

The Honorable  
The Chief Secretary  
to Government  
Lagos, Nigeria

Editor & Proprietor  
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Ogunpa Rd.  
Ibadan

# Yoruba News.

FOR GOD; THE KING AND THE PEOPLE.

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nwon sese ko si

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**IROHIN KO TO AFOJUBA**

OWUYE.

Awon Egbe Elektiparapo ti o sepe be-re ni ile yi omoto lati se owo inkun ti o dara fun egbe na. A ki awon Oloye ati omogbe ti kupe o. Abust Qluwa o.

IYA AJE NI QRANYAN

"Oro ti mba ro 'ki nto rofo."

Ni aworo ojo Ileya ni awon enia nro lo si idi awon igi araba meji ti mbe ni Oke Alafara ti Popo Qranyan lo si Oke Aposo lati lo wo iya agbatkan ti o hu irungbon sira sira.

Iya na ko ofun meta si apa otun ati ooun meta si apa osi; ajaki apo ekuro kekera kan bayi l' o lo mura; o npa radi-ronfa ni eba awon igi araba wonyi, o si nso pe won ko lona han ooun ni i beni ooun ko mo na mo.

Ori, ifun ati iye adie pelu epo wa ka-kiri ile nibe

Gbogbo enia ni nlo wo iya aje na titi ile fi su; ni ile keji ni enikeni ko tun ri mo. O ti lo!

"Aye d' aye oibo!

A n' oju egbo tele?"

Bi o ba se aye atijo ni i, Agan i ba be, Orò i ba ti gbe Iya Aje na. Pin-pin i ba ti pin.

Anu se wa lati gbo pe; Balé ati Igbi-mo ti gba oye lori Osi Balogun, omọ Bioku eniti a so nipa awo re ni o se ti o kaja. Nwon ni; awon ko le e kuro n' iju sugbon ko gbojo wa si Kotu ati Igbi-mo mo, k' o f' owo mu ile re.

Ose ti o kaja yi ni ghogbo awon omọ Ile-eko nba aye isanin.

Awon ti wọn ti ako ati ilu minan wa pada lo be awon obi ara won wo, Beni pupo ninu awon ti ile yi ti won ti lo si ilu mi ti nde pelu.

Enyin omọ iwe, a ki nyin E ku irin o.

NEWS & NOTES.

Mr. G. O. Coker of the B.S.W.A. Lagos, who is now on leave arrived here yesterday the 28th inst.

The 1st Oyo (Ibadan Grammar School) Troop of Baden-Powell Boy School gave a Dramatic Entertainment entitled "Abram and His Father's Gods," in the Roman Catholic Schoolroom last Friday the 25th instant under the kind Chairmanship of the Revd Jas. Okaseinde, Senior Pastor, Ibadan. It is needless to say the Hall was simply crowded; as the admission was by invitations.

The actors who are young boys ranging from 8-14 years of age assisted by two of their teachers, did creditably well. In some cases, the fluency of their delivery could not be easily followed by the audience, so versed were the boys in the "King's English."

The only drawback was the want of proper lighting of the Hall, caused by imperfectly generated Gas Lamps used for the night. But through the Chairman's influence and prestige, the entertainment came off successfully.

Just before the close, a liberal collection was raised in aid of the Troop and the Entertainment which opened with the singing of "God Bless the Prince of Wales" was closed with the National Anthem.

After which three rousing cheers were given the Chairman.

Much praise is due to the Principal, the Revd. A. B. Akinyela M.A., for his self-denyng labours upon the School and Scouts movement in this Province. Also Mr. L. O. Fadipe, (Jnr) the Scoutmaster who adapted the Drama from "The Talmud"

Wishing the "Premier Troop" of the Province continued success.

With deep regret to chronicle the death of Mr. George Gansow Agent of Messrs W. E. Mc Iver, Oshogbo. The sad event took place at the European Hospital Ibadan on Friday the 25th instant of Yellow Fever.

Our condolence to his firm and family in England.

