

The King of
to Government,
Lagos,
Nigeria

D. O. Oluwole
Editor & Proprietor
Yoruba News
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Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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OWUYE.

Ann Eni-owo A. O. Omideyi teni nigbati a gb, iku baba re ni ijeta ni Oke Ofa. Eni-owo ni ko ti i ti Eko de nipa olo iyawo re ti o ba lo sahun lati ijeji ki baba a re arugbo ti o ti ngamodi lati ojo pupo to jaisi lehin re

Ki Oluwa ta ojise Re ninu larin ibatud; wanyi.

Iyafin Hannah Green se alaisi ni ale Fraide ijarun lehin amodi soh die sehin, a sinku re ni Ogba Sisi Baptist ni iro le Satide. Eni rare, ofudansin ati abisani toto ni ija na ni igba aise re.

A ki awon on, ati ebi re E ku asehinde

EJO GANRAN.

Adebayo Morris akowe oibo Onigbo ti o lo ilekun Ofa won, ti o ni Ero-ikowe meji ati basikulu kan ni Adajo Agba fi si ewon odun kan.

Omo-juguda kan ti ni; Tairu ti o jale ninu okoreluwe lo si ewon odun meji.

Sanni Abokuta *Watehman* lo si ewon odun meji fun fifo igara lo ni ninu eru ti oga re fi i go, ti o si ng'owo oju le leri.

Ogbeni Laniya Akowe Oja Dugbe ni Adajo Agba fi si ewon oju mefa fun ejo owo ti o gba ti ko fi ijeje.

Omo Jebu kan ti ni; Joseph Otubaju lo si ewon odun mefa fun ese nina oyo aiyederu lati fi ra Koko kiri ni oja oriko.

Loya Witsell Williams, Loya Olayinka Akkisi ati Loya Adedapo Kayode se pon-upon ise niwaju Adajo Agba ninu Koto Alapali lati oju ti o kaja titi di ana yi; nwon si ti pada lo si Eko.

REPETO SOSU, O KARE. I

Oju Olopa Eko, Ripejo Sosu pelu awon olopa re Danl. Adeniran, Salami Ajibola ati awon maran lo ko awon Hausa ti nsiye olopa ni Odo-ona Ajawu ti a npe ni 'Ghadam'.

Nigbati owo te won; ari "Banji Ba" ni nwon nso si gboho ibere awon olopa. Opelepe Momo Lawani, okan ninu Olopa Ibadan ti o ngbufo fun won titi eji na fi pari, ti Adajo si da seria odun metameta fun won.

OFA ILE.

Ni owuro Monde 23-2-25 ni Olorun fi omo titun kan ta Ogbeni L. S. A. Sodipe lora. Ninu ohun gboho ati ni ona gboho ki a sa ma kanju ju Eleda wa lo. Obirin ti o bimo yi ti wa ni alamo fun odun die sugbo nigbati igba doju ann, Olorun da a lohan.

Ki Oluwa da a si ki O si fun nwon ni ti anfan miran pelu. Ogbeni Sodipe yi je akowe fun P.Z. ni Ofa oun si ni Baba-Egbe fun *Youngmen Auxiliary Society*.

Ki Baba fi ire kari gboho wa o.

OWO ILE NI OFA.

Awon iko wa lati Horin lati ka gboho ile ati enia ni ilu Ofa, won si ti ka tan, won bo si igberiko nisisiyi.

Ni owuro Wesde 4-3-25 ni oko Kano yio gbe akowe meji lo ninu akowe *Loco* ni Ofa si Eko: eyi fi han wa re 1/3 sen ju wanangbele. Ki Oluwa ti alafia to awon ore wa mejeji ni ilu ibiti won ni, alafia ni a o tun ara wa ri o.

Ni ale ijo Monde ijesan ni inkan bi a go meji ale ni ina se ni ile Onira ni isale ago, ile na jo pupu, ofo nla se Ogbeni Nat O. King Baba egbe, fun ile panu re ti o jo ninu ina; na ko sieniti yio de ibe ti otutu sira ko ni mu fun aggati califira

EJO OGBENI OGUNLESI

Ni KOTU GANRAN.

