

The Chief Secretary  
to Government  
Secretariat  
Lagos

The

Editor of the  
Yoruba News  
Ogunpa  
Head

# Yoruba News.

24 MAR 1935 FOR GOD, THE KING AND THE PEOPLE.

VOLUME No. 3 IBADAN, TUE. DAY, MARCH 17, 1935. Price 3/- Weekly

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## OWUYE.

### AREMO OBA WA NLA.

Gbogbo ibi ni nwo ona Arewa, Oba *King* ti mbo wa be ile wa wo, imura na ko kere; Agbe Agba nse kisa be l' Oyo nisisi-yi; o ti sun igboro ti mbe belim ile Ajawa (B.C.G.A.) ati ile Mto Ijoba, o si nko ile sile fun gbogbo awon ti yi lo yi Arewa, Oba *King* si.

Awon Oba, Bale ati Ioye wa na ngolemo jidejubo ile Yoruba; awon gbagabo gbogbo ni nwo, gsin atun, o tun ni meremere. A ko tun le nwa si ti Mto Akero ati ti faji ti awon ntanse sile de oyo Ere Nla na.

Ki Baba mu oyo ro

### AWON DA?

#### EDUCATION UNION.

Anu se ni nigbati a gbo ti ifisheba ati iwesi ti o ba Egbe rene yi nira niwa si ajo dale ti awon omo egbe na. Wahala ti Ogbeni N. S. Oke akawe Egbe yi ati awon bi Ogbeni T. H. Scott, Al' Hadji Pedro, J. Aboderin se ko kere, be si ni ti hada wa Oba E. H. Oke ati awon eloml

Yio je ohan itiju nla glawu fun gbogbo awon ti awon f' oyo soya, ti won fi oruk, si tun iwe Egbe rene yi bi egbe na ba lo sile. Ki a ma ri i!

E na reti Iwe "Ai-Oi-Au" ti Eko nina irohin yi ni ope ti mbo l' agbara Baba.

### OMO MEJI.

A yo fun Ogbeni J. M. Akinkommi Akowe Agba ti Oibo Alagboh ni ile yi fun ewu ti aya re ti o bi abo ibeji ni ana. Ki Oluwa da awon omo na si dipo omo birin won agbalagba ti o saisi ni lo lo yi.

### ABOKUTA

EGUNGUN OLOYEDE AWANIBAKU

Egun okunrin yi wa ki Ogbeni wa A. B. C. Plumtree akowe John Holt ti Ibekoko ni il-kesan onu yi osi ya ki Ogbeni M. A. Egberewugbe akowe Gort-elukri pelu. Nigbati Egun yi de odo Ogbeni Plumtree—o bere, si gire, o ni oribi Ogbeni wa yi korin o si tojo pelu, ko i to iwon egbon isaju ti Igun yi ti bere si ibo, o bere kowe Ogbeni wa pe, tami ni Ibon (Gun) nina won? Ogbeni wa ni "Tani yio ha ma ni Ibon Saka bulu si ile? Egun yi ni eyikeyi ti nwon ha ni ki wa mu i wa, nigbati ni "A" fikan nini awon olaworan sure lo si ile re, o mu Ibon oibo olajumaji wa, nigbati o de Egun yi ni ki nwon yiu si oun "A" ni oun ko yin, o ni a si iku al' orun, nigbana ti Egun yi ko Ehin si. "A" gbe ikon o fi le e, gbogbo Ehin inn Ibon, na fun wara ara. "B" tun gbe ikon o fi le e, Ehin inn re se bakanna; ki a ma fangan lotiri. Ogbeni wa A. B. C. Plumtree nawo ni to na fun iru eyi, nigbati ki ise Ibon Saka bulu. A ki Ogbeni wa ku inawo.

E o wa ri i pe ohan iyanu si wa ni Ihu wa? Egun ri iru eleyi ri? kini ise oloko Egun yi? Oko ewa ni ise re (Railway) Idawuni ni o si so Egun re

### NEWS.

Onitoke Street beginning from the Ogunpa Bridge is now a splendid Motor road. Instead of the narrow crooked foot-path formerly called "C.O.D." Road, we now have a wide and spacious thoroughfare the evng of the other neighbouring quarters of the town.