## EDE.

Gomina Agba, Oloja Sir Greame Thomson, Oloye K. C. B., Alase Ile Nigeria de sihin ni Tuisde ojo kedogan odu yi. Ojo na ro toto. O gba fun Timi ati awon Ijoye re popo. A dupe

igwo awon gbajumo Ede awon b' Prince Lawani Ajala, Giwa Aderibigbe, awon Ogbeni Belo Gbemiro, R. A. Larunju, Joseph Adeniran, A. A. Siyabade, J. O. Aboderin ati awon sarakisaraku pelu orisirisi egbe je merin'eloge rin fun asia ti won ri lati Idiko titi ide Oke Ife, o to bi Mile mejii. Be ni si ni nwon ta asia titi lo de Ile Oba.

Pelu oniruru ilu ati ijo ni nwon fi lo pale Gomina Agba. Awon ode pelu ibon to ogofa; awon elesin le l' ogoran awon onibaisikula to 50, elesu ko niye.

Oloja Gomina Agba sokale lati inu oko feluwe re ti o mu wani ago meje kaja ogun isaju awuro ojo na. O si ba Oba Timi soro daradara. Lehinna ni awon omo Ile-eko ogun Igbala pelu oga won Lt. Saml. Olaniran wa ki Gomina, awon omo Ile-eko Beptiat ati ti C.M.S pelu awon oga won na si wa ki Gomina pelu; won ko orin *God Save The King*. Ni ipari eyi ni Gomina Agba dagbere fun Oba Timi.

Pelu ijo ati ayo ni ati pale lo si Ile Oba nitoti pe awa ti odu re ti o ba Oba wa so

A ki S. M. Ede popo fun aniyon gbogbo ti o se ni ojo yi.

## OFA.

## ABODE AJASE-IPO.

Aya Ore wa Ogbeni A. G. Viatanu bi omokunrin kuu ni dede agogo merin kaja isaju mejille-ogbon, 4. 32 p. m. ni ojo Ibi Oba Nla gaa. Ayo ni a fi kuro ni Ajase-Ipo a si tun pale de Ofa ni ayo.

Olorun yio wo omu anfani yi o.

Oruko awon ti o lo ki Olupo niwonyi.

Awon Ogbeni O Olaiya, Eman Giwa, J. A. Sowemimo, John Opaieke, A. Fe-bode, E. Adeyemo, Adesiyin, D. O. Toki, Adedaji, Oyelere Sarikigobe, Atoloye Yaro, John D. Yerbata.

## JEBU ODE.

Ko si bi o ti rbi Odun *Empire Day* ti odun yi, loakona ni a fi le so, pe iwaju ni olo niy ko f' igba kuu rehin.

A ni l' odunni awon omu ile eko ti o wa si ibi ere na feru to egbaji: alialikuwa lodan ti eyin di ni won fi le ni egba. A dupe igwo Olorun, awon enia se mu riri eko ati pe bi won ti mu o, awon ko se je ki akoko kaja ki nwon to yara di i mu.

Ni ojo Satide ni gbogbo awon omu Ile-eko ko lo se di ninu ere ti nwon ni se ki o ba le ya won ni ojo *Empire Day*. Ni ojo na niwon agbo mu san ese gbogbo awon omu ile-eko ti pe: ganran nia ri Baba-Egbe agba (Ajale Agba) *The Resident*, Captain H. S. Borough; were ni awon olopa ba mu ijo jo, ni awon ile-eko ba tan awo gaa ijo tiwon. A ko mu ohun ti o fa sabai ti awon *Boy Scout* ko si jo ni, odunni.

Ohun ti a feru le sope o gburu di ni pe o ku di ki awon omo ile-eko giga ma wa ba awon omu ni won du ere sisa. Eyi ko tile je ki ori ya awon omu ileeko miran lati toba mura ati papa nigbati nwon ba nro pe iye awon yea oga wa. Bi ko tile le gba ki wen lo wa bi joko si. Torina a ro pe awon oga ile-eko na yio se eto miran fun awon ti abe won ki awon na ribi se di idarapa.

Awo ko ri si imoran yi rara niwon bi awon omu ti niije na la ti je iye odun kanná. Ed. Y N.

