharge to Africa. Missionaries should welcome co-operation with all responsible agencies to build up an effective educational system in Africa. A good deal is said about the kind of education adapted to Africa and the Africans, but the Conference feels that it must be an education that will make the African feel at home in his environment and develop his own genius: the Conference holds also that the Negro should be given sufficient liberty to make his own contribution to the world's civilisation, not the contribution which the white man would have him to make, but that which God has implanted in him.

The question of health is also one of the

most important problems brought before the Conference. Eminent physicians who addressed the Conference are Dr. Broaden, Director of the School of Tropical Medicine at Brussels, Dr. P. H. J. Lerrigo, Home Secretary, American Baptist Foreign Mission Society, and Dr. J. L. Gilks, Director of Medical and Sanitary Services, Kenya. The speakers point out that new diseases have begun to appear in many parts of Africa; that they point out also the present inadequate medical equipments of many hospitals trying to combat diseases in Africa; the fact that the medical missionaries have accomplished so much as they have done under such unfavourable conditions is a credit to their skill. Medical colleges for the Africans and Nurse's training schools should be established in the fight against diseases. Different governments are planning health campaigns, in the meantime a good deal of work can be done in the prevention of diseases through educational institutions. Committees composed of doctors and educators may be appointed to present a simple plan for training native teachers in personal hygiene and the problems of African community hygiene.

Undoubtedly the most difficult problem before the Conference comes with the question of Economics. If the race problem has not been caused by the question of economics it certainly has become complicated with the spread of economic necessities and unrest. Prof. Buell of Harvard, returning from his tour of the continent pictures how in many parts of Africa the natives have been deprived of their land; and how families are broken up because the male members have been carried away hundreds of miles to do forced labour. Slavery as an institution dies, but slavery as an idea still lives. In South Africa, Labour unites with the reactionary forces to pass the Colour Bar, denying the natives of South Africa all rights whatsoever. In South Africa there are places where a missionary must not show his face and where missionary sermons will not be tolerated by white settlers. Conditions are bad for natives in many parts of the continent, and will grow worse with the spread of race prejudice. But there are other forces at work: not all white people are wicked; not all white people who are in Africa go there for material profit; and the different European

governments which rule in Africa are not without conscience. Africa has more friends than foes among white races. Sir Frederick Lugard in his address condemned forced labour for private interests and Monsieur Louis Franck, member of the Chamber of Representatives, Belgium, goes a step further and condemns forced labour for public interests.

I have met at the Conference white women who would as soon lay down their lives for Africa and the cause of Africa's regeneration. Tremendous forces are operating in the making of a new continent; the changes that take place are opportunities for Christian workers; these opportunities are a challenge. In the new Africa who will rule, Mohammed or Christ? Of course the question of race relationship is the most serious problem confronting the Christian religion in that continent: but God is able to bring the solution in a surprisingly easy manner, if all the Christians in that continent; both black and white, obey our Lord and really mean the words of the Negro Spiritual sung before the Conference.

"Lord, I want to be more loving in my heart."

The Nigerian Baptist, Dec. 1926.

Press Notice.

It is hereby notified for public information that December 28th and December 27th, 1926, and January 1st 1927, are Statutory Public Holidays throughout Nigeria and the British Cameroons.

Inter-Colonial Cricket Match.

The following have been selected to represent Nigeria at Cricket versus the Gold Coast.

The team will leave Lagos on December 17th and return on December 23rd.

Mr. T. S. W. Thomas *Captain*
 Mr. T. H. Wilson
 Mr. E. O. Pretheroe
 Captain P. B. Sanger
 Captain R. H. Spurrell
 Captain R. Cartwright
 Mr. F. Morton
 Mr. F. J. MacLaren
 Mr. A. M. Burke
 Major D. A. D. Sewell
 Mr. J. Blair.

THE NATIVITY PLAY.

A Grand Entertainment, entitled the Nativity Play, was given on Friday the 3rd instant, by the pupils of the St. Augustines and Sacred Heart Convent School Roman Catholic Schools in their school room. The Hall was crowded and the stage tastefully decorated. It is gratifying to observe that in spite of the noise and a fight that occurred between a section of the audience which almost rendered the hall a pandemonium at the onset, and during the first part of the programme, peace, order and discipline were afterwards maintained and the function came off well.

Mention should be made of Miss Ake's voice. Her acting was enjoyed by the audience. Miss M. A. Silva carried the palm of the evening. Her beautiful voice coupled with her decent attire which she took the trouble of changing every time she figured on the Stage added greatly to the success achieved. Master Komboi Quist, though a Coaster, not familiar with the Yoruba language dressed in Mohammedan fashion. He played an interesting part.

We congratulate all concerned in getting up this play especially Mr. F. M. Lawson the Head-master for the success.

WESLEY COLLEGE FETE.

The 26th of November last witnessed a grand Fete at the Wesley College, Ikekuro. The fete was opened at about 4.30 p.m. after the singing of the song "Shine Thou on us Lord." The Manager of the College, Revd. E. G. Nightingale, M.D., gave a short address at the end of which he introduced the District Officer, Mr. Ward-Price, whose interest in the fete, and in the affairs of the College as a whole was evidenced by his presence there that evening. Mr Ward-Price distributed two prizes for Inter-House Football Match and Athletic Sports. The two prizes fortunately fell in to the same House, and the Captain of that

House, Master Ajayi, received the Silver Cups with such delight and style that aroused a great laughter and caused a thunder of applause.

