

The Chief Registrar
Sup. Court
Lagos

6th

W. A. Boss
Editor Yor. News
Bumper Rd
Ibadan

Yoruba News

FOR GOD, THE KING AND THE PEOPLE

VOL. 11 No. 14. IBADAN TUESDAY, March 30, 1926. Price 30/-

S. AGBAJE & CO.

General Merchants

HEAD OFFICES:

GBAGI & AYEYE MARKET

Ibadan, Nigeria.

Suppliers of:

Palm Kernels, Palm Oil, Cocoa, Maize, Rubber, Ivory Co., &c

also

MOTOR TRANSPORT SERVICE

Throughout the Western Provinces of Nigeria

Isaac F. Karunwi,

Mechanical Engineer,

Brookley Garage.
ONIREKE ROAD, IBADAN.

Care P.O. Box 86,

Undertakes repairs to Motors,
Portable Engines & Machinery.

Typewriters & Gramophone re-
pairs a speciality.

Established Jan. 1 1918

L. L. RICKETTS:

AGRICULTURIST.

YEMETU STREET.

P. O. Box, 116 IBADAN.

Expert advice on the Agricultural Resources of Yoruba Land will be given to Amateur Planters on Applications—

Instructions with regard to Soil, Planting, Planting Seasons and the general routine of cultivation.

Selected Plants of Ghana Kola are supplied on reasonable terms and various useful plants including fruit trees etc., etc., etc.

Also instructions on the preparation, handling and storage of produce. An interview will prove interesting.

Correspondence will be carefully attended

HUDSON COLE*Builder and Contractor.***Undertakes & executes***all kinds of***BUILDINGS &****OTHER CONTRACTS***in any part of Nigeria***Plans & Estimates
prepared****Lagos Address:**

40A, JOSEPH STREET.

Ibadan Address:

GHAGI STREET IDO GATE.

TO LET**A commodious Business
Premises***situated at***IREMO STREET,****ILE-IFE**containing One shop, a Produce
store, also a room and parlour
suitable for goods & produce busi-
ness.

For Particulars please apply to

The Editor.

OIBO ALAGBON

Ile Owo Ekini ni ile yi

ti si Ile-Oja Titun ti

nwon sese ko si

BODE IDO, IBADAN.

Orisirisi Aso, Isoso Wo-

siwosi, Awo Abomafu,

Ohun-Elo onirin oniruru

ati Opo Orisi Oja niran lo

tubẹ nibe

WA WORAN !!**Ibadan Billiard Saloon**

Ido Gate, Gbasi, Ibadan.

Opposite P. Z. & Co.,

GAMES:Billiard, Snittles, Dominoes, Draught, Cudo, Cerec
and British Draught also dancing**EXCELLENT MUSIC PROVIDED.****A Bar is attached for the conveni-
ence of visitors.***M. K. Assaf,*

Manager & Commission Agent.

**MUSTAFA ADENIRAN
NI****Onisona Atata ni Opopo****Bode Ona Ido,****IBADAN**Agbada to jire, Ewu Saro ti gba.
jumo, Ewu Oyala ati Awotele ati
Sokoto ti oge regi nibe lo pin si**IROHIN KO TO AFOJUBA**

ISE OLODUMARE DISPENSARY

Isobna: O. Aile; Cruig.

Manager & Proprietor.

Established 1914.



BRANCHES AT

AGBENI, OŠOGBO

& LAGOS.

KINI TO ALAFIA ?

Egbogi fun oriṣiṣi aisan woyi aṣe de si ile. Egbogi ti a npe ni ISE OLODUMARE ni (popo Gbagi)—

Egbogi, Oyi, Iba, Iko, Aiseri, Orere, Arinka, Lakuregbe, Sobio, Jẹjijedi Akokoro Akandun, Oju, Eti, Otutu, Ẹlun, Osi, Egbogi titọju, Aboyun, tiraju Qmo qwo, Aran kuniṣa, Ede, Iṣorin, oriṣiṣi Egbogi fun ailera Obirin.

Egbogi fun ilera Omokunrin, Egbogi fun aran-karun, lara Omokunrin ko ma ye ẹ. Ya nibẹ ki o mu tirẹ, o leri Alabojuṣo lagiri bi o ẹ. Ki Olowo wa, ki Alawin wa, aṣaṣa ni ko dara. Iwo ko tilẹ gbọ oruko ibẹ ni ndao? "ISE OLODUMARE."

PRODUCE

BUYERS

With

Cash Security

WANTED

Motor Road Stations.

Write care EDITOR

TO LET

E. T. SOLOLA.

General Merchant

HEAD OFFICE:

39, SERIKI STREET,
P. O. Box, 497.

LAGOS, NIGERIA

Dealer in various articles
suitable for different kinds
of Market in Nigeria.

Matches and Clay Pipes
always in stock

Enamelwares,

Crockery

Gunpowder,

Hardware,

and other articles are ob-
tainable at surprisingly low
prices

COME ONE, COME ALL

SHOWROOMS: 3 Martins Street Lagos
Alaba Square, Ogbona Road, IBADAN.

OWUYE

ADEROUNMU, OLOUNDE:

Ni agogo mefa abo awuro We-d le ifeje ni okunrin onipowo gran kan nda awon agutan re ti nta lo si San-ngo; bi o ti rekidi Idikan die l' o pade Gambari bontibonni kan ti o gbe odudu agutan kan lejaka ti o si fa ifeji lowo. Akchinsi Gambari yi ti gleran wo l' o fi fura, nigbati o taju mo o dara ni o wa kiyasi pa awon agutan mejji ti ko le rin mo ti om fi silẹ ni San go lale ana ni Gambari nfun lo yi ri' o ba kigbe Ole l'Ole ! I Eba nina u!!! Awon alada gbo gba le o

Eyi ti a nwi yi ti pa, Awe ti so agutan mejji silẹ, Pofó, o ra si mo agbo ggele; o pel, pe gloga Ibadan kan gni'to ba won ki ole na mo le nibiti nabe nini beje labẹ panti; nwa n se oro ole fun un ki won to sin i niyawo lo si loy Qlopa.

Awon Adajo ti yanju ory ni Kotu Qja'ba.

A gbo pe Qran Balogun lo fi Pale ati Igbimo Ibadan sun loy Ajale pe wu ko je ki awon Inale wa se Njisa ni ole om mo ggebi won ti nse ri.

Awon Igbimo ran Balogun Ibadan lo dabun si esun na ni Weide ijeje.

IPOLOWO

Iwe Isiro Qo-oja ti Eko ati agbege re die me ebin fun ita.

Toro-Tory okokan.

A ngburo pe ajakale arun ati iku ofiji apo si ni Igbu. Qpo emi l' o ti lo s' arun nipa re ninu awon ti a mo ati awon ti a ko mo. A se idaro awon ony ya wa na pupa.

K' Oluwa bu ipa arun na ku o.

Oru ti nmu ni ile yi ni dadiy koso rana. Ebi arun inurun ati inusu oji larin tomote tagba kakiri larin un; ko da ile kan si, awon glomi ti ba arun inurun

ati inu siju rin.

Oj-dumo l' ojo nru kiri loju orun lati bi ifesan wa; ategun ad oji nlaale l' o fi nly danu bi rojo.

Ni Fraide Ijarun ni Adajo Kotu Alapadi fi Akowe kan si ewon osu meta fun ese jiji iwe Regista ti oza re pelu ireti pe owo ni mbe nibe, sunkan iwe iwage kiri las ni (Application.) Nigbati ko si owo ninu iwe na ni Akowe yi yara fesi fun gni'ti o ko y pe (No Vacancy.) "Ko suye"

Sunkan ese yio wa glege ri; Oibo fesi si apo iwe Regista l' o ba bere pe "fani gla iwe yi"? Nibe ni owo siju-kun gbe te awe. Oso meji peru

OGBENI S ESQ QRUN'RE O.