ILESA ATI AGBEGBE RE.

EWU MOTO.

Anu se wa pupo fun okunrin kan ninu awon awa-moto ti o fi ara pa nigbati o nmu moto lo si ona Ado Binu. Ifarapa na po pupo tobe ti okan ninu awon ti won wa ninu motona ku ati pe Oni-moto na papa fi ara pa pupo tobe ti a gbe e lo si Ile-eghogi pitali ni Ado Binu lohun.

Ninu ose kanna moto nla *Brockway* kan tun jalu igbe lona Ile-Ife, sugbon a dupe pe ko pa enikeni lara. Sugbon ionnu ti awon ti o nwa moto se ki nwon to le yo moto yi jade ninu koto ti o bo si, enu ko le rohin re tan.

Awon ole kolekole ti nse ionnu lati ibere odun yi tobe ti a fere pe odun yi ni odun awon ole ninin. sugbon eyi yi wa nrofe nisisiyi.

Sugbon o ya ni lenu lati gbo pe okunrin kan ra esin qarin *bigde* kan ni "Toro" (3d)! O lo ya ologere na ni Toro lofo awon stunkokeke *Repairs*, o si gbe e lo gbe; o si nlo ogege bi tire. Sugbon inu wa dun pe a ti mu ykaurin na, a ko iti se ejo re.

Ile Ejo titun ti a nko.

A fi ipile ile yi solé ni Monde ose ti o koja, lehin ti awon omole ti wale re jin pupo. Tijalo ni a si ngbero lati fi mo ile ejo yi, gege bi o ti je pe a ti fi Tijalo bere re nisisiyi. Sugbon a ko ni mo iru eyiti a o a ko o-sibe boya ile oke tabi ile ife.

Ni ojomu ni awon ose se si mba ise lo nibe.

Ile Egbogi

Inu wa dun pupo lati ri gege bi ise ile egbogi yi ti ni lo si. Nwon sese pari ile albo keji *Doctor Leonie* tan ni ose ti o koja yi, ati ile kan nibiti nwon yio gbe ma ghawe ki a to wo ile egbogi lo, awon ile mejeji yi dara pupo.

Awon enia mejl nintu awon ti nshé ni ile egbogi yi lo ni ose ti o koja; oiboobirin kan ati enia dudu pelu.

Egbe *Scouts* ti a sese da silé ni Ifeja. Inu wa dun pupo lati ri pe awon egbe yi ni siwaju dāda ni iye ati ni imo pelu, o lo je pe gbogbo awon ti o ko bere Egbe na ni odun ti o koja yi ni nwon ti *pass Second Class* tan.

Awon egbe na si ti ra Benu (side drum) kan eyiti o dara pupo tobe ti o je pe ile ni a fi se egbe re, kerede ni enia le ri ara re gege bi dingi ti o moje.

A si faye lofo *Scoutmaster S. A.* Banjo eni ni o nlo akoko re pupo lori lisi-siwaju egbe na. Ogbeni Fadugba se inawo pupo kan Ege yi.

Qola Capt. Ross wa si odo wa lori, a si ro pe ohun ti o wa se putaki ni lati ri sese bi a ti se fi ipile Ile Ejo ti a sese nko lowo lele. Ko duro ninin pupo, o ti koja lo si apa Ekiti.

A nro ile-eko awon omole ni Omofe nisisiyi; aitori ti ati jo ko ghawe to mo, ile-eko yi tobi pupo ati pe aramoda ni a ni ko, a ko o bi euko "T" oca ti o wo ile-eko yi je meta, a si se ile ikowesi mejl sehin re, a ro pe ile-eko yi yio gba to odunrun omo tabi jubé le lo pelu.

Inu wa dun lati gbo pe a tun bere owó ti awon baba wa ti nse lowo, ti o bere ninin ni ojo kikanla osu yi, eyi ni owó Roba, gbo gbo awon ti o mo ko si ti ngbawe re nisisiyi.

