THE YORUBA NEWS

FOR GOD, THE KING & THE PEOPLE.

Vol. XIII. No. 13. New Series LAGOS, TODAY. 1st SEPTEMBER, 1938. Price One Penny

The W. A. S. U. And AFRICAN EDUCATION.

On Saturday the 6th of August 1938, under the chairmanship of Mr. William E. A. Ofori-Atta, an inspiring and a most race-conscious address was delivered to the members of W. A. S. U. at Africa House by Dr. Hastings R. Banda, on the social, educational, political and economic conditions among the natives of Nyassaland, South African Union and Southern Rhodesia. To this was added his impressions on the history, life and general conditions of the Negroes in America. Dr. Banda is a native of Nyassaland, and for the past eighteen years he has lived at different times in Southern Rhodesia, the Union of South Africa and the United States. He was educated in America where, through the wonderful stuff of which he was possessed, he obtained his degree of Bachelor of Philosophy (Ph.B.) from the University of Chicago; and that of Doctor of Medicine (M.D.) from Meharry Medical College.

In the course of his address, Dr. Banda assured the students of the numerous facilities which are open to African students in the United States of America to acquire higher education and qualify efficiently in any faculty whether in medicine, Engineering, Agriculture, Science, Beauty Culture or otherwise. These facilities, Dr. Banda explained, consisted in the numerous scholarships which were more easily obtained by purely African students than the Afro-Americans, provided the former possessed the "Spunk" in him. Dr. Banda strongly advocated for American education and culture for African students particularly for the West African Students; and advised it to come after his qualification in the country, as African students should still proceed to America for American culture by another accomplishment to his English culture, because "ONLY THE BEST FOR AFRICA," according to the late Dr. Aggrey's.

Dr. Banda also dealt satisfactorily with the many questions put to him after the address.

The following, besides the Chairman, were among those present:— Misses Ibironke Williams, Lanke Moore, H. A. O. Ardora, Mrs. O. Solanke; Messrs. J. I. Morgan, O. Coker, L. Odunsi, O. Adefolu, Rev. J. O. E. Soremekun, Mrs. M. O. Idowu, P. A. Martins, E. B. Duke, A. Okon, E. F. E. Anwan, Cobinah Kessie, Ladipo Solanke, A. Wilson Odunbaku, A. Adedoyin and A. Akiyemi. Several friends of W. A. S. U. were also present.

(Sgd.) Ladipo Solanke,
Warden.

PRESS NOTICE.

With reference to certain reports which have recently appeared in the Press to the effect that a Parliamentary Commission has been appointed to investigate and report on the Planting of agriculture in West Africa, it is notified for general information that the Trustees of the Leverhulme Trust have invited four members of the House of Commons assisted by three technical experts to undertake an inquiry in West Africa. Their terms of reference are :—

"To investigate, study and report on the West African Colonies generally, the inter-relationship between the Government, its officials, the traders and the natives, the status and standard of life of the native population and improvement thereof, the production of food and other materials and the increase thereof, and in particular certain main problems in respect of the development of agricultural, pastoral and forestry resources, namely :—

(a) Examination of the possibilities of mixed farming where suitable, the rotation of crops, the use of fertilisers and the cultivation of a more varied range of foods for consumption by the native farmers and their herds. The possibilities of cultivation by plough and the use of machines.

(b) A study of the main export crops which will include circular correspondents and cotton, so as to experiment of securing the most reliable varieties of plants, and to ensure that the best methods are adopted to secure progressive yields, and to combat disease.

(c) An examination of methods of preparing crops for export, their despatch to the consuming markets, and any improvements thereof.

(d) A survey of the present position of forest exploitation, its wealth of forest wealth, and afforestation.

(e) A study of animal industries and the possibility of their extension, both by the improvement of breed and by the utilisation of the products.

(f) General study of soil conditions including the questions of soil deterioration by methods of cultivation or by erosion and desert intrusion, and improvement by better methods of cultivation.

(g) The possibility of introducing new crops, including fruits, in West Africa, which might add to the resources; and also to increase the range of fruit and vegetables, which, while not commercially profitable, might add to the amenities.

