

The Honourable
The Chief Secretary
to Government
Lagos.

From D. A. Olofin
Editor & Proprietor
Yoruba News
Ofunpa Rd
Ibadan

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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jumo, Ewu Oyala ati Awotele ati
Sokoto ti o je regi nibe lo pin si
IROHIN KO TO AFOJUBA.

OWUYE

Bale Oyewole ati awon Ijaye Ibadan lo ki Baba L' Adu ni Oyo lati Wasde ojo keje di Tonde ojo kedogan osu yi ki won to pada de. Baba L' Adu gba won ti owo t'at, o se unwon l' alejo pupo, o si toju won; pa pa nigbati oyi gbe Bale ni ode Adu nigbati unwon to de ohun. Baba L' Adu ran Kudofu gnti o se "Gudugudu meje" ki oyi na to da, ki Bale to soji.

Baba L' Adu gba won ni inoran pe oun ko fe gburo ija tabi keta larin Bale ati awon Ijaye Ibadan rara; pe, bi enikan ba se ara won ki unwon ma wi, ki won si tete pari re. Ara inkan ti Baba L' Adu fi ta unwon lore ni Agberun nla kan, Ewu Agbada nla-nla merin.

A ki Baba L' Adu, Kabiyesi, Alaiyeluwa, E ku inowo, E ku alejo Kudofu, Ajiraba, E ku ise o.

Lati igbati awon Ode ti nsode, a ko gburo awon Olofa mo ni Arin Iju.

Ija kan be silẹ ni arin awon Ijebu ile yi nigbati Ogbeni ti o ti je Balogun nfe lati jaye Bale gbogbo Ijebu Ile yi.

Ojo yi ti de iwaju Ajele, Bale ati Igbimọ. A o rohin nipa re ni ose ni.

IYALODE IFE

Ila ni titi ni Ile Ife ni Ijo kerinla osu yi nigbati Omobirin-Oba, Jala Adepo Iyalode ti o nse amodi Jala, lehin opolopo ajo ati itoju. Ojo nla pa pa ni fun Oni ati gbogbo Ife.

A ki Baba Onilaye ati awon Oso-Oba, e ku iroju, e ku ofo. A ki awon omo Iyalode, E ku ashinde.

ORA AWUJALE

Beni a ki idile Oba Awulale ti o w' a ja ni ojo kedogan osu yi ni Ijebu-ode, e ku ashinde.

A se idaro Ogbeni Y. O. Lalekan fun ojo ti o se e nipa iyawo re kan ti o jaisi ni owo ti o kaja. Ki Oluwa da awon owo re si.

Bale fi Agogo sode pe Owo-ode ni silan ya Awon Akowe Owo-ode si ti mberẹ ise na.

Awon Ijo Wesley Agbeul yio se isin l-kore won ni Sode ojo kejo osu Nofemba.

Awon Ijo Eleta si Omobile (African Methodist) yio se tiwon ni ojo kanna.

Ki Baba m' ojo re o.

Ogbeni J. H. Doherty, Oga Olowode si ile yi ni Monde ojo kerindilogbon osu yi o si pada bi ni Ijo keli pelu moto re. A ki i Ku irin, e ku ewu oko o.

Pelu ayo ni a fi gburo pe Goinina wafitan yio de sihin ni arin osu Nofemba ti mbo yi.

E ma mura silẹ lati scalejo na o, enyin baba wa, Oba, Bale, Ijaye ati awon Igbimọ orile-ede Yoruba.

Ogbeni G. Fraser Forbes, Manager Banki B.W.A. ni ile yi ti o ti gbategun lo si Iru. Oba ti pada bi ni alafa. A ki Oga Olowa, E ku abo.

Ogbeni J. G. Cary, A.D.C., ti o ti gba isinmi to si Ile Oba pada de ni ose ti ojo keja. A ki i ku abo.

Pelu edun ni a fi taju Ejenti London & Kato, Ogbeni J. T. Troup ti o jaisi ni Ile Alaisan ti ose tohin. A sinku re ni Oke Bola, Oibo na se eni re.

Gbogbo awon onibara re daro re Oron re.

IKU GBIGBONA

Iya kan ti nti oko bo pelu eru lori pade moto ni enu-odi ni Molete, o si ya si eba ona beni moto kan ya lo ba a ti o si pa a sibe. Eja na si wa ni Ketu nisisi.