Awon Egbe titun kan sese dide alihin ti a upe ni "Young Men Auxiliary Society" ohun ti o wu ni lori julo nipa Egbe yi ni pe bi oku kan ba ku ninu yala okan ninu awon Egbe na tabi ara ile re, awon Egbe yi yio se posi, nwon o si tele oku na lo si lori nwon yio si se boji re dāda ki nwon to koro nibé ati pe lehin na nwon yio si lo ba awon ara ile re se idaro ki nwon to pada lo sile won. Ohun ti Ogbeni Fadugba se fun egbe yi jo ni loju pupo."

BRITISH JUSTICE.

Ile-Ife.

One of Chief Lova's sons who was assaulted by a white man at Edunabon recently went to report the affair to the Acting Distret Officer, Ife Division who, at once sent the Deputy Registrar Mr. Paulissen to investigate matters.

On reaching Edunabon, the Deputy Registrar was also assaulted by the same white man.

Of course, the "Gentleman" was brought to his right senses by the Acting District Officer of the Division who promptly settled the matter by inflicting a heavy fine or two months imprisonment upon this "Negroboke."

Long live the British Empire and

GOD SAVE THE KING.

## THE YORUBA NEWS.

Editor & Proprietor:

D. A. QBASA

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## YORUBA PHYSICS.

V.

THE FACT that germs and microbes are always present in the foregoing class of Agbo and Ipara lays them open to attack by the modern Health Officers and Sanitary Inspectors, who, without further investigations as to the utility or otherwise of these concoctions—the condition and mode of life of the users, their food and surroundings, &c., invariably condemn and destroy these indigenous medical preparations as injurious to health—of course, with the usual prosecutions and fines—whereas, a few simple hints to such people in the best way of protecting the *Agbo lala* in such a way as to prevent it from becoming a mosquitoes breeding ground would be more profitable and beneficial to the people themselves instead of drastic measures. We have successfully kept out mosquitoes from entering such an *Agbo* and Water-pots by simply tying a piece of clean calico cover securely over the mouth of the receptacle. It also acts as a filtering point for the *Agbo* or water.

The case of Africans who have adopted the Western mode of life is totally different from that of their brethren who still continue to live in the good old way. These are in all respects Europeanised as far as their physical constitution is concerned and should be so treated.

## IBADAN EDUCATED LEADERS

"If you would improve Education in Nigeria you should first improve the Teaching Staff, as other matters would then naturally adjust themselves."

Is there any enlightened native in Oyo Province, who can challenge the correctness of the above statement? If none, one wonders how the Educated Leaders in Ibadan can account for their apparent apathy in devising ways and means whereby most satisfactory results in the education of our youths could be speedily and permanently ensured.

Readers of the "Yoruba News" would remember that some time last year, under the caption "Evening Continuation Classes at Ibadan" the attention of the Ibadan Educated Leaders was directed to the incalculable good that would be done to the cause of education in Oyo Province if they could persuade the Education Office to arrange regular Lectures for Teachers, especially those preparing for examinations. It would appear, however, that the appeal fell on deaf ears; what counts with our people being perhaps "Who speaks?" rather than "What does he say."

The fact that Ijebu-Ode which boasts of only one resident Inspector of Schools, and that so recently, has succeeded in getting 'Teachers Classes' arranged is a grim reminder that we are generally very slow to avail ourselves of opportunities, to say the least. Vide the "Nigerian Pioneer" of 14/5/26, page 9.

Perhaps it is generally known that the closer the contact between our Teachers and the Government Inspectors, the better would the latter be able to assist the former. The quicker also the Teachers would learn "The Don'ts of Schoolmastering" with consequent credit to themselves and benefit to both the pupils and the School Proprietors.

What an ideal state of things then could these classes bring about! Are we doing all we can for the coming generation? Feb. Sep.

## ACCOUNT AND SIGNIFICANCE

OF

**Earliest Contact of Europeans with Africans in West Africa.**

BY ESU BIYL.

Spaniards outstripped by Portuguese.

From whatever cause, they did not push forward their navigational successes but allowed the Portuguese to anticipate them and, in 1412, to reach Capes Non; Bojador and 'No Further;' in some of their venture they claimed to have discovered the Madeiras in 1419 and 1420, Prince Henry the Navigator colonized and farmed them. Since that date they have become famous for the productions of Poultry, Vines and Sugar Cane out of the last two of which the Madeira Wines have been made.