Lati lghati nwon ti nse ejo Kōtu Ganran ni ilẹ̀ yi, a ko ti iri ejo ti emi-sal re miḡ, to ti Ogbeni Ogunlesi ri.

Ogbeni yi ni Akowe Agba ni Ile-iṣe ti Owo-ode ti Ijaba Ijeba, eni ti nwon mu nitori ẹsun Sise Iwe Aiyeleru, Dida Iwe-iṣiro owo ru ati Jija Ijaba-Jeba lola.

Ejo yi bere niwaju Adajo Agba, Olo-la Sir Ralph Combe, ni Kōtu Alapadi lati Tusde ijajo titi di Satide iṣerin Awon Oba Ijeba mejii ni nwon wa nipase ejo yi. Ekinni ti o ko de ni Olowu-Jebu, Ologboyege II; o wo si ile Ogbeni J. M. Odunsi ni Opojo Ogunpa, ekeji ni Akarigbo ti Jeba-Remo, Adedoyin II; o wo si ile Ogbeni Samson Oke ni Alekusu. Akowe Oba Awujale ati awon akowe ti Ijaba Jeba pupo ni nwon wa, mejii ninu won je eleri fun Ijaba. Awon Agarin pelu Itagbe won, ati awon gbagumo lati Ijeba de pelu. Be si ni ogunlogo awon Ijebu ti nsiṣe ni Ibadan pese sibe t'omode t'agba, t'okunrin t'obinrin.

Opo awon sanmori Ibaḡan, Kiriyo ati Alagbala ko kere niḡ. Kota Alapadi kun akunya tinu tode, ẹṣe ko gba ye; awon enia ti npsede niḡe to gbeba uigb ti kotu ba bere ni awuro, beni ni osan. Ogbeni G. S. Oduwole, okan ninu awon Akowe Owo-ode ti o wa jeri fagi ni Kōtu, bi Loyi ti mbi lere oṣo, beni o nfe si kikan ti o si ni iwe orisirisi ti Ogunlesi ni ko ranṣe si i gbo eri ni re lese. Beni awon eleri yoku J. S. Lugbasi ati Okuogba Omo-oba pelu awon Ogbeni I. Soṣo, T. Kusimo, L. Balogun S. A. Adegbirin ati W. Odilaja; gboḡbo won ni nwon jeri si iwa eru ti Ogunlesi niḡa nigbati o nse Akowe Agba ati Alase ni ibi iṣe Owo-ode ti Ekan Jeba.

Aṣehinwa, aṣehinbo, ni awuro. Satide nigbati gboḡbo enia pe biba ni Adajo Agba fi Ogbeni Ogunlesi si ẹwon odun mejii fun ẹṣe Sise Iwe-aiyederu

lati fi gba owo-ode si apo ara re. Ewon odun kan fun ẹṣe Dida Iwe-iṣiro Owo-ode ru. Ewon odun kan fun ẹṣe Jija Ijaba Jeba lola. Sogbon bi Ogbeni Ogunlesi ba san Ẹgba Oke (£500. 0. 0) Ilaḡ, yio din ẹwon re ku si odun mejii.

Awon Oba mejii ti nwon wa ko wole Kōtu ruru. Agbo pe bi o ba je pe Ogunlesi jare ejo na ni, awon Oba mejii iha pe ejo na si Kōtu Arotunro I Eko (Appeal).

Ni osan Satide iṣerin ti ejo na pari ni awon Oba mejii Olowu ati Akarigbo pe lu Ẹmewa won ati awon akowe Ijaba Jebu pado lo si ilu won. Iyese ati inawo ti awon gbagumo ati awon omo Jeba ti ubi ni ilẹ̀ yi se fun won ko kere; a ki awon Ogbeni J. Adedagun (Agon) Samson Oke-owo ati J. M. Odunsi, ẹ ku inawo, Ẹru alejo.

KING GEORGE KARUN.