The adjoining swamps are being filled up and Mr. Isaac F. Karunwi's Garage is the first new building to be erected on the road.

This newly built road together with the widening of Gegelese Bridge are among the benefits conferred recently on the public by the Italian Native Administration and we hope the other streets and roads in town will also receive their prompt attention.

QWA ILEṢA KIṢE OLORI ALADE EKITI.  
O bẹyẹ lati Qye ti o kọja.

Itumọ oye ti o le ye gbogbo enia ile Yoruba.

#### ALAFIN.

Ti pe Alafin li Oba ile Yoruba ko boju rara. Eniti o ba nṣayan si eyi nyo ara re l' enu lasan, eniti o ni inkam, a ma fi oruko inkam na pe ofuware, bi onile, onilu, olori ilu. Gbogbo ile olori ilu ile wa li a npe li afin de ibi gbogbo ti a gbe gbo ele ara wa, ti a si pe e liede Yoruba. Njibi o ba ri be e daju, ti a ko le nṣayan si pe afin li a npe ile awon olori ilu ile wa, ti a si pe oye tire li Alafin ti ko si tun si Oba miran ti a npe li Alafin, o daju pe Ijiba Gesi ti o pe e li olori ile Yoruba ko sinu rara, ijo-ba orile ede oloto ni won. Iyan atiyo gbogbo le sai daju, nitori ai si akosile kan ti a le tele. Sugbon oruko eni ni iyanu eni. Oruko oye re yi daju.

Ipo oye re i ba ti bo loyo re, ti ilu re i ba si ti di ilu amona awon Fileni; Olorun ti ko fe ki ipo re na re le lo gbe ara Ibadan didi li abere ti o je abo fun u titi ti Ijiba Gesi orile ede oloto fi de. Kabiyesi! Alafin Oba ile Yoruba to-to, a ko gbo do pase fun nyin o.

Sugbon a gbo do soyo isiti fun nyin: ko ye ki e ko iyan ara Ibadan kere titi. E le ma lo won bi amolegbele titi, lai lo won bi eru oko; ki Oba ki o mase la-nu si oyo iranse re ti o so otito fun u.

Ki Oba ki o ma se wipe ko si ogun mg, ki o gbagbe awon ogun re. Nitori na o ye ki o ma ta won loye lokokan lara ma mu inu won dun. Ki o si fun wari li omira bi oyo ogun ti o se otito si oluwa re. Eyi pelu yio tun ma fi olo kun olo oba wa ni, iru ona bayiko le re ipo Alafin silẹ rara.

#### ONI IFE.

Gbogbo ilu li o njeri pe awon ti ile Ife wa. Ko si Akosile, bi a ki yio ba puru, ko si eniti o mo itan na daju mo. Sugbon bi opolopo ti jeri si itan na o ye ki gbogbo ilu ma buyi fun Oba Ife bi

Oba ti ko rebin ni ile Yoruba "Oni." li a pe e: a ko ri eniti o le fi ohun ti o ni ti a fi npe e li "Oni" ye ni, bi a ba si le ri eniti ti ki yio fi iro kun oro ma, ti yio si fi yenidara-lara, mo ro pe, gbogbo awon oloto ti o fe ire ile wa ni yio yo. A nfe mo itumọ Oni lai fi iro kun oro ma nitori pe a gbo pe, ilu ti ibe tuka lo si ipo won.