(h) The present system of land tenure and its effect on agricultural development with a view to indicating what system is likely to be the most advantageous for the fullest development of the inhabitants and the land.

In connection with all these problems, it would be desirable to study the manner in which they have been approached or treated in French Tropical Africa, the Mandated Territories, and other countries enjoying similar climatic conditions."

The Members of Parliament who have accepted the invitation are :—

Colonel J. Sandeman Allen (Conservative) Mr. C. G. Ammon (Labour) Mr. E. Clement Davies, K.C. (National Liberal) and Dr. L. Haden Guest, M.C. (Labour), and the technical experts are :—Dr. E. M. Crowther, Head of Chemistry Department, Rothamsted Experimental Station, Harpenden, Lieutenant Colonel A. G. Doherty, Secretary of the Royal Zoological Society of Ireland, Mr. H. C. Sampson, Economic Botanist, Kew.

The Secretary will be Mr. E. P. Haslam.

The Mission, though composed of Members of Parliament, is a private one, it is not a "Parliamentary Commission" nor should it be regarded as prosecuting its enquiries under the auspices of Government. It is expected that the Mission will arrive in Nigeria in November and that it will [illegible] six weeks.

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Editor & Proprietor—

D. A. OSASA.

Office AJASA SQUARE, OGUNPA ROAD
P. O. BOX 80, IBADAN

Subscriptions payable in advance.

Ibadan 4s. 6d. per annum. 4s. 6d. Post Free. Cheques and Postal orders should be crossed and forwarded to the Editor.

Thanks for Sympathy, In Memoriam Notices, Marriages Births, Deaths, Change of Names at 5s. 6d. per insertion.

Advertising rate 2s. on application.

We invite Gossip items on topical matters of general interest.

All communications intended for publication should bear the names and addresses of writers, not necessarily for publication but as a mark of good faith.

The views expressed by contributors are not necessarily endorsed by the Editor.

TUESDAY, 13th SEPTEMBER 1938.

TO OUR *OBAS*.

MY

OUR FISH SUPPLY. (Contd.)

BY increasing the quantity obtainable from our rivers, streams and the lagoon, it will be easy for even the poorest labourer to live more on good fish instead of the rotten smoked fish coming down with the train from the North, and the worthless stock fish with which the country is being flooded upon the arrival of every steamer to the detriment of our health; the money daily thrown away on this class of imported fish will be retained in the country for other beneficial objects, the intellectual capabilities of the people will be raised to a higher level and, above all one of the chief agencies for the spread of leprosy and other loathsome and infectious diseases shall have been removed.

The Government through its Health Department is active in protecting the good health of the people by inspecting the animals to be slaughtered for food and afterwards their flesh and intestines before passing them as fit for consumption; any animal or any of its parts found to be diseased is always condemned and destroyed. This also applies to smoked fish from the Northern Provinces exposed for sale in the town, out of which those found rotten are always consigned to the flames at Jubilee (Dugbe) Market, Ibadan from time to time.

The stock fish, is never eaten by dogs, or fowls, if left uncared for, and our people are confirmed in their belief that whatever is not eaten by dogs or fowls is injurious to human beings. Be this as it may, the fact remains that the regulation which affects diseased bullocks, sheep, goats and smoked fish is also applicable to stock fish.

It is amusing to hear some folks saying they indulge in eating stock fish on account of its cheapness. To such ignorant people we say: Why not eat Lizards? surely, they are cheap enough.

Change of Name.

This is to notify all my relatives, friends and the general public that I,

PTE. JEGEDE ADO,

No. 11298 of C. Company, 3rd Battalion, Nigeria Regiment, Calabar, *alias* James Jegede Akoda at Adeoyo Hospital, Ibadan, desire to be known and addressed as

JAMES JEGEDE OGUNBIYI

as from the 19th instant. All documents bearing my former names remain valid.

James Jegede Ogunbiyi.

Aremo Market,
Ibadan. 12th Sept 1938.

Ilesa News.

CHIEF LOTUN BEREAVED.