QBA WA NLA

A se idaro Oba wa Nla King George Karun nigbati a gbo ti amodi di ti o fe si i ninu oṣe ti o koja yi. A si tun yo pupo fun irohin ti o tun kan ni pe o nfu ye fun u nisisiyi ati pe Arẹmọ re ti gboḡbo ilu Enia Dudu niha Iwo Orun ati ni Gusu Afrika nपालेमो de lati yesi, yio de oḡo wa ni asoko ti a ti gbo tele, eyini ni oḡo keriḡa oṣu April ti mbo yi.

K' Olorun da Oba si

KADUNA.

Ogbeni Oniwe Irohin Yoruba:—A se awon Sija kerin La Ilah il-Allah loḡo nyin ni beṣu pelu? Nwon ko be nihin sogbon nigbati o je pe ile La Ilah il-Allah ni a wa ti o si je ohun ti a ngbo ni-joḡumo (Sogbon kise awon Sija ni pare o) ko je ki o ka ni lara damindanin.

Amagameṣan awon Sija I a le pe eyin ababa o?—e jo, e wadi ẹran na o.

E f'ori jinni ngo gbo Gesi ni o, Gesi I' e sa ko irohin tinyin.

ILE—IFE.

Ann se ni lati *gbo*, niga ti Ika Ogbeni ti o je pataki ninu awon Ijo. Iworo ni He-Ife, a npe okunrin na ni (George) Tandinuwo Atokola; obere sinu ni Iyoye Keye ninu osu ti o kọja, o ai, sun ninu Oluwa ni yoye kẹwa, ni agogo mewa ati aboy, a si se isanlu re ni oyo kọkanta ni agogo mewa. Bi ninu rene okunrin yi ti po to, yoyoyo o ni ni awon ti ilu miran wa se isanlu re, ghozho awon (Ibisig Oba, gẹgẹ bi Ogbeni J. F. S. Faulstich ati Ogbeni J. M. Ajin Obe ati Serret. Adediyi ati awon mi pelu. A durpe loyo Ogbeni H. O. Othabasa sulkoni Alayoro, fun iranlowo ti o se nipa Ologbe na. A si tun durpe loyo awon Ogbet mewa ti awon ko o ni ti Ogbeni Titus L. Ilogu I. Iyeyi fi juho ológbe na gni ni o je okun ninu awon Akoran; Ogbeni M. O. J. mo si Ogbeni J. M. Ajin-Obe, Akowe Kofu Ife.

Ologbe yi je awisa nita, ki bina, ni akoko re ki fe li e yi gnikun ni ya ninu Ijo, o je gnikunrin, o si je omi-ia. (Ologbe) o ni ni ki fe ni o de re ni otogbe yio kun yin, yio si da woy duro lati fun tabi lati mu Iku Kanin yi dan gbo; emu ni He-Ife. ki Oluwa mejai gba a si oyo gann Ife.

Ope to si (Ogbeni Titus Ade Ladip) Falapẹ fun ase ti o se fun isinku Ologbe na. E ka asalin-de.

IGBAJO.

Ann se wa pumo lati rohin banare ti Soguna nse ni Iru wa, Ila Lelewe, je ila kekere ati pe isin Ologun kale harin ilu yi; orisi Ijo meyin lo wa ni Ipe, Baptist, C M. S., Roman Catholic ati Ijo Bible. Ann se wa pe harin Ijo Alaribo, ni mi kan so so, ti ise kinni Ijo harin ilu yi. o di oyo oyo marunni-ogota (35 child-ren) ti Soguna unu lo lati gna osu me- rin sehin wa titi o fi di oni yi, lakia ti Ijo C M. S., Catholic, Africa. Injole ati Kefori: a o je gẹgẹ ma' ng ti oku awon

arẹlajagba joo; ifeotipe fu o ti ri ni Ibi-ke; be I' o si ri ni Ghanjua e to pe awon Iyoba yio awon to arin wa gẹgẹ bi awon ti npe lati elin wa. Ki Ologun ki o ran Iyoba loyo o Aminu.

Apa-ife

ABORUKUTA.