NEWS & NOTES

The Harvest Thanksgiving Service of the Baptist Church Idikan was celebrated on the 11th instant.

The Revd. L. M. Duval, M.A., General Secretary of the Nigerian Baptist Convention delivered an impressive sermon.

The Autumn Meeting of the Ibadan Race Club came off successfully on the

NEWS & NOTES.

GOD BLESS
THE PRINCE OF WALES.

We rejoice to learn of the safe return home of His Royal Highness The Prince of Wales, from his African and South American tour.

GOD SAVE THE KING.

17th and 19th instants.

The Honourable the Acting Senior Resident, Oyo Province, Major F. S. Williams-Thomas, D.S.O., who left for Lagos to attend the Third Session of the Legislative Council of Nigeria held on the 20th and 21st instants, returned on the 22nd instant.

We say E ku abo.

The Honourable E. H. Oke, M.L.C., who went to the Council at Lagos also returned last Saturday.

We regret to record the death of Mammy Ogbonaiye which took place at Lagos last week.

Our condolence to Mr. & Mrs. M. A. Ogbonaiye of Adam Street, and the family,

May she rest in peace.

KANO.

Anu se ni lati rohin pe Ogbeni Samuel M. Alabi "Licensed Lay Reader" ti Ijọ Holy Trinity se amodi ni oṣe ti o koja yi, amodi na gbe e yilẹ toṣe ti ko le lo si enu isẹ re. Sogbon o si ti ngbedun nisisiyi. Pele o! Piri l' eiyẹ Olongo nji o.

Hādāhādā ko ole wo'lu. Eyin oniṣowo l'okunrin l'obirin, e tojū ile ati owo yin dada o. Opolopo ole ni o wā ni ilu nisisiyi nitori hādāhādā (Ground-nuts season) ti o se mberẹ yi. Ohun ti o jẹ ki naṣe be ni yi:

Ni aro, Tuside 20. 10. 25, niwon ago-go marun-abo lo si mefa, oṣokunrin kan ti o wo ewa gikẹ gbāguṣe wo inu Sọbu Ogbeni wa S. J. L. Beckley ninu 38 idi owu wulu ti Mrs. Beckley sese fi ranje lati Eko, omokunrin na, Imoru Bebeji bo sibẹ, o fon idi meje (7 packets), o fon panu sigareti kan. Olorun ti ko ni jẹ ki o gbe e lo gbe rāwu rāwu ni o jẹki John Tosa o wo Sọbu lati inu ile, ti o si ba okunrin na pelu wūlū ti o ko. Nigbati won bi i lere bi o ti se ko won, o so pe oun ra won ni, senji owo ni o kù ti oun nwa—be ko si enikan ni Sọbu nigbati o ko o.

John Tosa mu u wole lodo awon olarin bi awon ni o ta wulu fun a ni; won ko bosu pe awon ko ta inkan kan fun enikan.

Ki a ma fa oru gun lo titi, won di i kikiki, o di koto. Onidajọ si fun Inoru ni Oṣu mefa lati siṣe fun Oba ni Ogba Ewon-abo re.

IROHIN OFA.

Oḍun Ikore Ti Sọsi Padi

Awon ijo yi se oḍun ikore won ni oṣo Sọnde 20/9/25, isin nā ladun pupo. A dupe lowo egbe kan ninu ijo na ti ni Catholic Helping Society.

Awon egbe yi tun Sọsi se dada pelu imo ope ati asia; fi seranwo ni Sọsi Padi Ofa jẹ ni oṣo yi. Father James Imholy lati Osoṣbo ni o se akoso isin yi; ni oṣo yi na ni a sami fun omọ Ogbeni G. L. Soduṅke ti a si so oruko re ni Margaret Olayimika Soduṅke; ki Oluwa ba ni wo omọ na.

Ni iyaleta (11 a.m.) oṣo Sọnde 25/10/25, ni ariwo ta pe Ogbeni Towoju juṣi.

Iku re ya opolopo enia lenu, nitori lojiji ni a gbo; aisan bi oṣo mefa lo se e. Lotọ isise kan ni mbe lurin awa ati iku

TO LET.

IGBEYAWO IKINNI.

TI IJO BAPTIST NI ERITI.