The sad death of Madam Elizabeth Arimoro occurred here on Friday the 19th August, at the age of 45 years. As soon as the end came, a telegram was sent to her sister Mrs. H. B. Mocobea, wife of Mr. Mocobea of Police Headquarters Lagos, she accompanied by her niece Madam Maggie Alisputu, arrived the same night and joined the other members of the family.

Her remains were interred after the funeral service at the Methodist Church, the Revd. A. S. Solatin, Minister in charge officiated. The attendance both at the Church and cemetery was large, and the Egbe-Omo-Ogun Kristi of which the deceased was a staunch member, were conspicuous.

The deceased was survived by two daughters, Janet, wife of Mr T. Ola. Gbadebo of U. A. C. Ilesa, and young Ebun; among her close relatives are, Messrs. Joshua Olowoyeye the Chief Lotun Emese Owa, Agudu, Oginni, Aregbe, Joshua Famowo etc. She was loved by the members of her family who are now mourning her loss.

To Mr. David Arimoro (husband) Mrs. Mocobea, Madam Alisputu and all the members of the family we tender our heartfelt sympathy.

GREAT LOSS TO OPESEITAN FAMILY.

The sad news of the death of Mr Opeseitan the Council Clerk of the Ado-Ekiti Native Administration which occurred at Ado, at 2 p.m. on the 23rd inst, has thrown the family of Opeseitan into a great mourning as the deceased was the only intelligent person in the family; he was about 35 years of age, having lost one of his wives about 5 months ago. The deceased was survived by 3 small children; his corpse was brought from Ado down to Ilesa the same day and was burried at 4 p.m. on the 24th inst.

To the deceased's family we tender our deepest sympathy.

PASSING OF JOSEPH DARAMOLA.

It is with deep regret to announce the death of Joseph Daramola a prominent trader and staunch member of Iloro Anglican Church, Ilesa on the 16th inst, at about 8. a.m.

His remains were interred at Iloro C.M.S. cemetry at about 5 p.m. all the societies and traders who were well represented, paid their tributes to the deceased.

To the bereaved family our sympathy.

Ewo l' Ewo ?

OSILU ORO TABI ONILU OLE?

Lati aiyebaiye ni a ti ma ngbo ti awon agbalagba ma nki awon alagangan pe "Onilu Oro". Sogbon nisiyi nko? o dabi goipa oriki ati nfe yipada karo ni bi o ti wa ti.

A kiyesi awon onilu kan ti won ma nlu ilu kakiri aiale ni alale; ilu won ati ki iju gangan kan ati omole kan lo, won a ma to ojule olojule kiri lehin igbati ile ba ti su tan; bi awon ti nlu agankan ilu yi beni won i si i ma nkigbe.

Iru ilu lilu kakiri aiale bayi ko yeni rara. Tori nigbati enia ki gbe yawo, ko komojade, ti ko sinkin, ko si se aisan oye, beni ko sodun, ti onilu kan yio ma wa la ilu fun u loru-losu, nje inkan kan ko ha mbe ninu oro na baun?

Awon aiasankan ilu woeyi ki i sabe a lo u losan, ati bi a i e ba ti le-

O dabi enipe awon ofi fun ilu-beje ati ma lo so ile onile wo koro ni gbati won ba ti tanna ale si inu ile, eniyipe gbogbo ibiti o ti lomo lun ajoji lati ri lowan ni i mole ilewaduro nigbati awon ba tan ina sinu ile lale.

Hen—en! O je Gare, ko je Gare, o l' eye meji tiro. A nri oye pe, lehin ojo melo kan si awon alu-gahgan oru wonyi ba ti wa si adugbo kan ori a ma ngbo pe oloas ko ile lo nibe. Ewo l' ewo? Omilu oro tabi Omilu ole

Oro yi nfe umojuto lodo enyin Alase ilu. E gbati kole o!

Jericho N' Ibadan.