Ann se ni lati ta ofo Egbon Oba Alafa Egborunpe ti o se alalati ni ori mojin Fatile Ifaran, Awon Jannat sinu re ni agozo nlekanla aru oyo na. Oba Alake Ademola II. fi gortun oke (E25) se sari fun woy gẹgẹ bi ase. Injole.

Ologbe na je alajapa ninu awon yinwo oja kẹba ati okun nina awon alase Iju. Afo re si silẹ ninu atunse-ihu nitori oyo ni pataki ni ise ni Abokuta.

A ba Oba Alake kedun ti yofu nla yi ni

U se ohun edun lati gbo ihin nipa dhaduro ti Oba Oshile nitori iwa abikita ti o fi lo Oba Alake ninu gese yohan.

Inu wa si dun die nigbani a tun gbo pe o ti ri sinu re nisisi yi. A nreti pe eyi yio je ikilo fun awon elomi.

K' u ja, k' a re,

Ko dabi ere ajigbe.

THANKS FOR SYMPATHY.

On behalf of myself and family I beg to return thanks to all those friends and acquaintances who have, by letters and otherwise, sympathised with us in our recent bereavement, occasioned by the sudden death of my daughter, Josephine Adejedu who departed this life on Saturday the 28th ultimo after a two days illness.

May the Lord thank you more than I can and grant that such may not fall into your lot.

Yours Faithfully,
J. M. Akikunmi.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA,

Office—AJAHA SQUARE, OGUNPA ROAD.

P. O. BOX 80, IBADAN

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A CONTRAST.

THAT "Comparisons are odious" is a saying that could not disprove the truism of the law of similarity.

The recent visit to this town of two of the rulers of Igbaland, in connection with the case of Mr. Ogunlesi, lately chief Assessment Clerk of Igbu Native Administration is an occasion of deep concern for all right thinking people in this town and Province from many points of view, and in consideration of the fact that Ibadan was the third town occupied by the Church Missionary propagandain Yorubaland in the year 1851—just eighty years after the opening of the Ibadan station.

The progress of Christianity with its attendant benefits—Education and Intelligence—in Ibadan is too far behind in comparison with the number of years of self-sacrificing labours bestowed upon this portion of the country.

The phenomenal progress of Igbaland is in a great measure due to the return of her sons and daughters from forced exile—an offshoot of Trans-Atlantic Slave Trade and its feeders, the intertribal warfares and kidnapping.

An Igba man is nothing if not patriotic. It was this trait of their national characteristics that led them out of the peaceful and comfortable settlement in Sierra Leone, where thousands of Oyos remained permanently domiciled and are called

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Ẹ fi owo ati Letter ṣaṣṣa si Editor.

'Akus' till this day. It was this same love of country that prompted them to invite the missionaries to come to Abeokuta from Sierra Leone, in 1843. The Igbas have made such a good use of the exceptional opportunity that they are, today, the most intelligent nation in Yorubaland, and the recognised leading Native state in the Southern Provinces of Nigeria.

The Igbas were the first among the Yoruba nations to have a christian king. We all know what it means to the people of any country to have such a king and chiefs.

When King Kumokun of blessed memory was reigning at Ilesa, the whole town was so transformed as if it had never suffered from invasion. He remodelled the government of the country on modern lines, with a wisely selected Council of the tribal chiefs and the intelligent leaders of the country. He had a competent Secretary, with up-to-date Customs, Police and Prison Departments efficiently staffed. King Kumokun "Ajimose" had so far developed the country that their District Commissioner, Capt. Ambrose, (the famous 'Akerele') had a very small chance with the Ijesa Council. The present Ilesa is the work of her christian king Kumokun, who was ably supported by her intelligent sons and daughters. May their tribe increase!

It was the same thing in Igbaland then as it is now. The evolution of good government, conducted upon the most approved modern lines with peace, prosperity and contentment in the land.

To be continued.

FEMALE EDUCATION.

The condition of women is a good test of the civilization of a country. It is barbarous to regard woman as a mere drudge; the other extreme of considering her above manual work is equally to be deprecated. Women should be properly educated, treated with respect, and given a middle position.