First actual Contact of Europeans with Africans in West Africa.

Having enjoyed the reputation of the discovery of the Canaries undisputed, the Spaniards flagged and did not as we have seen progress but give way to the Portuguese who in 1435 i.e. 15 years after the colonization of the Madeiras had the earliest contact on record with the Native Africans.

Antonio Gonzalez Baldeza,

having advanced 2 degrees further than Cape Bojador landed and exchanged his merchandize—chiefly his tobacco, twist, rum, salt, meat, Iron pots and biscuits for a valuable cargo of Seal skins; and encouraged by the result of this voyage he repeated his visit to the Coast seven years later and this time carried away Gold-dust, Pepper and seven sons of West Africa as Slaves.

So that the first contact of Europeans with Africans in Western Africa is marred by exploitation, first, of their country and valuable Produce, and

next of their persons themselves. From this time forward to 1481, the Portuguese held sway in West Africa and their reigning monarch, King John II, assumed the title "Lord of Guinea," in 1485, in consequence of Portuguese discoveries which had covered that of the River Nunez, 1443, Cabo de Verde, 1446, Senegal, 1447 Cabo de Verde Islands, 1449, Sierra Leone, 1463, the Gold Coast, 1471, the kingdom of Benin and the Congo, 1481, and this was the year in which Portuguese forts began to be built on the West Coast of Africa.

Following up these discoveries, the Portuguese, Bartholomew Diaz, discovered the Cape of Storms—*Cabo Des todos tormentos* soon changed to *Cabo da Buona Esperansa* Cape of Good Hope—on account of the Prospect it afforded for opening a maritime course to India, in quest of which, Columbus was interrupted by the Islands of America, but da-Gama effected a landing on the shores of South Africa.

British & French Navigational Awakening.

From the last incidents mentioned, the British and French, fired by jealousy and zeal, embarked on navigation, not heeding the threats of His Majesty "lord of guinea," and we since had on record the names of John Tintam and William Fabian, Englishmen, during the reign of Ed. IV as having reached the Guinea Coast in 1481, and Captain Windham in 1551, and 1552 John Lok reached Rio Gestos (River Cess) and the Gold Coast 1554, Capt Thompson in 1555-1556, El'mina, and in 1662 Capt John Hawkins inaugurated British Participation in the Slave Trade during the reign of Queen Elizabeth and the first scene of his Piratical Excursions was Sierra Leone, whence he captured thousands of the Natives whom he stowed away to the West Indies as Slaves.

It is notorious that,..... after Hawkins, various Sovereigns of England participated in African Slave Trade:—Queen Elizabeth was a favourite of Hawkins and although she is reported to have remonstrated with him in this nefarious pursuit; yet in 1588, she granted a Patent to certain Merchants to trade in Senegal and on the Gambia, although she had known that their real object was the Slave Trade.

In 1618, James I, granted a Patent to a "Company of Merchants in London adventuring in Golden Trade," and George Thompson, its Agent conductor, succeeded the River Gambia as far as Tenda which had not previously been reached by any European, and, in 1670, the company was succeeded by the Royal African Company—a big slave concern which enlarged Cape Coast Castle, erected the fort on Bance Island on the Sierra Leone River and other at Dixcove and one each at Sekondi; Anomabo, (St. James'), Aineba, and purchased Friedericksborg from the Danes.

King Charles I, in 1634, granted a Patent to Sir B. Young, Sir K. Digby and others. This company was concerned with the Slave Trade and supplied Slaves to the West Indies. In 1662, under King Charles II, the "Company of Royal Adventurers" England, traded in Slaves and as may be seen from the title, and kings had shares in it. This marks a rough outline of British Exploitation since inaugurated by John Hawkins in 1562 and first opened by the wretch, Antonio Gonzalez Baldezi in 1435.