#### EWI LI ADO.

Eni ko mo itumọ oye Ewi titi di Sept 9 1894. Ekiti ko mo itan to Oyo. O sa daju pe awon Oyo gbo onu wa lo, bi a ki yio ba tan ara wa je; li odun 1894 yi ni mo pade onise Ewi l' ona ti o wi fun mi pe, Ewi i re ni mi li Ado. Nigbati mo mura tan lati lo da a lohun ti o ku o la ti mo fe lo; mo lo so fun Babesale Kini ti Ijo Ibadan, baba Alufa Oyebole, eniti gbogbo enia le jeri pe o je oloto ati ti o si beru Olorun, ti ko je ti itori ohunkohun seke. Enyin ara llesa na si le jeri omo re ti o fi lwa jo o ti o wa larin nyin lori pe, onu na ko je seke. Li akoko ti mo lo so fun u pe emi yio lo si Ado lola yi, ko le sai to eni adun odun nitori arenu re ti di arugbo nigbana. Li odun keji ti ogun ti ko Ado li o ti so fun mi pe, iwọ amode yi, iwọ ni yio mu oro Olorun lo si Ado.

Oro ti o so fun mi ni Sept 9, 1894, ni wonyi.

"Agba nino awon Oba ile Yoruba li Ewi otirin, se pelopelo bi o ba de odo re. Li aye atiyo Ewi li o nperi oro; nigbati a ba ti wi inkam gbogbo tan, li a nwi pe, 'ki Ewi wi oro na' nitori nigbati Ewi ba ti wi inkam tan, ko si eniti utan wi i mo, nwon a ma wipe 'Ewi ti wii.'"

Odele Adeniji omo re li a gbe joko ti o fi so fun mi. Ngko gbo iru itan bayi li Ekiti. Eyi ti mo gbo li enu Ewi Ajimola, oyo nipe "Ewi ati Alafin a ti ma loyi li atiyo, ogun li o ba a je. Sibẹ oro awon ko ba je." Li akoko kan na ni onise Alafin wa si oye re. Ir n tle da emi ati onise na pe wo. A do, ng ko mo?

ohun ti o wa se daju. Ewi, o ni onise na papa. Lehin igbati mo ti gbo o Ba balesale ni Ibadan, ti o dabi eri si oru, ti o so fun mi pe "A ki mo wiwi ju Ewi" li mo tun gbo o li Ekiti.

Awon itan ajiro ile wa ko daju nitori ai ti si iwe akere, sugbo awon ologbun le fi oye mi eyiti o le je otutu ni mo awon itan na papa. Ijoba Gesi orile ti awon si nwa ko alafi wa lojijum.

*Ko ti i pari*

BARA . . .

## ONITSHA AND CIVILISATION.

### Our Political Situation Bogus.

Press Incorporation the Solution.

BY B. NNAMDI AZIKIWE.

"Give me the heart that mocks at care,  
The heart its own defender,  
The spirits that are light as air,  
And never heat sarracoder." (Synth)

"Why not strive a man to be,  
Be a man, be a man,  
Other nations' slaves you'll be,  
Be a man, be a man." (Azikiwe.)

The charges occurring in the universe are due to the concatenation of causes and events for the uplift of humanity in various regions, but in our dear Onitsha, we have been bamboozled and thereby debauched of that mastergift of reason that gross political blunders were made.

In view of the fact that we cannot boast of astute politicians who would lead us in the right way, we have remained like sheep without shepherds, and politically we have been crippled to the phantasmagorical depth of nebulosity.

Through the mediums of the columns of 'Yoruba News' I think it advisable to speak to you my fellow compatriots in the Northern Nigeria on the only way possible to solve our problems. Ink and paper would not clear the situation: Owning seat in the Legislative Council would not obviate our moribund political stand, building mighty mansions, taking aristocratic titles or making ourselves famous would not aid to the

materialising of our honourable ambitions under Pax Britannica. Therefore fellow compatriots the only solution is *unity*. "United we stand, divided we fall" says a maxim. Unless we realise now the incongruous position we are entangled; unless we *unite* in appropriating a printing press incorporated supported and financed by Obans we cannot recover from our political enthrallment.

We want a press at Onitsha; it is not impossible for us to undertake such a noble object, but it is what the enlightened could *unite and do*.

It is a pity we have not arrived at a stage of looking into the core of things! Call not this a vain appeal, shower it not with you banalising comments but *unite* and see that Onitsha owns a press and newspaper, for therein lies the success and emancipation of our town and race.