Ability to read and write distinguishes a civilized woman. The time has arrived when people should dislodge themselves of the idea that the education of women may be neglected as they generally cannot obtain employment. Wage earning is not the sole aim or benefit of education. Woman may profit much by it, although she may not gain even a pice.

One of the greatest blessings a man can possess is to have children properly brought up. If badly trained, they will embitter his life; if affectionate and well behaved, they will prove his chief earthly joy. Now it is upon mothers that the training of children mainly depends. Their fathers are generally absent almost the whole day, and see little of their children. Just as the twig is bent, the tree is inclined. The direction given in childhood affects a person's character for life.

The blind cannot lead the blind. An ignorant mother cannot impart knowledge to her children fitted to awaken their minds. This hinders their progress at School. An educated mother would take an interest in their lessons, and encourage them in their studies.

There can be no rational conversation between an educated husband and an illiterate wife. Full of childish whims and fancies, she is no intelligent companion, able to comfort him in sorrow and to counsel him in trouble.

The ignorance of women affects their

husbands in various ways. Good appointments may be offered in other parts of the country, but the wives are afraid to go, supposing that all sorts of evil will happen. A husband may be poor or he may wish to invest his money in a more fruitful manner, but nothing will satisfy his ignorant wife unless she gets the same number of clothes and jewels as her sister or friend who is married to a rich man. Petty cares and grievances may occupy the attention of an uneducated woman, often useless and apt to sow discord in families.

Some fear that women would not attend to domestic duties if they were educated. On the contrary, they would learn such good habits that their houses would exhibit an order, neatness, and comfort vainly looked for from the ignorant.

Early marriages are a great hindrance to female education. On this account girls are taken away from school when they could learn most. This hurtful custom should be given up. But, in any case, studies should be continued.

Many of our Boarding Schools for girls are more useless than useful, in as much as most girls leave them in complete ignorance of culinary operations and other domestic duties. They lack the initiative, experience, self control and self-reliance so essential to their happiness as future wives and mothers. Our girls must be trained for the life they are sooner or later to enter—they should properly be domesticated.

A Boarding School may help much in reforming girls not easily amenable to authority at home, but it is a poor substitute for home training at all events. A girl's monotonous life among others of her age or rank cannot surely compare favourably with the varied life in a well-ordered home. When, however, boarding is a necessity, arrangements should be made for a reasonably long time being spent in the family

circle and social life before marriage.
 - Paul Bert Says, "By educating a boy
 you get an educated individual, but by
 educating a girl you get an educated family."

C. L. S. I.

An Open Letter

TO

THE REV. J. C. COLLEGE, B. A., F. S. A.,
 WESLEY COLLEGE, IBADAN.

Rev'd. & Dear Sir,

It would be an act of injustice to my conscience, if I should fail to express my regret at the circumstance of your Transfer from this Christ to Opobo, and in doing so, I may perhaps be voicing the sentiments of all the members of the circuit, and of those who have one way or the other come in contact with.

The circumstance is one quite unavoidable or else the Home-Mission and the Synod should have been petitioned to alter their decision, as your transfer is indeed a great loss to the Wesley College, where by your qualities which for want of space could not be enumerated here, you have been singled out as an Educationist of the first water, a great Philosopher and Character Builder—master of the rising generation.

Outside the College you have by your courtesy, politeness, simplicity, humility and several other virtues which neither gold nor silver can purchase, earned the fond love and high respect of all; notwithstanding your great Tact and Talent, which you have exhibited from time to time on the Agbeni Church Pulpit whereby all your hearers have always been Spell bound. (for what reason the Church is at all times filled with people of all nations up to its brim, and which in fact has gained you the nickname of the "Pulpit Orator.")

The sudden transfer I must confess has caused all and sundry very deep regret and that the gap thus left open by the translation of the College's "Elijah" may be filled by an able "Elisha," is the Prayerful wish of all.