The fete was well arranged. At the right hand corner, immediately on entering was a Tennis Lawn with about half a dozen Students as Ball Pickers. A sixpence would entitle you to four games—either singles or Doubles. Members of the Ibadan Union Native Tennis Club and the Aspirant Tennis Club well patronised this area. Further down in the garden was the Tea Hall. Sixpence would gain you admittance to this Hall. A little farther down still you would pay three pence, and throw three Cricket Balls at three Coconuts placed on Cigarette tins some distance away in front of you, should any of the balls strike one or more of the Coconuts, you could take them.

On the left hand corner, you had the Pillow Fight, for which you pay only 1d. Further down to the South was the Maze. The construction of this pavilion gave great credit to the Manager. You would enter after paying 3d. at the gate and you had to find your way into the interior of the Maze where the Band of the 4th Nigerian Regiment were discussing lively music and there refreshments are procurable at moderate prices. Under the verandah of the College was a Scale where after the worries of the evening you could determine your weight on paying a penny. The garden was crowded. Ladies including the teaching Staff of the C.M.S. Girls' School patronised the show. At dusk, ladies and gentlemen retired to the upstairs of the College where they enjoyed a grand Concert.

We congratulate the Principal, the Students, and those who contributed in any way to this fete, for the success achieved, and we hope the new building of the College, to which fund it is understood the proceeds of the fete would go, will be a blessing to our race.

A YORUBA LAW.

We noticed lately several lepers—principally Hausa men and women—freely going about in the town and mixing with people. These sufferers, the majority of whose diseases are in advanced stages as shown by their loss of limbs and decaying flesh, are evidently taking advantage of the present laxity in enforcing the Yoruba Law against infectious diseases, which forbids lepers from entering or staying inside the town.

Before the coming of the British Protectorate into the country, anybody who happens to be a leper is promptly isolated in leper settlement outside the town walls, where no intercourse with the town-people is permitted—beyond the sending of food and clothing from their immediate relations and friends.

But now, our rulers and chiefs could not say exactly where their authority ends and the British jurisdiction exactly begins or which is which. They could not distinguish between British Freedom and infringements upon the laws of the land. It will surprise some chiefs to be told that Leper Segregation is part of English laws as well as all civilised countries in every part of the world.

In the interests of the health of the people, we hope the authorities will take steps to remove these unfortunate sufferers from the Gambari quarters and other parts of the town to the Government Lepers Asylum.

Prize Giving Day.

C.M.S. GIRLS' SCHOOL, KUDETI.

The Prize-giving Day of the C.M.S. Girls' School, Kudeti, on Friday the 10th inst. was attended by a large number of invitees and many interested parents. The Hon. the Senior Resident Captain W. A. Ross, C.M.G., presided. The devotional exercises were conducted by the Revd. G. Burton, M.A., Principal of St. Andrew's College, Oyo.

After the reading of the year's Report by Miss Mars the Lady Principal, the visitors were entertained with various songs and recitations which were well rendered by the school. Particular mention must be made of "The Pied Piper" by a Senior, "Nursery Rhymes, The 'Snail' by the Junior and Kindergarten pupils, whilst the Gar-

land Drill by the school was superbly carried out without a hitch—not a single word was uttered by either the conductor and actors but the musical tunes performed on the organ by Miss Mars, the students naturally carrying out the various movements and figures with great ease and precision.

The Prizes were distributed by Mrs. McKay the founder and first Lady Principal of the School, who gave an interesting history of the institution from its foundation in 1895.

The Senior Resident expressed high appreciation of the labours of the European ladies and the African staff of the school for their patience and care in teaching the students to the standard attained and for progress made as shown by the year's Report. He emphasised the importance of character training that is being imparted in the school and that the girls leaving school will require great strength of character in the battles of life. Concluding he said the chiefs are taking interest in the school. The Osi Bale's daughter is, we understand among the students.

After a vote of thanks to the Senior Resident and Mrs. McKay, the function was closed with Benediction by Revd. Burton followed by the National Anthem.

The 14th Anniversary of U.N.A. Jehovah Nissa Church Idikan was celebrated on Sunday the 5th inst. Mr. A. Bola Cole was the Chairman of the Public Meeting, supported by Messrs Porter, Craig, Karunwi, Akikunmi and others.

The Hon. E. H. Oke, Messrs A. Bola Cole and G. N. Porter delivered instructive addresses.

Harvest Services were held at Arcmo, Oke Bola and Kudeti Churches on Sunday the 5th instant.

PROFESSOR OYERINDE, B.A., B.D.

Professor N. D. Oyerinde, Oloye B.A. B.D., Bálẹ̀ Ọ̀yẹ̀rínḍẹ̀ ní Nàìjíríà, tí ó tí Ọ̀yẹ̀rínḍẹ̀ ní Bèlgíum látí sẹ̀ ọ̀jú Ọ̀yẹ̀rínḍẹ̀ ní nínú Àjọ̀ Nlá tí awoṅ Egbẹ̀ Ọ̀nìhírẹ̀rẹ̀ ní Ilẹ̀ Enia Dudu látí osu kẹrin pẹda de nínú Ọ̀kọ̀ Àppam pẹ̀lú Iyawo rẹ̀.

A kí nýin, È ku aḅo, È ku ewu ọ̀kọ̀ ! Ọ̀yẹ̀rínḍẹ̀ È ku afojuba.

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wa dan a wo.

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nwon sese ko si

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