Gbogbo enikan o wa ni ilu ozere lo Eko, Ijebu, Abeokuta, Oyo, Ekiti, Ife, Ilesa, Ilorin, Onda, Ilorin, Ibini, Ajase ati awon ilu miran gbogbo ti o ba ngbo oruko "Jericho," Jeriko ni Ibadan ni yo ma lo "Ha!" ti o si ma bere pe "Kili o ti ri ti a fi nse ilu be?" Ebomiran sinu won le ma bere pe, "Awon tabi o ta ibiti a npe bo do? Tabi awon ara Jeriko atiju ti inu Bibeli ni bi?"

Beko. Ibiti a npe ni Jeriko ni adugbo awon olbo ni odikeji oja-lehin Ralawe ni Ibadan. Nigbati Ijoba ati awon olbo onisowo seso okule si oke ibe awon ni se bi Omole, Gbenagbena, Ak'nda ati Alagbaa ti awon gba lati se ile wonyi a ma ti igboro Ibadan lo siso nibe lojojumo. awon a si ma pada wa ile nigbati awon ba siwo ise loju alo.

Bi enikeni ba si bi awon osise wonyi pe: Nibo ni e, gbe nsise nisisiyi? won a dahun pe, "O jinna to Jeriko"—bayi ni awon osise se so adugbo awon olbo ni Ibadan di "Jeriko," di oni oloni.

Kotu Alapadi.

22/8/38

Alimi Aremu ni eniti awon koko nu wa si iwaju Adajo gese bi aredin.

Bi ejo re ti ri o'po: ni ojo kewala osu July ti o koja, Alimi Aremu ti o nse ise slaghasa ni ibi ise olbo Alagbon, wo ina sopa ti won gbe ota oja lehin ighati o ti san owo ti awon fi ran a nipa pe ki o san fun awanwo. ti o yse ni abe olbo Alagbon na lan.

Bi o ti wo ina sopa, o fara re ino ebe ipase o si ryra gbe idi owu koroje poya kan. Ebomiran nikan si eniti o se akiyesi owu ti o ryra ji na, o gbe idi owu na si abe aglada, o si rosu jade o sa gun kelee re o ba ona lo Saamson ko jafara o yara la gun keke kan lati sare lepa Alimi Aremu. Nigbati o ba a, o mu u pada wa si odo olbo won. Alimi be titi gogbon olbo ko gba ebe re: nwon fi le awon oloya lowo: lati igbana li o ti wa nino itimole.

Adajo bi i pe se o ni eleri? o ni oun ko ri eleri kan-kan, o re ejo lori ihura pe se ni awon fi awo ran oun sise lati san fun eni ti o nse iboja owo ni ti awon olbo Alagbon nigba ti oun si ani owo tan oun lati oun fe ma lokan kan keke si oun. awon lo nigbati Saamson fi wa di oun ma pe oun ji idi owu koroje.

Lehin igbati o re ejo tan, okan ninu awon olbo Alagbon, jeri mo o pe lati oun ri i nina sopa nibi ti oun ti nsise ni ose na. Adajo si ani ko gba gbogbo ejo ti Alimi Aremu re gbe o ni ico po mon oro re ati pe ko si eleri kankan ti o la jeri gbe wa o si oun ri pa o jebi. Adajo tun sy fun o pe kini o se e o tobe ti o fi lo ji ira ola bo? Ishan ti o ji na je pilemeriu ati keko meji gwabi awon omi lokan ti wipe awon nke a o ni oun sise ye ti u ko lo fi ara re jiya nipa ohun ti ko to gile mesan. O ni o di ose kefa ti o ti wa ni nino itimole o si oun ro ekoko ati pupa mo oju awon ti ano ilu fa lenu re. O se idajo pe ki Alimi Aremu lo si awon ose omoji.

EJO KARIMU ASOYINKULE

Ti o ti Paro Pasi. 28/8/38.

Ogbeni Karimu Asoyinkule ti awon ti de eji re duro lati ojo kerugun osu ti o koja lo yi.