We earnestly pray that the Omnipotent

may guide you in all your ways, doings and administration to His Fold in His and extensive fields, that the Omnipotent may provide and preserve you from all evils and that the Omnipotent may be able and remain with you all your life, and that the Lord Jesus the Finisher of our Faith may crown your untiring efforts with great success as heretofore.

We wish health, Happiness Longlife and Prosperity may still continue with both yourself and Mrs Cole.

I remain, Dear Sir,
 Yours in Christ,
 A Methodist.

A FAREWELL ADDRESS

PRESENTED BY THE SOCIAL CLUB,
 IBADAN TO MR. J. C. OMAILEY

We, the undersigned, representing the Officers and Members of The Social-Club Club Ibadan, desire to express to you our regret at the circumstance of your leaving this town to make your permanent residence at Port-Harcourt.

For your one year during which the Club has been privileged you have by your Society and Courtesy etc. etc. we found use of all the use we have in the personal interest on his service in the welfare of the Club generally, and particularly has not only helped to bring its past operations to a great success, but has also stimulated the members to assemble and with those invited bid you Farewell to your new sphere of life.

The accompanying Photograph and Book will, we hope, be a reminder of the Club you have the honour to belong to and the friends you leave behind you.

We earnestly hope that Success and prosperity will continue with you as you do to devote yourself, and that you may enjoy very many years of Health and Happiness and the continued goodwill of those you are associated with.

We cannot refrain from expressing our regret at the severance, and "Those Friends thou hast and their adoration tried, Grapple them to thy Soul with 'hoops of steel', Shakespear.

However, we must now part But not in Death, and God be with us till we meet again.

We etc.

Your Friends and Associates,

B. I. Ajanaku: Patron; T. H. Johnson
Vice-Patron, J. O. Ade. Craig, President,
E. A. Agbebiyi Asst. Pianist, M. O. Odun
Secretary, W. O. Shomoye Asst and Int'l.
Secretary, L. J. Quist, L. A. Jacobs, J. E.
Peters, M. K. Assaf, L. A. Whitbourne,
L. A. Kuku.

ILESA NEWS.

On the Rev. E. O. Afolabi's transfer to Aung, the Rev. P. V. Adebiyi who is to take his place at Ijebu-Ijesa, arrived here on Saturday the 14th ult. and he delivered an instructive and impressive Sermon at St. John's Ijebu. Sunday afternoon the 15th

We wish both Pastors Adebiyi and Afolabi God send blessings, help and guidance at their respective Stations.

Feb 16, About 12 o'clock in the night, an extensive premises in the North East of Ereja market caught fire. The flame was so much that the fire could not be stopped till the whole Compound was entirely burnt down though about 60 men with their cutlasses tried hard to quench the terrific fire.

It was recently that the premises was gutted. Our deepest sympathy goes to the owners.

PLAGUE: The outrage of Small-pox which laid such a serious grip on the town as it were—makes one think that this long expected year, at its beginning is rapidly throwing bad omen over the prospect which people in general have of it. We still hope it will, at last, prove to be a mild and prosperous year.

We respectfully call the attention of the Authorities to this suffering town.

Feb. 16. Mrs Comfort Okusanya of the Wesleyan Hospital returned today. she went home purposely for the marriage of a relation of her husband, which we regret had to be postponed on account of a painful event which the would-be bridegroom had to forebear.

Feb. 17. the Rev. J. Stewart and M. O. Dada both of the Wesleyan Church Ota-

pete, who went down to Lagos towards the end of last month for the annual Synod meetings, safely returned to their work. Delay of mail Feb 21, it was after 7 p.m. that the mail arrived here today. The whole public, especially Firms, trading departments and all other classes of people that are expecting letters were sorely disappointed. Instead of getting their letters at once, the public had to exercise a great deal of patience by waiting till Monday the 23rd when letters are to be distributed. What a great disservice toge? It will be a great boon to the public if they can be favoured with the usual regular & punctual delivery letters.

Tuesday Feb. 22, 25 The Rev. A. W. Banfield of the Bible House Lagos, occupied the pulpit at St. John's Church Ijebu.