Ṣaju irohin igbeyawo yi, a ni lati so ti idanwo aisan ti iyawo na ri nigbati a da ojo gbigbe re sona. Bi oko iyawo na ti ti Ikogosi nibiti o gbe nse ise oni-wasu lo si Ado—Ewi lati gba lwe Ase (Marriage License) na tun, ti o si geri si Igede, nitoripe oko iyawo ati iyawo na je omu ibile Igede, beni o ba iyawo na ninu aisan; aisan na po tobe ge ti awon obi ati oko iyawo na fi fere so iren ni lori re, ati tobe ti nwon ni lati ye oko igbeyawo na kuro. Ṣugbon ni ose die lehin eyi, Olorun gbo adura ati ijo awon obi ati olutoju omobirin na, ara re bere si ile; iponju ati wahala na si fo lo.

Bi ara omobirin na ti fuye beni nwon tun da oko gbigbe re sona. Oke iyawo na, Ogbeni N. F. Fatunla, si ti nju leta ati waya (wire) si Ijo Araromi l' Eko firi-firi lati ran Eni-owo A. A. Puddicombe wa se igbeyawo fun won ni oko kerin oju Junu. Lati oko keta titi de oko kerin oju Junu na, gniken ti o ba ri bi awon gbajumo okunrin ati obirin lati Igede ati Ikogosi ti nwo tiri si Ado Ewi fun igbeyawo na, ori re yio wule.

Aisiri motu lakoko lati ona Ode Ondo ti Alufa na gba wa si Ado feki o pe die. Ṣugbon bi gbogbo awon enia ti nwo ona pelu adura fun dida re, beni mto kan gbe e de ni dide figo marunni Weade Junu 3. Gbigbe ni a gbe e sekale lati inu motu na. Awon ledi meji (two ladies) ba a ti Eko wa lati se eye iyawo na. Nigbati nwon so isoro ati wahala gbogbo ti nwon ba pade foju gna bi nwon ti mbo; anu seni pupo, Ki Olorun fi rere san ise fun won o.

Bi ile Tosde 29 kerin oju June si ti ti mo hayi a mura a ipalewo lati lo si Ṣoji. Ni Ṣoji ti Ijo C.M.S. ni a gbe se igbeyawo na nitoripe Ṣoji ti Baptist ni Igede ko iti gba lwe Ase fun igbeyawo. Gege bi oko iyawo ati Eni-owo Puddicombe ti ba won so o tele, awon onise Ijo C.M.S., Ogbeni F. S. A. Akinyemi ati Eni-owo J. O. G. Ṣodipe bunni ni aye

ninu Ṣoji won. A dupa 12wo won fun in-funfun ati ife yi. Ki Oluwa o bu kun ise won o.

Eni-owo Puddicombe ti Baptist ati Eni-owo J. O. G. Ṣodipe ti C.M.S. ni o se akoso isin igbeyawo na. Awon omu ile-oko ti Ijo C.M.S. si pese ni ibi isin ni yio na. Oza ile-oko won ni o te duru; o nte bota. Beni a gbe Omidan Joanna Aina Arowolo niyawo fun oko re Ogbeni N. F. Fatunla. Eni-owo Ṣodipe mu oro iyanja na kan fun oko dada o si won lukan sinsi.

Bi a ti jade kuro ni Ṣoji ni a lo si ile ibi ti oko iyawo pese ounjẹ si, inkan se-nu re niṣe lopolopo. A ko le sai ma fenu bi Ogbeni James Asa ore oko iyawo na, o pese ounjẹ lopolopo lati fi ran 2re re lowo, ki Oluwa o bukun ise owo re o. Ni oko kana ni iyawo ati oko re pada lo si Igede ni ile won. Nwon duro niṣe fun ose kan lati jade iyawo lo Ṣoji ati lati pe awon enia fun ase (dinner).

A-gb-m-lè-m'-eti-kuro ni iwasi Eni-owo Puddicombe ni oko isimi ti iyawo ati oko re jade wa si Ṣoji. O yan oro iyanja re lati inu 1 Korinti 7 epe 2,8, 9.

Iwasi na kun fun oko dada pupo. Nigbati a jade ni Ṣoji ounjẹ se-nu re ni ile baba iyawo lopolopo, (Ogbeni Oni Arowolo. Ni Tosde 29 kukula ona Junu, ori gbogbo enia wule nigbati awon 9d'omobirin ati odem kunrin Ijo Ikogosi we Igede, ti gbogbo won mo foni-foni, lati wa mu iyawo ati oko re pada lo si Ikogosi ni enu ise won. A ye fun nyin o nyin Ijo Ikogosi. Ki Babe ma bukun ise t'oko t'aya won lirin nyin o. Iyafin Fatunla yi ni omobirin ikinni ti o ko lo si Ile-oko Giga Baptist Girls High School ti awon omobirin ni Abeokuta lati Ekiti. Ogbeni Fatunla se inawo igbeyawo yigupo, ni orisirisi ona. O si se iyawo re na lojo dada pelu. Ki Baba Olöre-ṣe fi omu aniani jinki won, ati ki O si mu ise won dars kale. Josiah O Famugba.