Bi ejo na ti ri wipe ni ojo ketala osu July yiban yi ni Karimu lo ba awomoto kan pe adebisi ki o wa ba omo lo si moto ko awon pako ti oun ti ra ode ni ona Eko nitosi ibiko Ralawe lo si Ijebu-Ode, awomoto na nje Yusufu ni ona ni nwon wa si moto ko awon pako na. ipe pako ti nwon ko se mokunde-iadorin (71) o se awon orisi pako kan ni igbo-igbo, o si se awon miran ni igbo ati apinsi lati Ibadan de Ijebu Ode. Okunrin ti o ni awon pako na ti e oje Ali lo si ewan won awon olopa Sab pe awon ji oun ni pako, awon olopa na si bere si ma idi oro na titi nwon fi ri awomoto na ti o se fun won pe okunrin kan ti o nje Karimu Asoyinkule li o ta oun pe adebisi pe ki won ba oun ko pako ti oun ti ra sile ni Ibadan lo si Ijebu-Ode; o to ojo na ko se nwaja Adajo pe oun ko le ke ni ara ojo na nitoripe awomoto la ba ona ko inkan ni igankugba, oun ko ri ise kan fi moto se titi de fi se ni ojo na ati pe oun ko mo pe se ni Karimu Asoyinkule ji pako na. Awon olopa ti o lo si Ijebu-Ode jeri bi nwon ti se gbogbo ri awon ko le ri Asoyinkule; gegesi o se ra awon pako ati awon ti o ta wpo fun papa gegesi awon ti o ri pako meranda ni ogosa nino gbogbo pako mokan le ni adojin na.

Ali ti o ni pako na so niwaju Adajo pe pono mewa ni oye gbogbo pako ohun na je Nwon gbe ikan wa sinu Koto ninu awon pako na. Ali si fihan Adajo pe pako oun ni nipa ami ti oun fi si won ni ara.

Karimu Asoyinkule ni ojo ni ori ihura pe: onisowo pako ni oun nse, ara Ijebu-Ode ni oun nse. O ni oun ti nwa moto ri, gogbon oun ko wa mo nisisiyi, o ni se ni oun ra awon pako na ni Ibadan, oun ko ji won. Loto ni oun ba Yusufu se adehun pe ki o ba oun fi moto ko awon pako na lo si Ijebu-Ode. Lehin ti oun de Ijebu-Ode tan ni oun ri awon olopa Eko ti won wa ma oun ni ile, oun ko si eleri kankan ti o le jeri gbe e pe ko je pako na ninuja Adajo. Nigbati ofro ejo tan ti nwon mo o pada si ino aguti erubu. Adajo si lai si lo titi oun yi pe o jebi gbamoke nino ejo na.

Oga Olopa fihan nino iwe fun Adajo pe o se ise ran si Eko si ori odun karun, eyi ti Adajo tori re so o si awon ofin meta.

Adajo se idajo pe ki Karimu Asoyinkule lo si awon ofin omoji.

Owuye.

Ogbeni Charles Cole ti o nsise ni abe awon olbo H. C. G. ni Eko ti o ti wa si Ibadan nipa ejo kan ha oku Eko pada ni owuro yi.

Ejo ti o tori re wa si Ibadan ni Koto Alapadi si nipa Hesa erubu kan ti oruko re nje Sani Kano ti o ji aguti sina meje nino oko Ralawe, ni ojo keje osu ti o koja si Adio Imine awon aguti sina si awon olbo Alagbon ti Eko fi pawo si awon olbo won ni Kano.

Won ti re ejo na tan, yo'ko Adajo kekere da ejo na duro de Adajo Agba.

Ogbeni S. T. Nzeng ti o nse ise aworan yiya ni Kaduna geki awon ara pataki ti o ba oko ti o ti Eko de gesin lori a gbo pe o abo si Kaduna.

A si se a lati so pe awon olopa lo'ko da Bela Akano, olopa Ibadan P. C. No. 99 ni oun ti o koja 24 August 1938, lehin igbati o lo si ibi ise Guard ale l' Oke Ogla ki ile ejo na to ma awon ole ti wa ko ile re sugbo ego ayo ni awon ko nibe, ati Machine irungu. Yiguro si Guard ko sale ki o ba ewu Machine re si awon gba jasile Ikere ayo Ibadan awon olole ti o ya awo idi re di ofiri. Gbogbo awon ohun ti awon ale lo fere lo ogun pono ayo ni Bela Akano olopa ti se piro won.