A gbo so'gbanu ni ni awuro Fraide Ijarun ngbati nwon tu ofo pe Ogbeni J. O. Soeso okan ninu awon akowo Oibo Agoo (Agricultural Dept) jai ni oru meju oji na iguina amodi ijo mefa pere.

Enire ati gbojumọ hanun-hanun ni olodge yi ise ni igba niye re, jeje re ni i ma lo; a ko si gbo ibiti o gbe ba gkeke ni ja ri. Ebi pataki ni i nina Iy Wesley Agbeni, omu si ni Akowe Okola ti Ege Ore-Ofo (Grace Society) ti Iy na.

Nitori aye ibadi ko si mo ni Agbeni, ni S si Elekery ni odi keji ilu ni nwon gbe oku lo fun asin.

Pelu be na, eni papaja ni ibi isinku yi ni igbe Fraide na.

Ki Oluwa tu awon obi, ebi, aya ati omọ olodge na olin.

A gbo pe Aminu Qran Balogun Ibadan be awon Alafia imole pe, ki nwon lo be Qran Balẹ pe ki o ba sun isy awon Ara Ibadan nipa ija ti nwon niba ja. A gbo pe Qran Balẹ fesi pe gbo adun ti ory na gba.

IROHIN OYO IKERE.

Alayirin Ogbeyi bi omo pupo si o ki o to ku, o kan ninu awon omo re ni Akande enti o je Balogun niawo lati Oyo Ikere

Awon enia pata di wa ninu omo Alayirin ogo die unu omo re niwonyi. Ladiji Balogun, Ajao, Asantun, Babarinlo, Moxara, Ayo labo Olor ologboni i i oke, o mo ogun pupo Alayan O ero J O Latunde ologbon omo re. Og eni ogo olopo lo wa unu wu ti a o so oruko won sa.

Awon Ijoye O o Ikeri, Banghola Aba, oyo, o ti ku Adesanyan, Bal, Akande Balogun g ogo di o, otm oku Oinike Aderun so, Belo Asipa, Olusiji, Ikerin Adekunre at Eca Adesabi Maye Adedeji Arigun Areru Ser ki Adedoyin O in seriki, balande Abese Bale ije Akaramosa Babojo.

A won ti o ku si ogun Ado, gwi niwon si Laletan Balogun Adelakun sipo, Ibagbe ik rin, Oretu Ekarun Abogunrin Al-de A o-ogo Darhesi Latunde ati ogo ogo eru wo lo ran si ogunsa La fa ga so titi a o ti orulle mo ni telog'o pelu sare ni'ala t o je ti Oyo Ikere ni Ikeri. Jururu ni ni won so si' re se wa nihiu. — gombi, alaja me o, pe e, abaja meta etc. Oyo Ikeri pupo gb don ede Ikeri siso : Ora aba okun ions, Oyo Ikeri ogo ogo lo je enia pata : unu omo Oyo k re a om oku rin ni i won su gbo obo ni i ghata unu ba u owo kan spa idi unu ni ara unu a gu unu. Unu ti o le aya gun igi Odo lo le e kuro niye : bi nwon ti ni agbara to siwa si ile ko je ki o han, ni zu won ni Ajakuye Balogun Imale wa to je Pefesi /up stairs' at Omo Oba kole pa, un ni Ede au Kolapo kole panu ni Ikeri at awon ogo be ninu aiti kan se kan ni nwon ti lo agbara wonyi.

Mo be enyin Oyo Ikeri ati Oyo Ido ati Oyo Ilawo ki e wa si ilu nyin. Imole po i un awo Oyo Ofi, iyato kan wa fun o o Jimo niwon a na pe ase kan ni Pexuleji mo. Eni ko ni iru re ni. Oro eni won ko pami lerin rara. — * Salami o le o i ko ti su, ukere, etc, e ja ra rara bi ag'o ti enyin

Oyo Ihu Oke ni se oyo ni nwon nio lo si oko ni i habin.

A be awon ara lati gbadura fun won pa pa enyin Oyo Ikeri i e so pe Olosuta ki i kuro ni Ikeri. ni dikun lo ti se si e iwo lo kan nymo pla Olosuta? Ueru t omo ti A asu i' awa nse

Oriki Oyo Alayirin ni : " Oyo, agba galagan Oyo Alayiri ogo. Oyo abo gbo ke bi aa, omo spa bamabamu ko ka bitu bitu oyo a ya ni i se, ya lehin bi ego ra, omo a fi lala joye ma je. Oriki Alayirin n yio ade nyo ni.

Ede. Latunde Ariala.

EDE.

A be nin Ogbeni Fagbade ti se Alatu ti Iyawo re jiki ni osan. Iyawo je je i' pa o o A ki Ogbeni na u tojo o

Ni Weside Ijefe ni o o nla kan ro ti o wo oyo oyo le a dupe pe ko un eni e ti lewa. Dugbo o o ni Sog C. M. S. Ije.

A ba won je na adun fun ino o riri riri ti mbe niwaju wu ti, e : nitoripe nwon nse se Sog titun kan ni Ode Ije. ki baawo ran won lo wo.

Ija kan se se ni Oke Ije ni Tombe Ijefa. Bisi lo wo si i de ibi ipa nse ya wof " Kife, kiba" omo " Lal fa a gu titi mo, ogo di Koru bi ni hiri awon odo o go won ni Ode Meji meji lo - e ni o kan ni asan si apo Ijaba. A rope ija na wupo wayi o.

LATE OJONU OF OYO

"From all Sedition, Privy Conspiracy and Rebellion," GOOD LORD DELIVER US.

In our issue of the 2nd instant, we reported briefly the death of Chief Oyo of Oyo and the question of the appointment of his successor. It appears that since then matters have been growing worse.

One of the late Oyo's sons who is abroad received a telegram on the first inst.

the parents were urgently requiring his presence at Qwq for family arrangements. The telegram was received at about 4 p.m. and the poor lad obtained his master's permission and left for Qwq on a motor van. On arriving home about 12 p.m. he found his bereaved mother, sisters and brothers all cast down, being threatened by some incorrigible men that their father's title is being taken from them.

The lad who, having had an experience of similar trouble before set out with his lamp visiting the leading heads of Qwq and received satisfactory answers from them that his late father's title will be given to his father's son Amaka. There is an exceptional man the so-called local agitator who did not pity the lad, though the boy in question humbly knelt down before him and beseeched him.

(The lad in question had never bowed down for any one in his life except his God) but our so-called great man refused to yield to the request on behalf of his brother Amaka.

The poor lad as business calls returned to his station on the 2nd day. A few days after he felt sick owing to the cold of the night he had undergone on the first.

We are told that His Honour the Lieutenant-Governor will shortly visit that vicinity and his matters will made locally settled.

THE YORUBA NEWS.

Editor & Proprietor:

D. A. QBASE

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

Report of an Interview With the Hon. W. C. Ormsby-Gore.

The Hon. W. C. Ormsby-Gore, M.P. who returned from his travels in the Interior Land of Nigeria to Lagos on Sunday morning, the 14th instant, gave an

Interview to Mr. S. H. Braithwaite, Editor-Owner, of the "Nigerian Advocate" representing the Central News Ltd., London, and Mr. Gardiner, representing the London "Times" at Government House at 10 a.m. On Tuesday the 16th inst. With Mr. Ormsby-Gore were Mr. J. C. Richards, M.C., M.P. Mr. J. E. Flood and Mr. Anthony Bavin of the Colonial Office.