THE YORUBA NEWS

Editor & Proprietor:

D. A. OBASA.

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THE HEALTH WEEK.

THE SERIES of events and demonstrations that took place recently in Lagos in connection with the Health Week observance, are instructive and far-reaching in their effects upon the life of the population of Lagos and its immediate suburbs. What with Public Lectures illustrated with Lantern Pictures delivered by medical practitioners, scientists, officials and unofficials and other ladies and gentlemen who are experts in hygienic knowledge, Excursion trip to Iju Water Works, the people of Lagos were afforded every opportunity of obtaining first-hand informations in the modern methods of sanitation.

Beginning with Dr. Strachan, the Principal Medical Officer who first at Lagos gave public lectures on Sanitation in the olden days of Southern Nigeria, under the auspices of our former Governor, the late Sir William MacGregor, M.D., K.C.M.G., C.B., P.C., the systematic education of the people in the principles of sanitation has continued from year to year until the institution of an annual Health Week was decided upon about three years ago.

It is impossible to enumerate the amount of benefits derived by the inhabitants of Lagos from this movement. Some of the notable improvements are:—
The filling up of Isale-gangan, Buraimah O'okò, Onitijòlò Oke-Aarin Ilubi-

rin and other Swamp lands, the reduction and control of the breeding of mosquitos, the inclusion of Hygiene among the subjects taught in every school in Nigeria.

The Health Week movement should be made more useful and effective by having its scope of operation extended to all the large towns within the Colony and Protectorate of Nigeria. As it is at Lagos that the laws governing the whole country are generally passed, it follows that every useful and beneficial measure adopted in the Capital should also be extended to every portion of Nigeria, wherever a sufficient number of intelligent people could be found to render the necessary assistance to the Residents, Political and Medical Officers in charge of such areas.

In this connexion, the claims of such important towns as Abeokuta, Ibadan, Oyo, Ife-ife, Jebu-ode, Ondo, Sagamu, Osofo, Ilesa, Oshomoso, Horin Calaber, Oauisha and others, should not be ignored.

We respectfully submit this to the Authorities for their consideration.

The Egba Christian Friendly Society, Ibadan.

Brief Historical Survey.

Inauguration and Object: The Egba Christian Friendly Society came into organised existence towards the close of the year 1921, though the idea of its formation had been conceived much earlier. The primary object is to bring together all Christian Egbas resident in Ibadan with a view to facilitating mutual assistance and fostering the spirit of unity and enlightened patriotism.

Promoters: Among the earliest leading Promoters were Messrs J. O. Ade-Craig (the first Chairman, 1921-1922), S. W. Shonkan (the second Chairman, 1922-1923), M.D. Ogunbayode (the third Chairman

1923—the present day.) H. S. Debert, S. L. Wright, J. F. O. Lewis, E. B. Ogdenby, N. A. Askinnall, F. O. Soares, D. F. Kemp, J. M. Parosinski, Ohwye, Shobo (Asst. Secretary, 1921-1921). Beginning as it did like the mustard seed of the Gospel, the E. C. F. S. now boasts of about 70 members, Patrons and Presidents: The Society has been most fortunate in the choice of its Patrons and Presidents, having as it does the Hon. D. Selligman Balogun of Christian College; J. H. Pelligrin Esq. for Patron and Vice-Patron, respectively; and G. F. Oshinkan Esq. and J. K. Wichele Esq., for President and Vice-President respectively, who all exercised a most heavening influence on the members.

Secretaries, Past and Present: The first Secretary (1921-1922) was Mr. E. A. Sorum of the Agriculture Dept. whose ability and polished manners married him out for the post. The second Secretary (1922-1923) was Mr. J. S. K. Jhegen then Headmaster of the Catholic Training College, Ibadan, during whose term of office the Society was brought into very close touch with the homeland. The third Secretary (1923-1924) was Mr. D. Abiodu Jacobs, then of John Valhden's Ibadan, who was the Treasurer from 1921-1923 and whose transfer to Abeokuta prevented his re-election to the Secretaryship for 1924-25, his organising ability being well recognised. The present Secretary is again Mr. R. A. Sovannah, such is the Society's appreciation of his valuable services in his capacity as first Secretary.

