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The Chief Secretary  
to Government  
Lagos, Nigeria

YORUBA NEWS

*D. O. Obase*  
Editor & Proprietor  
Yoruba News  
Ogunpa Rd  
Ibadan

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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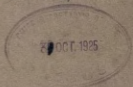
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## OWUYÈ.

Ogbeni A. P. Simalís, Èjènti ti Ilẹ̀-owo Oibo Èjèntin ni Ibadan ti o ti gba isinmi lẹ́ si Ilu re pẹ̀la de ni oye ti o kọ́ja. A ki i ku kurabọ́?

Alakoo owo Kókó bere pẹ̀la osu yi. Awon enisowo gboḡbo lati Oko, Abeokuta, Ijebu nwo lu firifiri.

Bee si ni oniruru moto nlo ti mbo. Awon ti nwon nrekoja si Ilẹ̀-Ifẹ̀ ko niye, nitori Koko ti o dara pọ́ niḡe o si lere lori. Pẹ̀la inḡun ni awon ero fi nlo si Ilẹ̀-Ifẹ̀, Gbangan, Asipu ti alabo l' oja.

Bi o ba nḡb, "Ilẹ̀-Ifẹ̀! Ilẹ̀-Ifẹ̀!" mo pe awon awamato ni nwa ero ti yio wọ́kọ́ kiri ni nran ilu.

### ATUNṢE-ASIGBO.

A ri i gbo pe Ogbeni Ayodabo, omo Ojo Kure, Oloye Èkarun Balẹ̀ ni eniti o je oye Èkerin Balẹ̀ ni oja kerinla osu ti o kọ́ja.

Ogbeni Fasile omo Awaran, Oloye Maye Balogun ni eniti o je Alaye Balogun ni oja kykanlelogun osu na. Oye a mọ́ri o.

### OWO TI KO PE.

Kiba dun ninu ni pupo bi e bale fun mi laye diẹ fun oyo pataki ti mo fe so yi.

A be enyin alagba onisowo Koko tabi Ekuro, ati Ijoba, ki e ba wa mojuto isowo wa yi, nitori gbese nwo ni ilu; kilo-fa a? Nipe, Iwon (Scale) ti nwon gbe lo si oriko gege bi Oja Akanran, Moga, Egbeda at Ojo; ki ba dun mo wa pupo bi awon alagba Ijoba bale ri si pe ki nwon ko Iwon (Scale) pada wa si awon Enu-odi Ilu wa, gege bi ti atijo, nitori iye ti Oyinbo-nraja ni Ibadan ni nwon nra ni oko, owo moto si ndi gbese nitori won kifi aye owo ti moto silẹ mo, nitori olukuluku nsure lati ri oja pupo. Iun Oja re koje ko ni adeun nipa owo yi, a nsure raja a ko bere pipe tabi ere, mo si rope nigbati a nraja ni Enu-odi ko ri ba yi.

oM fi lo ni nko pase o.

Onimaran.

## NEWS & NOTES.

Mr. B. C. Vaughan the Hardware Merchant of Agarawu Street Lagos who came up for the Dedication Service of the Ilẹ̀-Ifẹ̀ Baptist Church returned to Lagos, with Mr. B. D. Oseni on the 29th ult.

Revs J. R. Williams, A. Adeniji Poddicombe and J. A. Adediran also left on the 30th ult.

### A BIRTHDAY FEAST.

Mr. N. S. Oke, Deputy Registrar, Ibadan gave a feast on Monday the 5th in honour of the celebration of his thirty-fifth birthday.

Among the guests of the evening were Messrs. C. L. Lawson, F. N. Fairley, Alexis, J. M. Akiinkunmi H. O., Williams, D. O. Johnson, J. B. Abimbola, E. A. Agbebiyi, J. A. Adedagan, D. D. Quist, G. A. Graham, P. P. Akun, J. C. English, Captain La Uinjo and many others. The chair was occupied by Mr. C. L. Lawson, Mr. D. O. Johnson was the sub chairman.

After doing justice to the sumptuous repast the chairman gave an interesting address followed by Mr. D. O. Johnson, the sub-chairman, whose address deserved much credit.

Messrs. A. Adedagan, Graham, Quist, English and Captain Labinjo also gave addresses which, besides being creditable are really instructive. A response then followed by Mr. Oke, the host.

Mr. E. A. gbebiyi moved the vote of thanks to the chairman and sub :

And the assembly dispersed at about 1 a.m. this Tuesday morning. Capt. Labinjo pronounced the Benediction.

The singing of "For he is a jolly good fellow" rent the air whilst the gentlemen were leaving Mr. Oke's "Ijaiye Chambers."

We congratulate Mr. Oke upon attaining the first one-third of his pilgrimage, wishing him many more years of health and prosperity.

## Ibadan Catholic Community

*Vide "Nigerian Pioneer" of the 14/8/25*

On reading, at the end of the signatures to the Jubilee Address presented to Rev. Father L. Friess at Ibadan, on the 15th July last, the rather ambiguous remark "and few others," a perspicacious mind would naturally be struck and prase to think.