Asked about impressions of Nigeria—impressions formed during his recent travels in the country—the distinguished visitor first discussed the economic situation. He was favourably impressed with the prospect dealt with the future of the Nigerian Palm Oil Industry, the possibility of mechanical extraction of palm oil, and the substitution of machinery for human labour. He observed that in the Southern Provinces, well equipped Oil Mills for the preparation of palm-oil would save wastage on our present process of preparation, Europeans or the well-to-do class of natives providing the necessary capital. But even more important are small hand mills which native farmers themselves could buy, which would not only save them considerable labour, but would extract more oil, and oil of a lighter quality than by the present old fashioned method. Referring to Cotton, Nigeria, like Uganda, according to Mr. Ormsby-Gore, is a country suitable for the planting of Cotton. B.G.O.A., the Department of Agriculture in Nigeria are doing much to improve the Cotton of Nigeria. Mr. Ormsby-Gore has seen some fine specimens of cotton at Moor Plantation and at the different Gineries of the B.G.O.A. It seemed to him at present that American cotton is suitable for the Northern Provinces only; but for the Southern Provinces improved types of Native Cotton would probably be more suitable. There is great hope that a Native cotton of longer staple and finer colour and texture can be produced. If this happens Cotton may in a few years become the leading

ing export of Nigeria

Re Oil Palm. (Q) What do you think of the planting of oil palm in Sumatra? Is it likely to kill the oil trade of Nigeria in future?

A. I do not think so, because the price of palm-oil is not determined by the competitive prices of palm-oil only but by that of indow and other seed, but the question of the quality of Nigerian oil will become serious if not dealt with. The Nigerians will not be able to get the same price in the market as the Sumatran or Congo producers and at present the Nigerian peasants are losing half their oil by obsolete methods of extraction.

Q. Do you think it will pay to plant Ginger in Nigeria.

A. I should not advise the planting of Ginger as an industry in Nigeria because it will take some time to create the market for it in Europe. Individual farmers, however, may experiment on it as in Sierra Leone.

Q. Do you think the Plough could be introduced into this country.

A. Yes; I think the Plough could be introduced to the Northern Provinces but not to the Southern on account of forests and absence of cattle. In Uganda some of the tribes now use the Plough and a family using a Plough can cultivate forty times the area they can do with hoe. Oxen to draw the Plough must be specially trained for this purpose; at present there are no trained oxen in Nigeria but the Department of Agriculture might be able to undertake the training of oxen when the time comes.

Q. Can you think of any other thing we can plant for Export in Nigeria?

A. I should like to suggest Quinine of which the Dutch hold the monopoly at the present time. Some tracts of land at Calabar and on the Cameroon border are suitable for the planting of

Quinine.

Q. Will you make a statement about the irrigation Scheme which the Government has undertaken in the Northern Provinces?

A. Yes; the irrigation Officer at present in Sokoto is still investigating irrigation in the Northern Provinces. On the occasion of my visit to Sokoto a new perennial irrigation canal constructed by this officer from local materials was opened by me and the Sultan of Sokoto at Kwari. This irrigation canal is capable of continuous watering of 2,500 acres of land throughout the dry season. Another kind of irrigation to the basin-irrigation system of Egypt is possible in the Sokoto valley on a much larger scale.

Q. What about Water Supply for Kano.

A. The Secretary of State has approved of this being carried out and investigation for a perennial supply in the vicinity of Kano is now being made.

Q. Re the College of Tropical Agriculture in Trinidad—cannot the Government of Nigeria send a few Nigerian young men for training in this College, and cannot the College devise a suitable course for tropical countries.

A. I hope that it may be possible in future for deserving youths who have completed their agricultural training in Ibadan Agricultural School to proceed to Trinidad afterwards for higher studies in Tropical Agriculture. Applied science is taught at the Trinidad College, research work is also done. It is wise policy to spend liberally on "Research" because if £1,000 is well spent on research—the result obtained may bring the Colony concerned about a million pounds in return. The object of the College in Trinidad is to train the higher staff after the University degree course. It requires the combined efforts of all the British Colonies to finance Trinidad College, and Nigeria has taken an appreciable lead in this connection by

voting money for the College.

Standard of efficiency in agriculture varies greatly in Nigeria. good round Kano and bad in the Ibo country. On the question of manure—the process of shifting cultivation as practised in the Southern Provinces does not encourage manuring for agricultural progress but rotation of crops as practised in Northern Provinces lends itself to ground manuring. Besides, the Hausas plant waxes (beans) which make the ground fertile to some extent and the leaves provide a fadder crop for animal manure as well.

Q. What about Cattle Industry in the Northern Provinces?

A. On the question of Animal Husbandry in the Northern Provinces—I am informed that Rinderpest is killing a large number of Cattle in the Northern Provinces and that some 30,000 head of Cattle perish annually from this disease. However, the Veterinary Department is alive to this danger, and the laboratory at Vom is doing excellent work. Nigerian cannot embark on chilled beef Industry as Argentine—the climate is against it.

Q. Cannot butter be manufactured locally in the Northern Provinces for export?

A. I do not think so: climatic conditions come in here also. You have a long dry season and milking can only be done in the rainy season. It is not desirable to worry too much about new articles of export but to concentrate in improving the quality of your existing products.

Q. Will you say something about the climate of Nigeria?

A. The climate of Nigerian is a rigorous one for Europeans. The climate of the South is quite different from that of the North. In the South there is the extreme damp heat while in the North the climate is very dry. The glare of the sun from my personal experience is trying especially when motoring

Q. Have you any observations to make on the Education Ordinances for the Southern Provinces?

A. Your Education Ordinance is before the Legislative Council and it is adjourned for the next sitting of Council, it would be unconstitutional for me to interfere in what is for the time being domestic affairs. It is a known fact that many of the professed teachers are not capable of teaching the subjects they professed to teach. The subject of Education is a matter that must take time to settle—even in England our Education system is not perfect.

Q. What about the Provincial Courts Ordinance which is a vexed question to the natives?

A. I must tell you candidly that I am not in favour of the repeal of this Ordinance. The question was raised in the House of Commons some time ago and you have doubtless read the reply given to the Hon. Member who raised the question. I am strongly opposed to any change in this matter.

Q. What about the Plantation System? Is it going to be introduced into Nigeria?

A. I am of the opinion that it is neither necessary nor desirable. I am not prepared to make any full statement about that at present as I shall be dealing with it at length in my report—the late Lord Leverhulme had attempted this and we all know what has happened. If the Plantation System were introduced into the Southern Provinces—many peasants who own small areas of lands; will be dispossessed or bought out of their land and when the Plantation is established—these same peasants would have to be brought back for labour on the Plantation, and consequently I think the plantation system would probably fail on economic grounds.

To be Continued.

ILE-ẸKO AGBẸ.

Ninu ọsẹ ti o kọja ni a tẹ irehin Ile-eko Giza ti Ijoba ọsẹ kọsẹ inu. Trin-ozel ni We-andi-i nibi ni awon ẹgbẹ ọko awon onkọnkọrin ni ak ẹyẹ 175 ẹgbẹ.

Ohun meti gbọko ni won ti oke 175 yẹ inawo owo Ile-eko je £150 Aṣẹ Pọnnu. Owo 175-ninu je £112-10-0 leinwo pọnnu o le mejila-ato; owo iwe oniruru ni tira, owo apo fun vijona £210 0 0. Iga Pọnnu o le mewa. Owo fun inawo awon ẹgbẹ Aj, ati inkan lẹyẹ ni £15, Pọnnu Medogun fun odun meti.

Pela owo ọko oju oni, ti ile, ati ipilemọ ni wẹwẹwẹ je £162-10. Pọnnu apo Mejilẹgọdọ, Aropọ gbogbo rẹ £150 Adọnalilẹgbẹrun Pọnnu fun gnikọkan.

Boya owo ti a wi yi le 175 inkan ribiribi leju ẹlomi: o fere le 175 oju omi-gbo leti awon Agbẹ ni ilu wa? pe, ogi fi-nleje owo ti o to bayi ni ẹnikan fi ko omi rẹ ni 175 agbẹ. Kana ti awon iran-iran babu ni wa ti nse ri? Kinni o tun gba lẹhin oti, isa, oka, erẹ, ege? tabi Gwẹ, Koba, Kofi? elo ni o pa nige? Se o kowo lowo ko mo bi oun o ti se emu? Ati oniruru ikankọkọkan ọko isun ẹgbẹ Iyiti. Fun aafun inawon gni ọpẹ o ye ki a la ona ti o h ri bẹ ki o le ye ọpẹ ọpẹ eni.