"Shall crime bring crime for ever,  
Streight ailing still the strong?  
Is it thy will O Father,  
That man shall toil for wrong?"  
Calabar, Nigeria (Elliott.)

## HOME THOUGHTS ABOARDS.

by Ben. N. Azikiwe.

1. I give thee word, on Benie dear,  
To take me home across the Sea,  
Through rail and ways of Nigeria,  
Do take me home across the Sea.
2. Across the sea, I think of home.  
I wish to see my friends at home.  
To be with them grant this my plea--  
To take me home across the sea.
3. Last night I slept and dreamt of home.  
I was with Ma and Pa at home,  
I long to see my dear homeland,  
Across the sea, the rail, the land.
4. Onitsha dear, I long to see,  
Bright faces there awaiting me,  
To hear my voice and see my face,  
Oh take me home across the sea.
5. Oh lovely Ben, let me alone,  
My comrades there that I most own,  
Are sick of me alw-ys at home,  
To kiss me once, once more at home,  
Lagos, Nigeria.

## THE YORUBA NEWS.

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D. A. Q̄BASA.

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### A CONTRAST.

*Continue from our last.*

THE present position is, that while the Egbas, Ijēbus, Ondos, Ijesas and Ekiti States are enjoying the blessings of having well-educated Rulers and Councilors, the Ibadans have never known the benefits of such a ruler and councilor in the affairs of the land, and with the solitary exception of the aged Christian Babasale all the chiefs in the Ibadan Council are unlettered, and not one of them could utter a single word in English, the language of our Protectors, with whom they are constantly in contact every day in course of executing their duties as Rulers, Councilors, Judges, Overlords, District Heads, Tribute Collectors &c., &c. The worst part of it still is the heart-rending fact that the children of some of those rulers and chiefs who sent theirs to the schools are (with very few exceptions) half-educated if at all.

This situation is most unsatisfactory for the progress of the country in every way. Instead of working amicably together for the good of the country as in the other Yoruba States, the Ibadan chiefs are ever striving simply to benefit themselves and their fathers's houses without the least thought for the country's welfare. The general cry is "for me and my father's house." The present condition of affairs portends a very gloomy future for the country indeed. If after 74 years of direct contact with all that

ASAN SILE NI OWO GBIGBRE.

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Ḥ fi owo ati Letter ranṣe si Editor.

makes for enlightenment and progress, Ibadan has in its Judicial Council only one aged chief who could only read Yoruba Books, and a preponderating number of half-educated children who may attain Chieftaincy ranks in the immediate future. It presents a most unfavourable contrast when compared with the other Yoruba states where the majority of the rulers and leading chiefs are men possessing western education and their children are being trained in the best educational establishments in Nigeria and abroad.

Guaging the future by the present, it seems we shall only have a set of unlettered and half-educated chiefs ruling the country in the near future to the detriment of the people.

For it is a great misfortune for a progressive people to be ruled by and with antiquated chiefs and methods. They, for want of the knowledge of western civilisation, culture and up-to-date methods of government, cannot lead their own people rightly and beneficially or assist the Political Officers with the best advice for the good of the country.

It is most undesirable that the affairs of the country should be allowed to continue like this indefinitely without an effort to improve it along the right lines. One of the surest ways of producing the desired results is to include education among the necessary qualifications of every aspirant to a vacant chieftaincy.

This plan if followed in the selection of our chiefs will make for peaceful and real progress in the country, and will greatly ease the burden of our Protectors—the British Government in this portion of the Empire.

HIS ROYAL HIGHNESS  
**The Prince of Wales.**

The following Programme for the visit of His Royal Highness the Prince of Wales to Nigeria, is published for general information. It is subject to minor amendments or modifications, in accordance with the wishes of His Royal Highness. A detailed Programme will be published in due course.