Finance: The monthly subscriptions are reasonably low, and all necessary expenditure is incurred in strict accordance with the Rules and Regulations by which the Society is governed.

Anniversaries: The Anniversary of the Society is celebrated every November. The last that of 1924, under Mr. H. A. Jacobs, was the most elaborate. It appears the celebrations are of ascending order of grandeur each succeeding year.

Activities: The Society's programme is full of many useful activities, hampered often by transfers of necessary Officials and important members, as also by some other petty causes to which humanity is liable. For what we have been able to achieve during the period under review, we give God all the glory.

In 1923, the Society started voting an annual sum of money towards the Annual Exhibition of School Work to cooperate with His Highness the Alake's noble efforts to encourage education in Ekitaland. This good example was followed in the ensuing year by the "K270 Omo Ileshi" of Abeokuta.

Humorism: In 1923, the suggestion from the Society that in view of the largeness of money to quickly changing hands, the Abeokuta School Exhibition Committee should additionally arrange for certificates to be issued to Prize Winners at the School Exhibition, to serve as lasting souvenirs of their school days and the genuineness of the Alake evoked forth a most complimentary letter of appreciation from the Private Secretary to His Highness the Alake, the suggestion being adopted the same year.

At the School Exhibition in December 1921, His Highness the Alake paid a glowing tribute to the keen interest of the E. C. F. S. in the homeland and publicly recorded his pleasure and appreciation.

A regular visitor at the Society's meeting place at bolt Hill, Ibadan, once remarked: "What impresses me is that you are beginning every undertaking with prayer and ending it with prayer. This speaks for the society; long life and success."

At the second Anniversary Dinner in 1923, the President Mr. J. H. Pelligrin was similarly impressed by the established custom of beginning every function with prayer and ending it with prayer, and he publicly recorded his pleasure and appreciation, tracing the Society's action in that line to the inspiration of the excellent name they have chosen to go by.

From time to time grateful letters have streamed in from members for whom employments have been found or timely financial assistance rendered.

In 1921, when, as usual, the religious portion of the Society's programme for the Anniversary celebrations took them to Church, Rev. A. B. Akintole of the Ibadan Grammar School had some good things to say about the wisdom of the union of Christian Ekitans in Ibadan adding that they should not limit their patriotism to the homeland.

Rev. C. B. Doherty had many good things to say of the Society on a previous occa-

sion.

well-wishers! The writer seizes this opportunity, in the name of the Society to thank our many friends and well-wishers in Ibadan and elsewhere who have always evinced very keen interest in our affairs. General: If this brief history of the existence and activities of the Egba Christian Friendly Society should have the happy effect of making the members persevere and of encouraging those yet outside the pale to join without further delay, the writer would consider his aim fully achieved.

A Petition.

Ikorodu,
21/8/25.

To/

His Highness

THE AWUJALE OF IJEBU-ODE,

May it please Your Highness.

Berewith sheweth most respectfully the humble petition of Owujebu the Ojiga of Ikorodu and his associate Chiefs, in which they are expressing the earnest wish of themselves and as well voicing the feeling of the majority of the inhabitants of Ikorodu and district.

That the subject matter of their humble petition is their willing to be separated from the Lagos Colony Area which their town has formed a part and parcel for many years back and be annexed to Ijebu Native Administration as one of the Protectorate towns in Nigeria.

That the Awujale as paramount Head of Ijebu-Land has from time been their Over Lord, to whom they bring their Annual Tribute and to whom they owe all allegiance.

That their town of Ikorodu as a part and parcel of Ijebu-Land cannot be gain-said nor divorced, and as Ijebu-Kemo Division of Ijebu-Land territory has been from time ruled by the Sub-King Akaribo of the Akarimo, they were once ruled by the Ikorodu.

That they cannot understand why within four miles of their town, the influence of the Ijebu Native Administration Courts and Tribute Taxes were collected in general cases from their own people, and their main town is still a Col-

ony. That they are jealous and ambitious of the ways of Native Administration. Indeed, they are working, and they want to exert their activity to the utmost both as Manager of their own *Native Court* in their town and as collectors of *Tribute Tax*, all in the name and working in conjunction with Ijebu Native Admins. tributions.