Ni ona kinni, awon ti yio lo si Ile-eko nla yi ni lati jafaca ninu ẹko ti awon Ile-eko Giza, ki o si ti yege ninu idawo Ile-eko nla ti ilu Oba Gẹsi, nitid iwe ti awon nko awon ti nk 175 Dokita ati 175 ẹgbẹ fere daga. Apikan 175 Wonle wonle ati ofin 175 agbẹ wa nibe.

175 Akonta, itaju Oke, Ohun Ogoin, Erao ọsin Atunse 175 Iyo-nibo ati 175 Taba sisẹ; bi a ti 175 Cacao, Coffea, Tea, Rubber, ti fi lowo lori. 175 oniruru ẹy fun 175 agbẹ.

Ikọkan ninu 175 ti a ka silẹ wenyi, owo ti ko to ni 175 gba ọko owo ninu won? Bi nwo ba 175 ko 175 ni tan

ti won ba pada bo wa 175, Ijoba muratan lati gba won si ẹnu 175, yala bi Ala-mojuto tabi Oluko fun ẹlomi ti imo, na le se ni anfani ni ilu wa. Yio je ohun isibi fun 175 lati gba pe omi ibile Yoruba kan ti ko 175 ti i de elin okun si, awon ti o jafala ninu ẹko Ile-Iwe ni ti 175, ni awon ti se olak; ni Ile-eko Agbẹ ni Olo-Ona ti 175 yi; owo ti Ijoba nkan fun ni ko kere. Eyi filan pe bi Ijoba ba ri ẹni ti o ti ko 175 agbẹ ni akọjona ni Ile-eko nla ti a wai yi, owo ribiribi ni won o ma san fun oluwari ninu 175 tiwon.

ko i ti pari.

APAKAN OWUYE.

Ọgbẹni M. Baroda, Tija Agbẹ ti Ile-eko Wesley Ọgbẹ ni Awekuta ti o ti lo sinu iwa rẹ ti o jaisi ni Ijobu Ode ti pada si ẹnu 175 rẹ. A ki ọsẹ wa na, 175 ku iraju, 175 ku ashiinde, 175 inu iya yio dani o.

AN OMISSION.

In our issue of the 16th instant, we inadvertently omitted the name of the Revd. D. A. Williams from the list of members of 175 Agba-ti-lan who were present at the Hon. Mr. Ormsby-Gore's reception at Bey Court, Ibadan.

Our apology to the Revd. D. A. Williams.

NEWS & NOTES.

The immediate need for Public Cemeteries was painfully accentuated last Friday when the remains of an Officer of Wesley Church Agboni had to be conveyed to Akure for interment. We trust the Cemetery Committee will now wake up and do their duty to the Community.

Mr. J. Banfield A.D.O., Oyo, returned from furlough last week and is now station in London. We say 175 ku abẹ.

JEBU-ODE.

È DIDE! È DIDE! SARI TO!!

A wẹ awon ina e bere lati M nle ojo ke loz n oja yi. Ni iṣẹṣẹ ayo lo ma gb iṣe awon omi eriwu pe E nile, È did Sari to! Be si tun ni igbe oṣo, awon un de ti npe irun ti won ni "Asatu eri re ti d' Omu, ogun o! dede Imoro".

A ki awon ara wa ku oṣun o.

È n ba ta fi e' at on
O ni on a to ma wa, Ho! Si o! I
Owo ni e sa nwa bayi?

Wo mi, enikeji ko si e bi ko sidi nwa owa si bi e ti nwa omi mun : Iba se akija idani, gona oṣu tabi alaigbe de

Ni ale M nle oji ke loz n oja yi ni awon tambori abo jala jala meṣi kan d' ayo bori be doṣu ti ni ag. Hausa lati Soṣo Odogun S. D. Ogun Tallor ti o wa l' aji oja oja kari kari oje ti okan ni nu awon aki kan lani w unyi go e iṣe ni oṣu yi me 40, ti o nri em iyan ni paju oja. nvi pe "Koko bi fe gbe iṣe. Mu wa. Efini, Efini, adob, Koko Eri, Iṣe, ko si e' at on".

Oun pe wotan, a wa nwa nwa wa pe eni o ma Epi ni p, ti o tun aṣe ni halfpenny ko ni? Amb sb si iwo ti ipe ni "Edu" paju "Koko" la ni doṣi (.)

Nigbati nwan gbe e jade, se omola gik n ti o dadi omo egungun. alabamu ni awon nkeregbu pe to bayi? Ko ti ya awon arabi yi lati tun agbala era wun di : ebi ni i ko were l' ogb n.

Eyiti o ba ni l' a ebo, Baḷe Alagba :
A nrojo tun a lowo, oge Ake igere.

Oun ko wo l' ora Wale ni ile Oyatogan, nigbati okan ninu awon oṣu pukurin ti o wa ro ti omi lan. Defowope ti iya re jabi rangun me okan ninu awon obini ti o wa nile, p ni oun o fe v obinini ni. "Iṣe ni o, agbede!!!"

Iṣe ni a le ba ni tun, k' a si fi itan na ya? A le wa ro ti oṣu ki awon

obinin ma le sun nile iṣe? Enwo "O. fe bin lu g' egin ni Kano," pelopole ma d' awo nyan o.

Ṣogbon oko bi nyan wi : gari ofe, iresi ofe ma nyan ofe, ti papela ; oṣo lo o ti ka ma lo yẹ obinini alage leun l' ogunj ?

ARUN ARUNṢU NI IBATAN.

Kakiri ni a ngb pe arunṣu ni mba elevi ja. l' o ni onitohun.

Se ojo die ti o roṣo li o wẹ ghogbo erukuru, nṣe ti o ti nfo kiri—ti ara lai ati onile ghogbo—ni igbaro, oja sile, ti awon odo i wun ti gbe ti fi kun fun omi? (Ho in! Nje "Oni de, odo kun, omi tun d'!" Feṣe ni kaluku nyo ; onile pa u titun, agaga. ikoko aro nla nla ni nwa, asare ti si enu oṣo lati gbejo Ngbo, ubiti onile ewe ngbe ti re ti onile pajo o dake ma wotan bi? Omi wo l' o tun dun bi omi oje—omi oja oran? Mimu gbunṣun pelu egbeṣṣawa oke si nṣe awon kokoro wintu ti o kere tabe ti a ko le fi oju ti ti ngbe iṣe eruku moto ti atun ngbe ta si ori onile wanyi ati si ara iṣe atijewo ko kabiri ghogbo ni arin ilu lai bi oju onile yi wa.

Awon kokoro wo yi kere tabe ti ogorun eleni ninu wun ko to jiga kunsoso. Bi woti ti kere to yi, awon yara bimo paju bi wun ba ri ibi ti o gboya bisi, ibi se ninu onile, ninu omi ipe onje ti a iṣe. Okunṣe omi nwa wun je di egbon lojo.

Mo jala enyin "Basrun Iwe" o. Bi ijoko ro inbirin ati inṣu ti ri l' eyi. Ko si uniani niṣe pe omi biruku ti a nnu ni ile yi ni nfa arunkarun wanyi wa, ati pelu pe eruku ti ese moto ntu soko tabe oba nle ati omi mimu wa je. Nitoina, a nle iṣe ba ki nwan jowo tete ba wa moṣo oyo omi sifa wo ilu ati pe ki wo gba ni lowo eruku moto ti nṣe eni lese yi nipa sifi Ofa Dada kan oja Ojoro ti awon moto ngba ni a

AWON AKEWI

on

YORUBA PHILOSOPHY.

IWARAPAPA.