Ogbeni Nnimo Ayilara ti o je onisowo lehin tita bi Agiqo Igbado ati tari of Epe ti we si Ibadan lati ojo kokandi igbon osu ti o koja lati wo gesin awon iru oja be ti le ma ta si.

A gbo pe, ejo to ki oje meta si i ki o to pada si Epe.

Ogbeni Omowa Pasasi, relewale ti o ngbe oppo Idumagbo ni Eko wa si Ibadan nipa e ti ri ipe se si ibi ise omo ti nwon nse ni Ebiyele taki si ino ile ile awon olbo agba ti won nko si Ibadan.

Ile Oluji. 14/9/38

Ana se ni pupo lati gbo pe Ogbeni Adewoji ti di ero oran lojo yi. Okunrin rere yi ni omo kokere kan ti o uka iwa kanun olbo. "Ka to ri Eniyan di "on ibo, ki a to ri Eniyan o di gban, ka fo tun ri Adewoji ipade d' ese bleda. A! Ika o! 12/9/38.

15/9/38

Ona si ojo olan Ogun pataki. Gbogbo awon iwe ti o nu ago dida wo, si nsise Igbo-ji. bi si ni awon iyaa kaake iyaa nje ekidida. Ili agaso ti nlen lo si ni ile ufo bi ilu si ti ufo, bi-o-nuje ago Ijo na pe bambari lo ti ko wa omo Ibiwa lati lo si School. Iyo na "Oro icobiri ko to slojuba." Bi o ba je pe idamerin lologun ti o nse Ogun ti o wa si Sogo, a ka ti tun ku pelu ile-isin wa. "Ogun' ya!!!"

16/9/38

Ni ojo yi ni igbe ta soke pe ira aragbo rere kan—Chief Teye Wajeyo Fayomighe ri fi aiya sile lehin ti o ti gbe ju ogorun odun lo ki o to ku, o ri iran eketa re, sibosiba bi o ti darugbo to ni, ko'ri ikn awon omo re ko si iku ti o dun bi iru eyi "Ogun Rere.

Ni ojo keji iku obirin rere yi, o fere kuro ki a ma ri eniti gio wunan nitoripe gbogbo ile li o fere e bitan tan. "E wa wo aiye enia rere bi o ti dun to."

25/9/38.

Ni iwon ago meji osan yi ni a ri awon omo ile-eko giga meji. Eyini ni awon arikki S. M. Onawumi lati St Andrew College Oyo ati J. O. Onawumi lati Government College Ibadan. "Iwo le jo, emi le jo, kokoro meji li o pade." Igi-iwe meji li o pade t' eghon-t' aburu.

Press Notices.

It is notified for general information that H.M.S. "Milford" will arrive in Lagos on the 20th of October and will leave on the 25th of October.

It is announced that the Report of the West African Cocoa Commission will be published simultaneously in the United Kingdom and in West Africa about the middle of October.

"Kokoro Ile Aiye."

Lati Owo J. Kom. Aiyegbusi.

OBI VI.

(Ogo Lati Owo Ti o Koja.)

[illegible] Jamaica, Cuba, tabi *West Indies* wa si [illegible] C.M.S. Training College, Oyo [illegible] St. Andrew's College, Oyo [illegible] College ni Ibadan, [illegible] Mr. E. A. [illegible] Rev. Canon E. A. [illegible] Alakoso Ise C.M.S. ni Egbe Akoko [illegible]

Ni ojo ti [illegible] Alagba yi de si [illegible] College [illegible] Mr. T. A. [illegible] Yoruba [illegible]

[illegible] Alagba yi [illegible] Agbe [illegible] D. A. D. [illegible] Agbe [illegible]

[illegible] (*Sweet potatoes*) [illegible] *Students* [illegible] *Tomatoes* [illegible] *Missionary* [illegible]

[illegible] (*Agricultural Show*) [illegible]

Nitorina, a [illegible] Agbe [illegible] *Agriculture*. (Ki ise *Garden* [illegible]) [illegible] *Teachers* [illegible] *Agriculture Department* ni Ibadan [illegible] *Office* [illegible]

Ilesa

OGBENI EDEKI

JOBA AWON URHOBO.