**TUESDAY, APRIL 14, 1925.**

10. a.m. His Royal Highness lands at Government House Wharf. Guards of Honour will be provided by the 4th Battalion of the Nigeria Regiment and a detachment of ex-service men. After inspecting the Guards of Honour His Royal Highness will take a short drive through Lagos before proceeding to Government House.

10.30 a.m. His Honour the Chief Justice and Lady Combe, Members of the Executive Council, Puisne Judges, the Bishop, and the Consular Representatives of Foreign Powers, and their wives will be presented to His Royal Highness at Government House.

10.45. a.m. His Royal Highness will descend to the Pavilion in Government House grounds where the presentation will take place of the remainder of those who are to be presented to His Royal Highness. Immediately after these presentations have been completed a formal Address from the Government of Nigeria will be read and any other Addresses will be handed in. His Royal Highness will then make a short speech in reply to the Address of the Government of Nigeria ;

replies to all other Addresses will be sent in writing before His Royal Highness's final departure from Nigeria.

4. p.m. His Royal Highness will attend the Lagos Easter Race Meeting.
- 6.30 p.m. His Royal Highness will give away the Cups at the conclusion of the Meeting
- 8.15 p.m. Small Official Dinner-Party at Government House followed by a dance.
- 9.45 p.m. Fireworks display from three ships moored in the Harbour.

**Wednesday April 15th.**

- 11 a.m. His Royal Highness will lay the Foundation Stone of Christ Church Cathedral, Lagos.
- 8.15 p.m. Official Dinner at Government House.
- 10.30 p.m. His Royal Highness will leave Lagos by train for Kano.

**Thursday April 6th.**

In the train.

**Friday April 17th.**

- 3.35 p.m. His Royal Highness will arrive at Kano, where he will be received by His Honour the Lt. Governor, Northern Provinces and the Honourable the Senior Resident, Kano Province, and other leading official and unofficial residents of Kano. Lt. Guard of Honour of the 1st. Battalion, Nigeria



Regiment, will be in attendance. After inspecting the Guard of Honour, the President of the Kano Chamber Commerce will submit a written Address of Welcome.

- 4.45 p.m. His Royal Highness will visit the Native Town and local institutions.
- 8.15 p.m. Official Dinner-Party at the Residency—followed by a dance at the Visitors' Camp.
- 9.45 p.m. Display of Fireworks.

### Saturday, April 18th.

- 8 a.m. His Royal Highness will arrive at the Race Course and after inspecting the Guard of Honour will attend a Durbar of the Muhammedan Emirs and their followers.
- 1.30 p.m. His Royal Highness will play Polo.
- 8.15 p.m. Official Dinner-Party at the Residency, after which His Royal Highness will entrain.

### Sunday April 19th.

- 3 a.m. The Royal Train leaves Kano.

### MONDAY, APRIL 20th

- 6.10 a.m. The Royal Train arrives Ilorin.
- 8.15 a.m. His Royal Highness will leave by motor car for Ogbomosho stopping for a few minutes about half a mile outside Ilorin Station, to meet the Acting Resident, Ilorin Province, the Emir of Ilorin and a

few other local officials and unofficals who will be presented to him in formally.

- 10 a.m. Arrive Ogbomosho, where His Royal Highness will be met by His Honour the Acting Lieutenant Governor, Southern Provinces, and the Senior Resident Oyo Province; Members of the American Baptist Mission will be presented to His Royal Highness.
- 10.30 a.m. His Royal Highness will leave Ogbomosho by car for Oyo.
- 12 noon. His Royal Highness will arrive Oyo at the Residency, Oyo.
- 12.30 p.m. His Royal Highness will lunch at the Residency, Oyo.
- 2 p.m. His Royal Highness will attend the Durbar of the Yoruba Chiefs at Oyo.
- 4.30 p.m. His Royal Highness will leave Oyo by motor car and will drive through the town of Ibadan to rejoin the Special Train.
- 8.15 a.m. His Royal Highness will be the Guest of the Nigeria Regiment at dinner at the 4th Battalion's Mess, Ibadan.
- 9.45 p.m. Display of Fireworks.
- ### Tuesday, April 21st
- 12.12 a.m. His Royal Highness will leave Ibadan by train for Lagos.
- 6.45 a.m. The Royal Train will arrive Lagos, and later His



Royal Highness will proceed to Government House.