Ara ko balẹ olórí arun :
 Èni a ngbe yawo ba wa ba kíl gartán.
 A kí i sara í tii Olu Orán :
 Igba rẹ ko kun 'kókò.
 Ènit' o ba nta kán-káa
 Ní i gba 'ru ékun mu
 N' ilẹ Qlú dẹ—
 Nibít' o gbe s' awo rẹ kọ dẹrẹ-dẹrẹ i
 Qwọ xilẹ, ní i ba
 Ana rẹ ẹ sa 'ná eti ayo !
 " Afara n' ija " l' o pa Bialá,
 Ara yíyá l' o p' Abídogun i
 A-f' iwarapapa mu 'ti-òjò
 Bì gnti 'o ni d' ọlá ?
 Kannakanna wọ 'lu tai wo 'lu
 O ndun " Ma hà-ọ." " Ma hà-ọ "
 Wílkí melo l' o ba n' idi akula ?
 Alukoso wọ 'lu tai wọ 'lu
 O npe " Sodẹ. Mà gbe yi, Sodẹ"
 " Sodẹ, Mà gbe e lẹ firi"
 Alubata ni " Ibe l' o ba 'nu bann "
 A gb' ọna. Èburú wọ 'Le a kálá i
 A binu wọ 'Le Dì lai sawo ?
 Qmọde jogun ilú o nyọ ?
 Ko ma p'aimọ ọ lu
 L' o pa baba onn ?
 " Ode d ode wa "
 Oran ni nwon fi i da !
 Èwu ti Yārò kọ ọ lẹ :—
 L' Atẹ ẹ ndaro le lori ?
 Ohun r' o s' akebù ta
 L' o se " Me r' owo ra n "
 Ohun t' o s' a

K' o to fi i silẹ,
 A ba l' oniyawo
 I ba ri 'hun so.
 Bále ile pt' odo,
 Alejo l' onn o ràn ?
 A de 'lu ná woye.
 A kanju yun 'kọ :
 A f' esesọ kọ ọ silẹ.
 Adan t' osun s' idi oro kori ko.
 Gbẹ l' onn jì fẹrẹ-rẹ ?
 Èni d' Èrunwa ko r' Qni
 Apetunodu mbe 'nọ wo ?
 Ènit' o jì t' oju orun wa,
 Ní " È má jì i ní memámémé,
 Awon gnti ko sun ni :
 " A ba ti onu un ni mejimeji bẹ
 Melo l' o ba jì wa a ba ?
 A gba bẹ lẹ wò
 K' o ma bā tẹ Gánkú,
 Bibi l' a ba 'do wò
 K' a to pon on !
 Èni ba dẹ 'ju lẹ ní i s' Imu :
 Dẹ 'ju lẹ o woyu ;
 A f' oju fin lẹ
 Ní i r' edọ era.
 F' oju balẹ, o wo 'se eke !
 Sa f' oju balẹ
 K' o má wo 'es won i
 A kí i tile sure
 Lo rú ko 'jughon lona
 Ile l'atapo joko d'edi
 È ma fa a lori, ẹ jọwọ rẹ,
 Ohun tí o fari oku
 O wa ní i koto.
 Ode ní i le mọ wa Te !
 A ní k' a d' Imale,
 È ní ẹ ko r'okun;
 Lawani ori rẹ nkọ ?
 Èni' o r'oke Qdun
 Ní yio pada wa'le
 Ile l'abẹsini oko.

OWUYE.

ONILE BANUSO.

Ogbeni Sanni B. Jaji Musa, Akowe C. W.S. ti ile yi si ile ey titun ti o pese ko si Opopo Idikan ni Satide olo kini oju yi. Awon bokinol gbogbo ni nwon pese sibe. K'o ma wa wo ljo aporan ati-orun isa lojo yi: Koge-koge ni fi fiye mimu pile nibe. O ye Sanni pupo, Ato-wolo, emi re a lo ile na gbo, wa ko eyit' o ju yi lo o.

Iku awon odo pe kede ni sa yi, ahi bi Olorun ba fi oju senu wo ilu wa lakokoyi. A se idaro awon oye wa ti oyo se won yi --- Ogbeni James O. Jones Akowe A. & E. T. C. ile yi ti omo re agba okunrin jaisi. Ogbeni J. A. Adebayo, Oga Akowe "Wuya" P. Osoyobo ti omo re oblarin jaisi. Ogbeni James Aisa ti o ti nwo wo ni Ado Iwo jaisi ni Osoyobo.

Ogbeni J. O. Aboderin ti Olu'ba ti iyawo re jaisi ni Ede. Ati oyo awon elomi ti a ko daruko. Ki babu tu won ninu.

Ofo nla kan sele ni Toside May 21, nigbat Alagba David Taiwo, Olori Ijo Baptist Ede jaisi. Ologbe na gese foye Bale Ipara kedu ese meji lo ni olojo de ba a. Gbogbo awon Onigbagbo Ede ni nwon sin oku re de enu baji pelu ilu ati ljo. Inwo awon omoloku ko kere. A ki nyiu, E ku aschinde. Ehin baba yio dara o.

OBA OLUPO.

Awon akowe agba ati gbajumo Ofa Ile lo mu faji lojo Oba Olupo ni Ajage-Ipo ni Ofo Ibi Oba Nla. Inu Oba na dun pupo, o si nwo fun won papa. A o ma rohin na ni kikun nigba ni.

NEWS & NOTES.

We congratulate the Revd. Father Hill of Arc Hill upon recovery from his recent

illness. Wishing the energetic Father good health in the prosecution of the Master's service.

We also congratulate Mr. M. Bamodu, the Head-master of Wasley Igal School upon the safe delivery of his wife who gave birth to a female child. The names Olatunmilayo Olatunmisio Iyabode are the baby girl's outing names. Wishing the little stranger a happy life.

Our countryman, Mr. Thomas Henryant Scott, Store-keeper of Messrs. John Holt, Ibadan, founder of Ibadan African Methodist Church, was admitted into the Holy Order of Deacons on Sunday the 6th inst. at St. Stephen's Church, Lagos, by the Most Revd. J. G. Campbell, D.D.F., Senior Patriarch of the West African Episcopal Church Communion, as an Honorary Minister. The new minister preached an impressive sermon at St. Stephen's at 3 p.m. of the same day.

The Reverend, T. B. Scott returned from Lagos on Monday the 7th inst, and was met at the Railway Station by the members of his congregation and a large number of friends and well-wishers.

Wishing the Revd. Mr. Scott all success in his ministerial duties.

A Passenger Motor Conveyance L184A service was started yesterday at Abokuta, running between Lafenwa Station and Ake Palace Square at 4d. per head and 8s. 6d. on special charter from Lafenwa to any point in town on the motorable paths. Mr. M. A. Bankole, Ake Palace Square, Abokuta is the clerk-in-charge.

We regret to chronicle the death through Typhoid Fever of Mr. J. A. R. Bickford, Line-Agent of Messrs. T. A. N. Ibadan, which sad event took place this morning.

We congratulate Mr. Olu. Johnson one of the Cotton Inspectors, Ibadan, whose wife Princess Alice Adewumi Johnson gave birth to a male child on May 20th, at 2.30 p.m. at the life.

We wish the new baby a long and happy life. We also congratulate Prince Adeyeye upon the arrival of the new comer.

Our latest journal is the Nigerian Daily Times, edited by Mr. E. S. Ikohi, Editor of the "African Messenger." Price 1d. It is a bold venture indeed and we wish the proprietors all success.

Our sympathy goes to Mr. Adeoye Daniga for the loss incurred on the last Libel Case when the plaintiff Adedamola the Ex-Qulee was awarded 100 Guinea cost and £50 damages.

THE NEWS.

THE KING'S BIRTHDAY, 1926.

Owing to the impossibility of performing ceremonies in two places, Ife and Ife-osa on Empire Day, it was decided to hold sports for the School children including pagan children on His Majesty The King's Birthday at Ife. The show came out successfully. The grandeur of which was due to the energy and zeal of Capt. D. S. Gribble, the Ag. District Officer, Ife Division, whose effort in everything that affects the welfare of the natives of this Division is incomparable.