Awon agba Ijoye pe alo fun awon Urhobo ti oro won ti npe fi kan nile, awon fi Edeki joba won Urhobo ni Monday ojo keje osu yi, eyi si dun popo mo gbogbo awon Urhobo ti o wa ni agbegbe Ilesa nihin, awon fi Sapelle je Otun re, gbogbo won jo yi ilu ka pelu orin ni ede won. Edeki o ku ori-re o.

EMMO KIL A LE MO EYI SI?

Ni aro Monday ojo ketalelogun osu yi ni a ri ti opolopo enia ndagirigiri lati Egbeda wa ti won nse pe awon odomobirin kekeke meji nke pe Aje ni awon, ati pe awon ti pa opolopo je; awon omode yi ni iga titi di oni, ki o tile je pe nwon range lati pa won lemu mo, gegi n won ko gba awon sa nke sa a ni. Emmo ki l'eyi o?

OYO SU.

Ijoye kan ti a npe ni Asolo ni ilu Iperindo ti o wa ni agbegbe Ilesa ku ni Saturday ojo ketala osu yi. A ki gbogbo awon ebi re E ku aseyinde o Ebin re a dara o Amin.

ARIYA TI AJODUN OJO IBI OMO-OBA

Aremoke Esan George.

George Fatomade Remelaran, omo Oba Owa Remelaran ti Ilesa ti o nse Sepabun (Vaccinator) labe Ijoba Ilesa se ojo ibi re ti omo re Aderinoke Ebun George ni Monday ojo kokandinlogun osu August.

[illegible] nla fun gbogbo Ilo-[illegible] Awon ti won [illegible] Ninu awon ti o wa si ibi ajoyo na ni awon [illegible] Ogbeni A. O. Adeyemi, [illegible] N. L. Ogedengbe, Mabogo, Emanuel Olabayo, Arowora, Fatoroti, Adeniran, David, Isaac Ajanaku, Adeyemo, ati Ajigoyo-Oluwa [illegible] Esaese ti Owa.

A ki iya omo na Agbeyemi George, E ku iyawo, ki Oluwa ki o da omo na si. A tun ki iyawo re Alaisase: E ku [illegible] Ogbeni George, ki Oluwa da ati iya ati omo na si [illegible] Amin.

Ilugun.

Iyafin Esther Omowumi aya Ogbeni Emmanuel [illegible] Bale Ilugun, se oku ati isinku ojo iya re ti owuko re nje Iredele. A gbo pe Iyafin Esther Omowumi na ti lo si Agege ni inkan bi ojo die sehin fun sise oku iya re na. Sugbon o dari de si Ilugun ni ojo oko re, o pe gbogbo Ijo *Saint James* C. M. S. ti Ilugun wa si ibi ase nla ti o se, fun ti ijade oku iya re na.

Ni ojo [illegible] (28/8/38) ti esin pari ni ti [illegible] ati omode dari si ile Bale Ilugun lati ki Ester Omowumi fun ti oku iya re ti o [illegible] Won si ba [illegible] awon inkan [illegible] pese fun won.

A ki Esther Omowumi pe e ku inawo iya re, [illegible]

Irohin Eko.

Pagidari! Inkan nkan! Aoi, inkan nse ni [illegible] Eko [illegible]

Ni iwon ojo die sehin ni a gbo irohin pe, Oba Falolu ti Ilu Idagbasoke Eko ti pe Ogbeni Herbert Macaulay ni ejo. A gbo pe Oba Falolu ti pese fun awon amofin Alakija [illegible] pe ki won kowe si Ogbeni Herbert Macaulay ni ojo kedogbon osu August ti o koja. Oro ti Oba na fi [illegible] pe ki won ko sise iwe na ni pe: Ki Ogbeni Macaulay fi Opa Oye ti awon fi fa-[illegible] ile Oba Dosumu ti o ti wa ni ikawo re [illegible] si Ilu ni Iga Idagunran lehin ojo keta ti awon ti ko iwe na si i bi beko ki o fi ranse si awon amofin ti [illegible] pe ki won ko iwe na si i.