That on this question they have formerly addressed a letter to the Akarigbo of Ijebu-Kemo, and another through the District Officer of their Circuit to the Government—copy of which is hereby attached, marked exhibit 'A' since which there have been no result.

That they are confident of the fact that the Awujale will advocate their cause and converse over the subject matter of their humble petition with both the Resident and the District Officer of Ijebu-ODE and through these to the Nigeria Government, the result of which will be most favourable on their side and will thus fulfil their most sanguine expectation in the granting to them of permission to have their own Native Court and become their own Native Court and become part and parcel of Ijebu Native Administration generally.

Long live the Awujale!

We have the honour to be.

Your Highness Obedient humble and loyal subjects.

Their

1. Owujebu Ojiga
2. Dawodu, the Balogun
3. Okuyeru, the Ojiga.
4. Shobert, 2nd to Apasa.
5. Eleyib the Leel
6. Kariyo the Ogbani-Ohi
7. Otinriren, the Ojigil
8. Bamijoko Adele.
9. Ogulara, Agoro.
10. Sumonu, Nobi.
11. Gbadamosi, Kokanfo.
12. Oye Balu, Shebalajo
13. Kilani Antimawun.
14. Saka Odofin.
15. Osho Ojiga
16. Keji Salu

Marka

Writer:

(Sgd.) O. S. Olatoye Onbanjo,
Public Letter-writer

Iba-Oshungbo, Ijebu-Ode.

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R.R.—Written at Ikorodu and represents the unanimous statements of the Ikorodu Chiefs whose marks were duly obtained thereto in the presence of the undersigned witnesses.

[Sgd.] Thomas O. Awoshiga. Mark. X

Certified true copy:

J. OSI: OSIBOGUN,

A.C.C.

11/9/25.

CORRESPONDENCE

U.N.A.-Founder's Day, Zaria.

The Editor,
 Yoruba News, Ibadan.
 Dear Mr. Editor,

I shall be grateful if you will please permit me a small space in your valuable journal to expose some true statements against the preaching of Mr. Marcus Thomas as published in your journal vol II No. 33,4 and 35 of the 1st and 8th September 1925, on the occasion of the Founder's Day preached by him at Minna. The preacher stated the names of those principal persons who established the U.N.A. Church at Zaria thereby misleading the public. It would have been better if he had not mentioned names when he knew well that the undersigned is still alive. No doubt, he will be very sorry in seeing this insertion especially in mere glancing the Signatory below. Mr. Marcus Thomas seems to forget that a picture was taken to mark the occasion of the dedication of the first Zana shed constructed on the spare land of Mr. J.S Okun-gboye. The shed which himself reported to me and testify to be the true Tabernacle of God personally, when he visited me at Ibadan sometime ago, and that a fire broke out at Sabongari Zaria, which consumed all the surrounding houses and the Zana shed was saved without the protection of any human power and that this incident was witnessed by one of the great clergymen of the C.M.S. denomination who visited Zaria at that time. Let Mr. Marcus Thomas therefore confess to the public in the next issue of this paper who planned the construction of the said shed both external and internal and who laboured much harder to see that this Zana place of worship was erected.

I come back to the matter of picture taken on the dedication day: if Mr. Marcus Thomas forgotten who planted the U.N.A. Church at Zaria, he should first consult that picture or refer to me for the real history of that Church before mentioning names of those who found it. His elaborate and all-worthy sermon as he may term it to himself is therefore inaccurate.

I have no intention to expose yet the

positions maintained by each individual names mentioned in his statement till I shall further read through the medium of this journal what this elaborate and Grammatician preacher has to say in the next issue. But if any reader will invite me to give full story through this paper, how the U.N.A. Church at Zaria was founded and Established, the undersigned will do it with all pleasure. But in my own opinion which I believe the public will endorse, Mr. Marcus Thomas has greatly misled the public in this sermon and render future sermons of this kind by him to be nothing to the public. This part of the Founder's Day Sermon at Minna was reviewed to satisfy those people at home and abroad who knew and heard of the undersigned being the particular person who has planted the U.N.A. Church at Zaria and found not his name mentioned on the Founder's Day sermon preached by Mr. Marcus Thomas at Minna will admit the Sermon as inaccurate and will be satisfied that the undersigned has founded the Church by the Grace of God and help of the few comrades.