The Union Jack Flag was saluted in the morning in front of the Afu, at 10 a.m. attended by a large crowd of people. On the arrival of the Omi of Ife, accompanied by the Ag. District Officer and Mrs. Gribble with the Ife Chiefs, the National Anthem, "God Save The King" was played by the Band of Salvation Army. A touching address was then delivered by the Ag. District Officer suitable to the object of the occasion, at the closing of which he reminded the Chiefs and all the spectators of His Excellency the Governor's proposed visit to this Division and asked for the co-operation of the Chiefs and their people to make His Excellency's visit to their town a memorable one.

After the display of physical exercises by the School children, the Omi and the District Officer motored round the town on inspection to all the Schools where the school children were busily engaged on feasting at the expense of the Native Administration.

The sports took place in front of the Afu at 3 p.m. under the close supervision of the Ag. District Officer assisted by his staff.

At the close of the sports, the prizes, personally procured by the Ag. District Officer, to suit the gratification of the children, were distributed by himself and Mrs. J. A. Paulsen. A loud applause with three cheers for the Ag. District Officer burst out from the crowd. The show was then brought to a close. To the Ag. District Officer, the people owe a debt of gratitude for the good arrangements effected by him. Wishing the Ag. District Officer and Mrs. Gribble, a long life of usefulness and happy return to their family after a prosperous career in West Africa.

"VIVE LE ROI"

ILK-IFE.

Ogbeni Jonathan Ajomale (omg Ogbeni Ajomale ti o-tiba Ile Ife) Agbawo koto ni Abekuta ti o gba isini oju meta sase ma lo akoko dig ninih lati si awu chi re. papa omg re ketele ti iyawo re, Clara Ajomale sese bi. wuti a sami fun ni oju isini 4/4/26 bi Florence Olubisi Ajomale ki Olawa da omg na si.

Ogbeni S. A. Adegboyan ti Ile-Itawe (C.M. & B. Bishop) ni Ibadan sare wa bi fu yi wo ni opan Satide 22/2/26 fun igba kuni. O tile ran oga Ile-osa, St. Philip's Aiyetoro lowo lati fi omg na duru loju ni isin agabo ti ghogbo ilu ti wogan nse ni a-gogo meje alale oju isini, at o to lo ni owuro oju Ibi Oba Nla.

In ever loving memory of our beloved father
Dr. MOJOLA AGBEBI,
 who resigned this mortal body for better
 land on May 21st 1917.

1. We shall meet beyond the river,
 bye and bye, bye and bye.
 And the darkness shall be over,
 bye and bye, bye and bye.
 With the toilsome journey none!
 And the glorious battle won;
 We shall strike the harps of glory,
 bye and bye, bye and bye.
2. We shall sing redemption's story—
 bye and bye, bye and bye,
 And the strains forevermore
 Shall resound in sweetness o'er
 Yonder everlasting shore—
 bye and bye, bye and bye.
3. We shall see and be like Jesus—
 bye and bye, bye and bye.
 Who a crown of life will give us—
 bye and bye, bye and bye.
 And the angels who fulfil
 All the mandates of His will
 Shall attend, and love us still—
 bye and bye, bye and bye.
4. There our tears shall all cease flowing
 bye and bye, bye and bye.
 All the blessed ones, who had gone
 To the land of life and song
 We with shoutings shall rejoice
 bye and bye, bye and bye.

Sleep dear father, Sleep,

Layinka.

IROHIN ILESÀ.

Inu wa dun pupo lati ri inkan aramoda ti ajele wa npe nisisiyi eyiti kol ti si tru ajele wa kan tio se ba fun wa ri.

Ni ana (18/5/26) a gbo pe o lo si gbogbo awon ile-eko putaki ti o wa ni itu lati ba awon oga ile-eko se eto nipati Ojo Ibi Oba ti o nannmole yi.

Okun ninu awon eto ti o se nipe oun fe ki awon ti o nka iwe kerin (Std. 1, 2 & 3) obo wa se "Composition" lori Ojo Ibi Oba, o si seleti pa eniti o ba se dada julọ oun yio fun u ni ile (6/-). oniruru eto miran gbogbo ni o ba won se sege bi awon yio ti se ni ojo na. Ki Olunwa o ran ajele yi lowo o.

A gbo firin lana pe awon oga ile Eko wonyi Messrs.— S. A. Benjo Holy Trinity School Omofe J. Bamoke Wesleyan School Otapete ati Z. O. Ojo, koya St. John's School Ilorin yan awon omo merinmerin ninu awon ti o nka iwe kerin ati iwe karun obo lati lo se ohun ti Ajele so fun won lati se; ni ile Eko ti awon Wesley Otapete ni won ti lo se.

A si ti gbo iyorisi ohun ti won se na pelu. Okun ninu awon ti nka iwe karun obo ni Omofe ti a npe ni Rogbaise ni o se dada julọ, o fere tile gba gbogbo mark na tan pelu, awon ile-eko mejii iyoku wa dogba, won si se ibikaji re.

Awon Ijo Wesleyan se isin won ti a so ni oge ti o kofa lala yi; isin na dara pupo o si ni idake ropo die, mo rope awon ti nwon wa si bi isin na yi a din die ni edegberin, awon enia lati oniruru Ijo mirin lo sibe pelu; awon atunpa ti nwon tan ko tile jeki a le mo pe isin ale ni rara, nitori o mole kadere sege bi ojan.

Irohin ko to afojuba ni isin won na jasi. A tun gbo firin pe awon Egbe Omo Ibile "Improvement Society" ti ko opelepo owo so lati fi se efun fun awon ti yio se oniruru ere ni ojo Ibi Oba. A ti nri firifiri bi o a ti se ojo na si

nihin nitari won ti se iwe eto sege bi ojo na yio trij a o lo si Afin Oba l'ago mewa, lehin ti a ba si se tan nibe, awon omo ile-eko gbogbo yio lo si ile-eko won lati jouni ere die yio wa baje ni ago meta ale.

EMPIRE DAY NI ILESÀ.

Lati igbati Ojo Ibi Oba yi ti di bi ojo marun li a ti ngbo ekukulele re, eyiti o ti nfihanni pe yio dun ojo ni odun yi; be na ni o si ri gan ni ojo na.

Niwon bi ago mezan ojo yi ni awon omo ile-eko lati oniruru ile-eko ti nde si Afin Oba wa ati awon omo ile-eko lati agbagbe ehin odi wa pelu, a kole ka iye won.

Awon egbe Scout wa ninu ago won pelu ilu ati fere won. Oba wa si joko ninu oja nla re pelu gbogbo awon ijaye re.

A ko tile le ka awon enia ti won wa si ibi ere yi to be ti awon iun, le lainiye wa pelu; ohun kiul ti a ko se lehin ti a ko ara jo tan bayi nipe, awon omo lati ile-eko kankan kiran kikan, lehin eyi ni gbogbo wa ky "K' Qlorun d' Oba si."

Bi a ti se eyi tan ni Ajele wa sere iyanju ti o mu ni lara ya lori Ojo Ibi Oba yi. Lehin eyi bayi ni a faye silẹ fun olukuluku awon omo ile-eko lati wa se re School won.

Awon ere gbogbo ti nwon se ni o si dun pupo bi enipe ki nwon ma se e tan ni. Ere eyiti a se lowuro ojo na li ago mejila ku bi ipeju medogun dun pupo ju, tobe ti o fere ro enia loju lati tuka. Lehin eyi ni awon omo ile iwe lo se oti ojo won.

Oba Owa pelu Ajele bi sinu mto adanbioje kan, nwon si lo kankiri ita lati wo ile oja gbogbo ti o wa ni ilu kakiri, sege bi a ti so tele pe, eniti o ba se tire lojo yio gba £1 0 0 ati lati wo awon omo ile-eko nwon ti njan.

Bayi ni a pari gbogbo ohun ti a se ni oworo.

Kai ti pari.

THE YORUBA NEWS.