As regards other continental nations the Dutch, in 1617, obtained the Island of Gori from Biran King of Kayor; and in 1626 a company of French merchants of Bowen participated in West African Trade and made Senegal their Head-quarters. The Dutch held possession of Gori since 1623 when the English, in the name of the Royal Afri-

can Company, invaded the Island and took Possession of the forts from which they were, however, turned out by the Dutch Admiral de Ruyter, on Oct. 24 1664. Since then the Dutch remained in quiet possession thereof until 1677, when the French Admiral, Count d'Estrees, with a small squadron of six men-of-war forced the Dutch to surrender.

Under the Treaty of Nuremberg between France and Holland, the Island was surrendered in 1678 to the use of the French Senegal Company; and, in 1698, M. Bruce as Agent conductor of that Company embarked on an expedition to the King of the Fula, some 400 miles from Senegal, and reached Fort Gui-Orza, pushed forward to Guwal after which he returned to St. Louis.

Thus much, we think, we need go with what may be described as sketches and significance of earliest contact of Europeans with Africans in West Africa. Since the earliest days 1435, opened by Antonio Gonzalez Baldezi, when Seal Skins, Gold Dust, Elephant Tusks, Guinea Pepper and Slaves began to be exported down to the present, when Cocoa, rubber, Ivory, ginger, ground nuts, rich oils, raw sikkupassava, gold, tin, coal, hides and even their lands, &c. &c. &c. What benefit is material benefit to country and person resulted to the poor African or even will? Has the nature of the transaction between Europe and West Africa been such as to be worthy of the name of *Commerce* which elsewhere means *Exchange of Wares on equal terms* but, which in West Africa, means *Exchange of Wares on the quotation of Europe?*—consequently, how rich Europe has not been by this sort of inequitable transaction, by which Africans are robbed of their *best*, in Exchange for what Europe has no use for—having been specially manufactured and label-



led as *Export*? What then, is still the moral responsibility of Europe to Africa and how is she prepared to adjust it? By attempting to rob Africa's intellect, to boot, adding injury to insult? Or will the balance remain so much poised down till the great day of reckoning?

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#### EDUCATION UNION IBADAN.

There was in this town some years ago, the above Union, composed of men who count in the literary world so to say. For some time, this body of men held meetings upon meetings and even held a concert at the Roman Catholic School Hall which was regrettably unsuccessful. But as it has always been the case with African Clubs and Societies (Europeanised of course) this Union has since died a natural death—has become a mere days' wonder. What could be said to account for the non-existence of this Union today? Lack of Stability of Character? Want of Unity and Co-operation? Or what else? So far, the Education Union has gone into oblivion, it has fallen like Lucifer who falls and no more to rise perhaps.....

There are, in this enlightened community, men of talents and intellects, and also a myriad of those who are hungered after learning. Under the circumstance, it would therefore be suggested the advisability of instituting a Literary Society, composed of men of good comportment, intellect and culture, though intelligence should be taken into account as regarding the admission of members yet, it should be understood that men who are ill-bred and ill-behaved will not be entertained.

The aims and objects of the Society should summarily be as follows:

1. Lectures. 2. Debates. 3. General Reading on all subjects which would tend to improve us morally and intellectually, and would develop in us the instincts of True Patriotism and Citizenship and would also further our activities to the racial progress.

The Society so far, should not be a Political body. It has mainly to do with African Literary Achievements. Constructive crit-

isms should be welcomed, anything destructive or that would tend to disintegration should be avoided and shunned.

It must be frankly admitted, we have not emulated the best in the Western Civilization introduced to us; this should have been our first duty. As a Race we must gradually form an aim, for "Knowledge is Power."

"The greatness of a Nation depend upon the character of its people.."

Alaporo.

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#### Correspondence.

#### REALLY INTERESTED.

To The Editor of Yor. News.

Dear Mr. Editor,

For the enlightenment of your correspondent who wrote under the pen-name "Interested" in the issue of your paper for June 8, I forward the following complete list of

European Dressing outfit:-

1. Pant or Drawer. 2. Undervest. 3. Shirt. 4. Trousers. 5. Waistcoat. 6. Coat. Also a Collar, Neck-tie, Gloves, Socks and at times an Over-Coat.