Ese keji oro inu iwe na pe: Ki o fi i ranse si [illegible] awon amofin kanna lehin ojo keta ti awon ba ti fi iwe ti won ko na jise fun u pelu awon iwe [illegible] pataki pataki, ati awon [illegible] ti ise ti ile Oba Dosumu ni Iga Idagunran Eko.

Nitorina ki o ma ba si apon ojo riro [illegible] ipolejo ni ile Kotu, ti owo re ba ti te iwe na, ki o fi gbogbo inkan wonyi ranse si odo Oba Falolu tabi si awon amofin [illegible]

Oro yi je iyalenu nla fun awon omo ibile Eko nisisiyi. Nitoripe, opolopo ni pe [illegible] mara ki Oba Falolu pe ara Oloke ti Ogbeni Herbert Macaulay leje. Kaka ko [illegible] won jowo ganga oro o je [illegible] pi ara ara won [illegible] fa a de Kotu.

Owuye.

AJODUN OLO.

Ajodun Ololo olodun ni ojogo Kalende ti bere lati ojo kokandinlogun osu August.

Ni ojo keji ti awon bere oluso na [illegible] Ololo ti lo si oko. A gbo pe ojo [illegible] oko re na nipe, o ma nmura lati ile [illegible] ni pelu okunrin [illegible] lehin. Ti o ba de inu igbo ti o nlo si [illegible] awon ti o tele o pe ki awon duro de [illegible] nibi yi [illegible] lati lo se inkan ti o ni pe. Lehin ti o ba se tan o tun pada wa ba awon ti o tele e [illegible] ajo ma wa pada lo si Ibadan.

Lehin ti Ololo na ti de ni aro [illegible] wa lati oko. Ojode Ololo ni ojogo Kalende kan titi di [illegible] fun opolopo enia lati ile kan de ikeji. Se ni nrewo [illegible] lotan ati ilosi, ti gbogbo [illegible]

A gbo pe ojo meje ni awon [illegible] ki o to pari.

Ano se ni lati ti ojo Alagba J. [illegible] Wilson ti Ikeiyeranka [illegible] ni [illegible] ojo kerindilogbon osu August ti o koja. Lehin isin ninu Soji Methodist Agbeni ni [illegible] tilu tilu, Ololo, gbe oku re lo sin ni Oke Bola ni ojo Saturday, August 27.

A ki aya, awon omo ati ebi oku. E ku aseyinde o.

Omokunrin kan ti nje Willie Jack ara Agbor ti nko ise agbede ni Ogba [illegible] ni Adajo Kotu Alagadi [illegible] kan pelu ise [illegible] ni ojo keji osu [illegible] nitori pe o lo ji igan panu kikole kan ni Ile-ero awon [illegible] U. A. C. ni Jeriko.

Ni Sunday ojo kejidinlogbon osu [illegible] ni Idi-arere, Isalejebu ni Moto kan [illegible] ba awon ara Ilu ni ibiti won gbe [illegible] opolopo enia ni Moto yi iba [illegible] ti won fi se olutoju ike [illegible] pe opolopo enia ti won mba a gbe [illegible] yi [illegible] awon enia. Oruko awon ti Moto yi pe ni ijamba ni Yetunde Efunolun [illegible] wonyi ni a yo ni abe Moto.

Oruko Olopa ti o [illegible] daradara pelu [illegible] bayi ni Lawani [illegible] P. C. No. [illegible] *1st Class Police* Ibadan. Bi ko ba si [illegible] Olopa yi ni moto na iba pa opolopo enia, ki Oluwa gbani lowo iku ojiji.

Ojo bere irodie-die lati osu ti o koja yi; inu awon agbe gbogbo dun popo, olukuluku si nsare lo gbin ohun ogbin re.