Editor & Proprietor:

D. A. QBASA

Offices—AJABA SQUARE, OGUNFA ROAD
P. O. BOX 60, IBADAN.

Subscriptions payable in Advance

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

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

Advertising rates etc. on application

His Excellency the Governor's Tour from the 22nd of March to the 9th of May, 1926.

HIS EXCELLENCY left Lagos on the 22nd of March 1926, and proceeded Zungeru, Birni Gwari, Kaduna, Kudara, Jos, Batschi, Darazo, Portiskum, Damaturu, Maiduguri Dikwa, and Marte to Ahmadri which is three or four miles from Lake Chad.

Ahmadri, which is approximately 1,300 miles from Lagos, was reached on the 8th of April; a whole day was spent both at Kaduna and at Maiduguri so that the actual running time from Lagos was 16 days.

At Dikwa His Excellency occupied "Forte Rabeh,"—the house built in 1892-93 by Rabeh, the adventurer from the Sudan, after he had completed the conquest of Bornu.

An excursion was made on Lake Chad in a large Nupe canoe. This is the only canoe on the Nigerian portion of Lake Chad made of wood; all the others are constructed from bundles of reeds—and are really only rafts. It had been on the Lake for some time, it was taken from the Nupe Province to Kano by rail, and thence down to Challawa and Yobe Rivers to Lake Chad.

From Ahmadri His Excellency went to Kukawa, the former capital of Bornu. Here he stayed at "the English House" occupied by the explorer Barth and other

travellers and now restored in some degree to its original state.

Maiduguri was reached again on the 14th of April. His Excellency left there the next day and proceeded to Damaturu and thence to Biu and back.

From Damaturu the route to Jos was the same as that followed on the outward journey.

A week was spent at Jos during which time visits were paid to the Veterinary Laboratory at Vom, to several Tin Mines and to various Pagan Villages.

His Excellency met the Chamber of Mines in Conference: the Lieutenant Governor, Northern Provinces, and the Attorney General were present, and a number of important points were discussed and settled.

From Jos His Excellency went to Panikshin, via Monge, returning two days later via Pokkes. On the way back, numbers of Chiefs and people of villages in the newly opened Kaleri District extended a welcome.

On the 29th of April His Excellency went from Jos via Jedas to Kagoro where his train was waiting for him. Up to this point the whole of the distance (about 2,300 miles from point to point exclusive of visits of inspection at Maiduguri, on the Plateau, etc.) had been covered by motor car.

From Kagoro a visit of inspection was made on the Bukuru Branch line, and then His Excellency's train was moved to Kafanchan. From Kafanchan His Excellency visited Kogom Kioof and Gerti Valley to see the work in progress on the main Eastern line—he alked between the two Railheads, a distance of something less than a mile-and-a-half.

On the 2nd of May His Excellency proceeded by rail to Kaduna and stayed there until the 7th.

The First Battalion, Nigerian Regiment performed the ceremony of Trooping the Colours on May 5th.

While at Kaduna His Excellency invested the Emir of Abuja with the King's medal for Native Chiefs awarded to him by His Majesty the King.

On the way back to Lagos (by train) a halt was made at Ibadan on May 8th to enable His Excellency to lay the foundation stone of the Wesley College Chapel.

Lagos was reached at 7 a.m. on the 9th of May.

ACCOUNT AND SIGNIFICANCE of Earliest Contact of Europe- an with Africa in West Africa.

By EBU BIRI.

It may not have been generally understood that Asiatics were in advance of Europeans in coming over to Africa and that their contact with Africans has tended to race *unification and construction* whereas that of Europeans has made for *disintegration, destruction and decay*; in other words, our contact with Asiatics has had a *constructive and anabolic* effect whereas that with Europeans has been *katabolic* in effect; and this must become apparent when we take into consideration (1) the fact of the nearness of the Asiatic continent to Africa by way of the Isthmus of Suez and (2) when we compare the different motives which actuated the two parties as will be delineated in the course of our thesis.

When the Asiatic migrations commenced, the maritime routes of Europe had to be sought for, and it was not before the 14th century of the present era that they ventured upon navigational enterprises after the invention of the Mariner's Compass in 1302 by the Italian Flavio Gioia.

Long before that date, however, im-

migrations into our Continent, as far westward as the upper bounds of the River Niger had taken place, the dark continent had been teeming with hordes of Asiatics who had settled down in Africa; they had consisted of Arabs, Turks, Ishmaelites, Essaites, and Hagarenes, who had brought along with them commerce, religion also; cattle which consisted then as now of the same breed of cattle in which the Sudanic regions of to-day abound and by means of which the whole of West Africa from Senegal right down to the Kongo is being nurtured and fed. They had brought with them also, as has been remarked, the vital germs of the teachings of the Holy Prophet of Arabia and had disseminated them in the same manner in which the founder had himself taught them without insinuating into them doctrines calculated to emaculate mentally and morally into passivity and render their adherents an easy prey to tyranny and imperialistic aims. They never had pointed for their converts, a "white god," a "white christ" and "white angels" and had not inculcated passive obedience as a qualification for citizenship in the Kingdom of Heaven, using plausible interpretations which they themselves had never yet found convenient for adoption. Hence, the confidence with which disciples of Islam yield to their teachers and the hold the Faith has on them are not surprising.

The Islamic system of Proselytism and of conversion to the Faith is based upon the universal fatherhood of God with its corollary—the universal brotherhood of man—so flatly contradicted by European Christianity or rather—not admitted in practice. "Hear Oh Israel, the Lord our God, the Lord is *one* not necessarily in the sense of personal *indivisibility*, but in that of personal *identity* as has been explained by the Great Teacher himself:—My Fa-

ther and your Father, my God and your God." This doctrine the Mohammedan exemplifies by a simple life among his converts; he carries "Neither Purse nor Script" but lives as his disciples do, adopts their manners and custom after purifying the truly objectionable; he eats the same food after instructing them as to what may not be eaten and marries and intermarries with them, thus identifying and uniting their interests with his in the faith which has *ipso facto* become his and their children's.

The Natural Outcome.

It has thus resulted that the Mohammedan missionary, of the same kith and kin with the founder of Islam, has been able to interpret his doctrines in the spirit of the Founder, and is no hireling. It thus becomes apparent that the European Missionary is placed at a natural disadvantage as regards the date of his arrival, his distance in time and kin from the founder of Christianity and the psychological isolation and the dubiouness in which he stands enveloped in regard to Jewish institutions he pretends to be teaching, his way of life and points of view, moreover, may be said to be heterogeneous in most important respects from those of the Prophet of Nazareth whose message he professes to carry and expound; he cannot, therefore, said to have been a fit object-lesson or an interpreter of the teachings of Jesus, the Prophet of Galilee.

European System of Propagating Christianity *Exotic* in Africa.

The European system of Propagating the teachings of Christ is moreover *exotic* notwithstanding the intrinsic value of the doctrines which, rightly interpreted, cannot be said to be at variance with those of Islam, but are *Pre-eminently* explicit and practicable; whereas those of its apparently more

successful rival, although not originally *indigenous* has become so by reason of the fact with which they have been promulgated at the out-set. Besides alive to the fact that he could not live forever to perpetuate the teachings of his mission, the Mohammedan Missionary sought the most reliable means of ensuring *Continuity* and *Perpetuity* by devoting them on the joint offspring of himself and converts with whom he had intermarried. Hence the real and most effective missionaries of to-day are not Arabs or Turks but *Senegalese, Fula-nis, Hausas* and *Sosos*; and yet, notwithstanding, the faith progresses with rapid strides and without the necessity for an annually estimated Revenue and expenditure.

Further Points of Contrast.

Furthermore; the Mohammedan Missionary had always depended, and, even now, depends on the firmest of the elements for the success of his mission—Land, and the most original and natural means of locomotion—the foot; whereas the European Missionary depends on the most fickle—water, and he, moreover, is often followed by various incompatibles,—alcohol, gun-powder, adulterated and poisonous foodstuff, inexact weights and measures, as his symbols of humanitarian Principles, justice, and equity. The result is just what one would naturally expect—a *maribund Spectacle*. It has been said, and with a show of plausibility, that if the Christian Religion had been introduced into Africa from Asia it would have met with *real* success instead of the make-belief which now confronts the world.