It is besides the point when MR. INTERESTED mentioned in his article that the European wears only two or three loose garments (called *Bush Dress* in the tropics). But the object of the writer of "Yoruba Physics" is to emphasize the wide difference existing between Medicines and Medical Treatments prepared for the Europeans in Europe and the Africans in Africa. The same applies to their beverages.

Thanks for space allowed.

Yours for Africa.

Egbeji.

Ibadan.

June 28, 1926.

## ILESA.

A tun gbo firifirin pe okan ninu awon omobirin tio nsiye ni Ile Egbogi yi gege bi olutoju awon alaisan (Nurse) fi Ile Egbogi yi na lo sile ni ose tio ko-ja gege bi gbigba isini (Holiday) fun iwon igba dle; sugbon a wa gbo pe oon ko ni pada lo si bi ise na mo.

Eto ti D. O. ati awon Ebe omobile gbogbo nse dle fun wiwa Governor sihinyi ni June 15 ko ma kere o. Ajele papati nse iranlowo fun awon oga Ile-eko lati pese orin ti o joju dle fun Ojola yi. Eto ti awon *Improvement Society* ati *Youngmen Auxiliary Society* nse nipa eyi kanna ko kere rara, sugbon obun ti oju ba ti ri lo dara siso lenu—Owuye ni o, a soro so bi oro, orupa enikan lana.

Atabatuba alejo ti nse onile kanrin-kanrin lo ma mbo yi, eniti o ba wo igboro Ilesa nisisiyi yio mo pe alejo nla lo mbo nitoto, nitori a se ilu na lojo titi lo de bi ibuso kan si igboro ni ona ibiti alejo na mba bo.

"Kabo O! Oga wa Gomina, Kabo ;

Ni ojo Tuside June 25, kungu so ni Ilesa nibin fun ti wiwa Gomina Agba, Ojo na dun pupo nitori niwon bi ojo meta siwaju ni gbogbo ilu ti nro keke fun bibo re, ti a si mbo igi gbogbo laso gege bi enla titi lo de bi iwon ibuso kan si ilu.

Awon Ebe Omo Ibile (Improvement Society) nko kutu yangan nitori gbogbo inkan wonyi : nwon si se inawo ti oju poun mewa fun sise ojo ilu bayi. Be na si ni awon Ebe keji (Youngmen Auxiliary Society) tun se eye na pupo, papa nigbati nwon ko si Aso Ebe won pelu aso kan pelebe-pelebe ni alya won lati fi iyato si awon Ebe won, A I o ye won pupo. Oba ti fi awon Ode si igbo ni owuro ojo na lati igboro ilu titi lo de inkan bi ibuso kan abo lati ma yinbon won nigbati Gomina ba de odo olukuluku won. Ojo ni awon Ijoye

ti o yan lati lo pada re ni ona fun igbi.

Ewo ona, ewa wo ojo eye fun Ebe Scout, o dun pupo nigbati Gomina duro pelu won ti o si mba Oga won (S. A. Banjo) sory ati ti Onifoto nye nwon pelu Gomina si iwe, o po !

O ye Oba Owa ni ojo na pelu gbogbo awon Ijoye re; a ko le so o, a fi eniti o fi oju ara re ri i. Inu Gomina pupa dun pupo.

Orin:— Oibo funfun mo,

Enia dudu mo pe 'Lega  
ndara si,

K' Olorun fe k' a le m' Qun,

K' a si ma se 'fe Re,

E f' ori bale fun Jesu,

Y' o ma mu 'lu dun si.

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Qmo qwo, Aran kinisa, Eda, Inoran, orişirişisi Egbogi fun ailewa Obianin.

Egbogi fun ilera Qmokuurin, Egbogi fun arun-karan lara Qmokuurin  
ko ma ye q. Ya nibe ki o mu tire, o le si Alaboju to laşil bi o fe. Ki  
Olowo wa, ki Alawin wa, aaisan ni ko dara. Iwo ko tiş gbo oruko ibe ni  
ndan? "IŞE OLODUMARE."

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