This afternoon, his parlance moved the audience with true sense of appreciation for what the Bible Society in England is doing for the whole world especially the Nigerians in particular. In the evening, of the same day, there was interesting Magic Lanterns at Ijebu by the Rev. A. W. Banfield when the Church was filled to overflowing.

NEWS AND NOTES.

In connection with Oganlesi's case.

His Highness the Olowu of Owu-Iebu came up on Feb. 26 and was the Guest of J. M. Odunsi, Esq.

His Highness the Akarigbo of Jebu-Rẹ arrived here on Feb. 27.

The following Officers of Jebu Native Administration also arrived:—

Mr. J. O. Osibogun the Awujale's Secretary on Feb. 23.

Mr. D. W. Okusaga, Acting Chief Assessment clerk on Feb. 27.

Mr. Ade O-nobolaji Otuyelu paid his first visit to Ibadan together with Messrs I. O. Kuyẹ and A. O. Jele on Feb 27

A Grand Send off was given by the Igba Xian Friendly Society last Saturday to Mr. D. Abiola Jacobs, clerk of Messrs John Walkden & Co., who is removing to Abeokuta on the 5th instant

AWỌN AKEWI OR YORUBA PHILOSOPHY

IYAN YAN 'MỌ RORO.

Iyan mu, mu,
O p' Qba Olómú ;
O pa 'gbà ẹranko,
O p' agbà-agbà mẹfa ;
Bàlẹ ilẹ r' imí adigbà n' ilẹ
O pe e l' ọwọ !
Ojo ká-ká-ká rọ,
Elāmù hẹ e mi.
Eru iṣu kan soṣo
Ọmọde tí i jẹ titi-ti
O tí i ká ẹpo sákálá
Kí o to da a nu ;
Alāmu sare de 'bẹ
Ko r' inkan hẹ mọ :
O kọ " Ha a !"
Ọmọ de gb, o daku patapata !

IYAN ẸLẸFẸ.

Iyan Ẹlẹfẹ ẹ !
Ẹfẹ d' ẹfẹ iyàn ;
Oniṣu mbe 'ṣu rẹ ninu ilẹ,
Alaró nkan lẹkun kéké ;
Oniṣu gbe 'ṣu rẹ sọ ọ yara,
Alaró dabun o ni :
" Kéré-kéré ni mo gb,
Ni mo ya 'le wa,"
Oniṣu ni " Ẹhin ọbẹ mejí
Ni mo fi nba arawọn."
Alaró ni : " Mo gb, gbi-i-i
lẹhin ilẹkun "
Oniṣu ni " Oluṅbongbo
Ni mo fi sọ 'lẹkun wò"
Alaró ni " Ewo ni t' ina hẹhẹ
l' ńro ?"
Awe ni " Omi ti ngo fi wẹ
Ni mo gbe ka 'na. "

Alaró ni : " Ewo ni tí
Ara funfun bí ọyẹ ?"
Awe ni : " Nigbati mo gbọ
Iku Agadagidi ni
Mo ba ngb' ara yilé !"
Alejo ni " Sala mọleku !"
Onile ni " Sala mọleku 'kan kosi
Bi k' a j' olonjẹ k'o jẹun !
Ẹfẹ d'ẹfẹ iyàn :
Edumare maṣẹ 'a tun ri
Iyàn Sọdi-d'ogbun."

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Onisona Atata ni Opopo

Bode Ona Ido,

IBADAN.

Aghada to jire, Ewu saro ti gba,
jump. Ewu Oyala ati Awot'e at,
Sokoto ti oge regi nibe lo pin si.

IROHIN KO TO AFOJUBA

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& LAGOS.

Manager & Proprietor.

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Egbogbi han ilera Onokunrin, Egbogbi fun arin-karin Ina Onokunrin ko ma ye o. Ya aṣiṣe ki o ni ilera, oṣe ni aṣiṣe aṣiṣe bi o se. Ki Oloró wa, ki Alawin wa, arin-sunni ko dara. Iwó ko tily gbo orukọ ISE ni ndun? **ISE OLODUMARE.**

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