Various External influence over Africa.

(1) ROME AND SPAIN.

Long before Europeans came into Africa, the Continent had many powerful States and Kingdoms. Chief among which were Carthage, Numidia, Abyssinia (still existing) Egypt and

Libya. All these may be regarded as most important because they were indigent; they were also very rich; but after lapse of time they fell a prey, one by one, first to one, and, then, to another foreign power. First came Rome which, having conquered the original owners held sway over Africa for a long period until Gensericus King of the Vandals came over from Spain and founded the Kingdom of the Vandals but in the 6th century, the Roman General Belisarius wrested it from Genseric the last of the Vandals.

To be continued.

ILE-IFE

11
 Yoruba race in nature resembles.
 Their ancestors of old, who from
 Upper Egypt came, to dwell in a town
 Known to-day as Ile-Ife.

Ancient relics and shrines of their gods,
 By still primitive natives adored,
 Can prove that this ancient town
 For many years established.

From where derived all Yoruba speak-
 ing people,

Who now various towns inhabited,
 In West Coast of Africa.

All patriotic natives to assist,
 The mother country to rebuild-
 To take part in the modern civilisation,
 A tourist to Ile-Ife will be surprised
 When story of this ancient town is told;

As the mother country of all Yoruba
 Chiefs,

Who their country of origin almost
 forget,

Where all their idols still exist,
 To remind them of the homage they
 owe,

To the Ancient town of Ile-Ife;
 Why now no reverence is paid,
 To her who their cradle keeps?

Native Laws and Customs, British
 influence

Supports, the Native Chiefs new idea of
 Their own administration to give,

As the Romans liberally imparted,
 To Britons of old.

Idowu-P.

Eko Akete and Eleti Ofe please copy.

CORRESPONDENCE.

To The Editor, "Yoruba News."
 Sir

I do not know who your correspondent is, who wrote the IVa installment of the Yoruba Popsic, but his reasoning appears to have led him astray. The European does not drink all the selection of alcoholic drinks named, but perhaps one or two, and that not to keep him warm, When it is a question of keeping warm, he takes hot coffee.

With regard to dress, an European's essential garments consist, of two or three, shirt, vest, and trousers or shorts, which are of as loose-fitting a nature as possible, and these he maintains throughout the Harmanan and the rainy seasons, whereas one may see the African wrapped in a multitude of garments when he moves out at these times. Having been privileged to see the African in England, where he is wrapped up even more closely on a cool summers day, while the Englishman's clothing remains unaltered.

Experience rather than reasoning seems to show that a person who can endure the ever varying changes of the climate in England, can bear the changes of a foreign climate more easily than the African, brought up in the warm and enervating atmosphere of his own land.

INTERESTED.

The Editor Yoruba News.

Dear Sir/

Permit me a space in the columns of your valuable journal to contradict a very hot ugly rumour rampant in the Town and Districts that Mr. Adebisi Giwa of Ibban, Ibadan, now a patient in the Colonial Hospital Lagos, is dead.

The rumour is as baseless as it is groundless, because I have received a letter from Mr. Adebisi Giwa, written by himself contradicting this statement only emanated only from his friends in sheep's clothing. The letter is available to anybody for perusal.

Thanking you for early publication.

Yours Truly,

Ibadan,

J. Laniyan Akindole.

EMPIRE DAY 1926.

Monday 25th May was observed as a Public Holiday. The day being the anniversary of the birth of Queen Victoria The Good. Suffice it to say that during her reign all things that contributed to the welfare of the nation reached their zenith.

Ibadan, the largest town in Nigeria, in common with the other places under the British Empire observed the day successfully as per programme.

In the morning the Bale, Chiefs, and retinue and a large concourse of people assembled on the Race Course to witness the Parade of Troops, Saluting of the Flag, and Parade of the Scouts, after the completion of which the School children proceeded to the place marked for their respective sports.

The success of the day is due chiefly to the exerted efforts of Capt. J. Mc. Bampffield, Messrs Nesbitt Cary, Patger, Capt. Boyd the Station Magistrate, the Judges for the Sports, the Chief Clerk Mr. John N. Porter of Education Office and his Assistant, Mr. S. A. Adewole, Messrs L. O. Fadipe, E. B. Ogunbayo, the Schoolmasters and others who moved here and there with the school children for the sports of the day.

The children contested with unabated breath for the various events which but reminds one of school days. After lunch they continued till the completion of the last item which was Obstacle Race, the onlookers cannot help but burst into laughter at this event. By kind permission of the Commanding Officer, the Band of the 4th Battalion Nigerian Regiment, rendered selected pieces.

While the Honourable the Senior Resident, Oyo Province, was distributing the prizes to the winners for the various races, a heavy downpour of rain commenced which brought the gathering to a close.

It is hoped that the cardinal truths which Empire Day brings to our memory viz:- Justice, Goodwill, Love, Concord, and Unity, irrespective of colour, creed and race will vibrate throughout the Great Empire.

GOD SAVE THE KING.

An interesting item in the Empire Day programme this year was a European football match between teams representing Ibadan civilians and the Officers and N.C.O.'s, Nigerian Regiment. The Senior Resident of the Oyo Province, The Hon. Captain Rose, C. M. G., honoured the occasion by his presence. Two years ago a similar event took place and Captain Rose very kindly expressed the hope that in future years such an appropriate item should always form part of the Empire Day Sports.

The result of the match was two goals each. The game began in fine style and gave prospect of being very interesting, as nice footwork was executed on both sides.

A heavy shower lasting at least half an hour came to somewhat mar the play, but the players courageously continued in spite of the rain. The teams were as follows:-

Ibadan Team: *Goal*: Ballantyne; *Full Backs*: Parker and Pr. Hill. *Half Backs*: Lewis, Tomlinson and Charnley. *Forwards*: Griffin, Reilly, Bampffield, Veis and Ross.

The Military: *Goal*: Uniake. *Backs*: Hester and Slock. *Half Backs*: Simpson, Hake and Aifool. *Forward*: Topper, Mason, Whitfield, Wilkin and Maddox. Referee: Mr. Harris.

For Sale ! For Sale !!

Two Racing Horses in Excellent condition; namely:-

PATCH & MAJAFARA

The former won several prizes in Kano, Zaria, Lagos, & Ibadan; is the Winner of Railway Cup, Xmas 1-25.

The latter won Ibadan Maiden Plate, Xmas 1925. The Alafin's Cup, Oct. 1925 & Maiden Mile Southern Secretary's Cup Dec. 1925.

For particulars please apply to
The Editor,

J. D. E. ABIOLA Co.

General Merchants, Proprietors of Motor Transport Service.

OKE-OMOPE, ILESA.

HEAD OFFICE:— ORIKIRAN ST,
DEALERS IN

various articles for Reo Motor

Different sizes of Tyres 35x5

33x5 Tyres and Tubes Dunlop

and Michelin Tyres.

Petrol, Engine Oil, Gear Oil, Grease & Spare Parts.

ALSO

Cotton Goods, Corrugated Iron Sheets
Cement, &c.

ALWAYS IN STOCK.

best quality, and

the Cheapest Store

AT ORIKIRAN STREET ILESA

COME ONE. COME ALL.

MA SE WAHALA MO

ERO ILOGI

ATI TI

IRIN GBAQUDA

Bi eni npidan mbẹ ni

Ile-işẹ ti

OGBENI SALAMI AGBAJE

ni Oja Ayeye, Ibadan.

Owo pọ ni nwon ngba fun

osuwon kọkan.

E wa dan a wo.

TURNING LATHE

for Iron, Brass, and all
kinds of Metal,

any pattern undertaken

Cheap! Cheap!!

Give us a trail.

Expert Workmanship.

TO LET