4.45 p.m. His Royal Highness will attend the Parade of the School children on the Race Course.

8.15 p.m. Small Official Dinner-Party at Government House, followed by a dance.

### Wednesday, April 22nd.

His Royal Highness will embark at Government House Wharf, a Guard of Honour being mounted by the 3rd Battalion, Nigeria Regiment.

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### Iparoko.

Ni Satide oju kokanla oju ti o koja emi ati Ogbeni James Olanrewaju Ogun mura lati lo ka nwon Jude oju Daddy Joel ti Wasini. Ake ati ti Ogbeni Mplade Fisher. A kuro ni Ibadan ni agogo merin ibi, a de Ake ni agogo meje ku igaju mewa. A ko le se aladupe lowo Oluwa fun idibobo Re lori wa ni pa Igi nlanla ti o wo si oju ona ni 22 miles. A ri wiwo Igi na l'okere nigbati o ku to inkani bi ese merinlelogun ki a de okankan ibe; nwon si ba wa ge igi makuro ni oju ona ki a to koja.

Warawere bi a ti gunle ni a lo si Wasini lati lo wa Brother Ogbeni Ijaola Ogun, sugben nwon so fun wa pe, o lo si Ikereku; lati Ake, ni a tun lo si Ikereku, ni ile nwon James Ogun, nibiti a gbe sun ni ale oju na. Bi a ti gunle, ti a si do ibiti a o gbe sun, oja ni ti le fun "Ebi Oja si fi owo meke," bini mo ri Iya Iyawo ore ni Ogbeni Ogun, oun pehu owo kekere kan ad

odidi Isasan pelu ore; werewere bi Iya na ti lo si ole ni mo ti tun ara se, oju ni si wale.

Ni Sande oju kejida a lo si Sesi Ake, nibiti mo gbe mo Alake Ademola II, ni Ijoko re ni Sesi na ati Duru nlanla eyi ti nwon fi nkorin, ng ko le korin, ng ko le puru fun e, ng ko le korin, ju pe mo ngbadun Duru na lo. Niglati o ya, Senior Pastor J. J. Ransome Kuti gun Agawaso, o mu ore Iyanju re ninu z. t. Matthew 25. ese 34 Iwasu na ka enia lara lopolop, a fi eniti o ba wa nibe ni o le mo bi o ti ri.

Nwon jade ore enia meta ni ore na, ti Daddy Joel ati olinrin kan, ati ti Mplade Fisher sugben ni ore na ni Alufu tafu Mammy Akinboro ni Sesi Ake eniti nwon jade ore re ni Ibadan ni ore na ati akoko ta gar; an; o si ore nipa ode Iwasu Iya wa na, bi o ti feran ati bi ti o je 9kan pataki ninu omolehin ologbe Iyafin Wood ni Abeokuta.

Lihin Isin, glogbo enia lo si ile gwo loku, niglati agogo kan abe lu, a mura lo si Ikereku, nitori ni ile awon Ogbeni James Olanrewaju Ogun ni apoti wa wa a, nitoripe a ko gbido gai pada si Ibadan ni ore Sande, a ko si ri Mto titi di agogo mefa ibi. Opolope Igi ni o wo si ona, sugben Awa-mto wa wako daradara; ju glogbo re lo a gunle si oju ole Amanigun ni agogo mewa ku iseju marun ni alafia.

Fun akoko kukuru na ti a gbe ni Abeokuta a ko le so bi wahala eniti mo ba lo ti to, l'arin Ebi ati Ore, bi won ti nfa nibin, bini won fi a lohun, bini inawo re nibin, ati lohun; sugben ko fi mi sila lese kan.