Thanking you Mr. Editor for space allowed.
 T. Henryson Scott,
 Alias Sòhòde.

ABEOKUTA.

Ajodun Èkarun Oba Alake.

Oba Alake se ariya ti Igoroye ni ajodun èkarun sehin, o si se isin idupe ni Amù Sesi Ake ni ojo koutadiigban 08u Sept, 1925. Bisopu Oluwole. Baba wa nipa ti Olorun li o se akanse iwansu li ojo yi, o si wasu ti o gin gbogbo enis lèkan. Gibo Ajele wa pelu.

Lèhin ti Bisopu ti wasu tan ni Yoruba, o tun se diẹ ni iba rany fun awon Oibo ti o ba Oba wa se agbo na. Al o dun pupu irohin ko to afojuba ni; Sesi ko gba enia tinu to le lo kon Qpelipe enia li o pada silè nigbati won ko raye fese tele.

Oba Alake ati Ajele ya foto nigbati won jade Sesi. Al o dun pupu, mo gba fun Oba wa; Oluwa je ki ade pe lori ki bata pe lese o Amun.

Ni Monde 9/2 kejidilogbon, gbogbo onise Iyba ti E. N. A. li o ni isinmi; abogbo awon omu Ile-eky Ilu Abeokuta ni nwon peji si Afin Alake lati ki i, ati lati ba a se siyi ajalin yi.

Oniruru asu fun orisirisi Ile-eky li o pese sibe pamasanu, pelu awon Oga Ile-eky gbogbo.

Nigbati Alake de, awon omu Ile-eky ko Orin Iyba Egba fun u. "Kabiyesi Oba Alake" etc. Lehinnā ni Oba papa yi odo awon omu Ile-eky ka, lati ki won ni egbogbo. O yin wā, o si tan gba wā niyanju si awon ise sibe; Oba si fun won nipa ile ise titun ti Iyba Ie-ky fun awon wā wa. Gage bi Oba ti ise telelele lodun, o fun wā ni pān medogbon £25. O tun yin awon Oga Ile-eky nitoni awon omu Ile-eky ti npeji. Kabiyesi Oba Alake. Ogo ni fun Olorun.

Iain Ikore Wesley ti Ago-Oko.

Ojo Sonde 4th Oct. 1925, o je 9/2 pataki ti a ko le gbogbo boṣe ninu itan Soji Ojo Okiki Ikore Ijo yi kalẹ kijiki lati iwon ose meji sehin ki o to di 9/2 yi.

Nigbati akoko na to li ago meṣa osan, inn Soji ti kun batakun, ohun ti o se ni lanun nibe ni pe, Soji na kere pupo, opolopo enia ni won joko si gbamgba ode labe atitaba. A ro pe, laipe jiji a o tun na ise Soji yi siwaju si i.

Eni-awo M. O. Dada ti Ijo Ilesa ni a pe wa se iwasu pataki fun ikore yi, o si wasu pelu ikanilara, ironu, eko ati isiri. Ki Olorun gbin 9/2 se si okan awon enia Be fun ara Re, Amin.

Orisirisi egbe lati oniruru Ijo li o ma 9/2 wa siwaju pepe, irepo ti o si fara han ninu ikore yi, ki Olorun feki o tu bo feseṣeṣe larin Ijo Wesley, C. M. S ati Baptist lai bebe lo. Owo ti won kojo li 9/2 ase nikanṣoso le ni ogun pān un.

Ijo yi si taja ni Monde 9/2 karun osu yi, 9/2 ninu swon gbajumo l'okunrin l'obirin l'o si pese sibe, papa awon ti a pe gan. Ogboni Z. I. Kenner ko le wa, gbgon iyawo re se ile de'e; Mrs. Modupe

Moore ni alagawo gbinris. 2 ERRO

A si, sin Alufa, Alaboluto fun, etc. re ni ninu isin ikore wanyi. Ki Oluwa ma fun u ni ajinde ara Gbogbo owo ti a si kojo nisisiyi je £37-0-0d. Ogo ni fun Olorun!

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Egbogi fun ilera Onokunrin, Egbogi fun arun-karin Iarin Onokunrin ko ma ye o. Ya ni be ki o mu tiya, o lo ri Alaboyuto lasiri bi o fe. Ki Olowo wa, ki Alawin wa, arisan ni ko dara. Iwo ko ta le gbo oroko ibe ni ndan? "ISE OLODUMARE."

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