Mo de o! ode wa yi le nisisiyi fun Iku airotele. O feru dabi akoko Lakuluku, sugben ohun ti o fi yato ni pe, iku awon agbigba nla ti awon odun, de Ejiwo ni akoko bi iru eyi, e massi je ki a kepe Oluwa fun ana ati abo. bia ba ko

si "Yoruba News" ti o se bi merin sabin titi di akoko yi, eyiti afi nka nipase Moto ti o suba latijo-lku ni o ku ti a nsoro re. Oluwa ki o pa wa mo ninu Ijo Re Amin - "E ku ile o"

Ayoola

### ILESA.

Ogbeni J. A. Bammeke ti o ti wa ni Osu ri de lati gba ipo Ogbeni M. Ako eniti yio lo se Oga Ile-eko ti Agbeni ni Ibadan. Lati igbati Ogbeni Ako ti de si Ile-eko ti Otapete ni ile yi ni a ti nri opolopo isiri ati idiwaju ninu re. Ko si eniti o fe ki Ogbeni Ako lo sugbon ni ti jaguda pali o ni lati lo. O si da ju pe Tisa alakunja yi yio se wabiwo si se ni Agbeni. Ki Oluwa fe ipade o.

A ki Ogbeni Bammeke ku abo. Gele nini ko ma dun bi enipe ki a mojo we o.

Ni eyiti o je pe omo Iya ati Baba (J. A. Bammeke ati Abiodun Bammeke) ni yio je Oga Ile-eko yi, a ni ireti pe: E ko ni ti "adire nigbigbe" ninu "oye awodi" ti a fi pin je yi. Awa ju won lo ni ki e fi ise na se o.

A se idaro Eni-owo S. A. Oluwemi niti omo re obanrin ti o jaisi lehin nisan bi ojo metu pere. E ku ifaiya ran isora na; ki Oluwa fi oran mo be o.

Eni-owo E. O. Ajibola ti o ti wa ni ilu fun bi o se mejji fese le ona Akure loni lati lere ise re. Anu se ni pe Iya-wo re ko le ba a lo nitori o se e bi ilora die

Ogbeni Cleft Oludanwo (awon) Ile-eko ti de si agbegbe yi lati bi o se mejji, o si pada lo loni, o dabi enipe yio to Weside otunla ki o to le de Ibadan nitori yio duro die ni Osogbo.

A boju wo ehin ni a ri Ogbeni I. F. Adeniran ti o ti wa gagebi ojise Olorun ni Ifon ri. A nireti pe yio pada lo si ilu re ni (Ijero) laipe yi.

### IJEBU ODE

Ogbeni S. J. Otubusin Onisona ti o mo aso oyinbo ran dada, ti o si jafafa o ti parọ ibi ise re ti glogbo enia ti mo ni Idepo o si wa ni Lawaj, da ni egbe Ile Daddy Oduyoye.

Odomokunrin kan ti a npe ni Albert Oyedele Opedu Onisona oibo ti o glamu se ni i, o si nran "boto aso." E dan a wo. Irohin koto afojuba, Sọbu re wa ni ile olodge Dr. Odamosu, Oja Oba Ijebu-Ode.

Ogbeni J. B. Oduola si Sọbu Egbo-gi ile wa fun tita fun oniruru arun Oyingbo, ni ile olodge John Qyatogun. 'Kini nsoje?

Ogbeni Joseph Nuga Apena ti opopo Idel se alusi ni Sunde ijeta A ki iya ologbe na ati Ogbeni D. K. Nuga. e ku inju.

A. B. ni a ki Ogbeni Adeko Oduyoye ati awon egbon re ni ti iku Iya won Iyafin Feyisitan Oduyoye ti o sele ni ojo kerin osu yi.

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Egboori fun ilera. Odukpunni, Egboori fun arin-kariu. Iba, Odukpunni, ko ma ye o. Ya ti o ko ki o ma tiye, o le ti Adukpunni Iba, ko o le, ki Odukpunni wa, ki Alawin wa, arinisan ni ko dera. Iba ko tiye gbo oruko ibe ni ndun? ISE OLODUMARE.

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