*Ceteris paribus*, one would have considered the usual remark "and others" quite sufficient. In view of the fact that the Ibadan Catholic Community is not as sparse as one would thus be led to believe, it is hoped that the unhappy adjective "few" was not deliberately inserted as an index to a "divided" Community.

An Observer.

## ILE-IFE NEWS.

Capt. R. O. Fasina and Lieut. Hamilton of the Salvation Army are doing wonderfully well at Ile-Ife. We say,  $\mathbb{K}$  ku  $\mathbb{K}$ .

## OWO NEWS.

On the 3rd inst, the Revd. T. Adesinola celebrated the burial obsequy of his mother, on a grand scale. He invited the whole Owo Pagans, Christians and Mohammedans to dinner. The play was very grand indeed, so much that the Mohammedans were well pleased.

We thank the Pastor for his expenses of the occasion and also for the invaluable assistance rendered by his wife on that day.

At 4 o'clock precisely, his wife invited the Band of Young Star Association to dinner and arranged the various kinds of dishes on the table, and the Pastor also invited the whole official staff of Owo.

After dining, the clerks proposed the toasts in big English words till 2 p.m. when the guests dispersed from the table. There were many play in the yard till the break of next day. On the 4th inst all the Oyo traders at Owo collected themselves together and began to play round the town with Tom-Toms.

## "OIBO NEWS" DIPO "YORUBA NEWS"

Mo be o l'opolopo ki o masai la mi loye kini itunjo "Yoruba News," niŋŋripe loja t' emi o dabi guipe o je Iwe, Irohin ti usọ irohin Iŋe Yoruba laikan ien ede ti a ti urubin; (A paper giving the news of the Yorubas without concerning itself with whatever language in which it is given.) Nitoripe a ma ori ede Yoruba, Hansa ati Oibo ninu "Yoruba News" na; enikan lati Kano si kin Onirohin Ofa lehin ninu "Yoruba News" ti Sept. 15, 22 ni oju ise a niŋa pe ko dans lati ma k) Iparoko ni ede Oibo.

Eyi ni Onirohin Ofa ati ti Kano wa sugbon ewo ni iwo wi o Mr. Editor? (Ignorance and prejudice are hard to exorbit.) Edakun o Mr. Editor, ng o ma reti esi ngin, nitori wipe eyin fe ni asọ Iwe Irohin nyin; bi e ba ti tamo "Yoruba News" si lo ma te ni legun.

Mo dawo duro peju pe-ala-sile

25. Oct.

Owo.

Eyin ony wa, e ku iwe o! Eyi ti e ba wi sọni mo wi. Sugbon "Yoruba News" Ele Yoruba ati Gẹda ni awon.

E. I. N.

## A B E O K U T A.

### OBITUARY

We regret to announce the death of Mr. J. A. Adedjo Senior Sanitary Inspector of this town on Monday night, the 5th Oct. 1925, at his residence, Igbein Road. His remains were interred at Ogbé Cemetery after the funeral service at Ogbé Church by Rev. Alagbe (Supt.)

The deceased was one of the worshippers at Ago Oso Harvest Service on Sunday, the 4th inst. and he met his sudden death through bicycle accident on returning home on Monday night.

R. I. P.

# THE YORUBA NEWS.

Editor & Proprietor:

D. A. OBASA.

118.00-AJARA SQUARE, OGUNPA ROAD,  
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AWON AKEWI

OR

YORUBA PHILOSOPHY.

OKANJUWA.

Okanjuwa :

Okán-oju-iwá.

Okanj' o le :

Okanjuwa baba o le,

Yanmi-oju baba Gbewiri !

Firi n' idi ókè,

A-lò-k' oloun kigbe !

Okanjuwa Onísàngó

Ni i jẹ Bamigb'ose,

Iwọ̀n ti a bale gbe

Oun l' a a gbe !

È bami-gb' oye :

Okanjuwa l' oye.

O-jẹ Timi, j' Oba Ido !

È ma j' iyan ana dun mi,

Oju to 'le, oju t' oko !

Awórònpápá :—

A-w' ohun olohun ma seju !

Awórò-n'sòsò :—

Awórò-n'sòsò m' ohun olohun !

Ala-t' oju-bo,

Alariye'ju, Ojuroungbe,

L' esinsin fi i ku s' eti otyi,

Eera ku s' ina oyin-oloyin.

Melo l' okanju o ma

Ninu omi okun ?

Melo l' ewure o la

Ninu ógò iyé ?

Okanjuwa ndagba,

Ogb'on nre 'waju ;

Ohun owo re 'o to

O fi gogò fa a ?

Arugogoyi nka 'bi

K' awitá.

B' o ba k' odi eyin,

Yio ma 'faya.

Bi Gógò bu da,

Onigòzò a l' ehin idé.

Ha nfa gogò da

N' in' ehin re 'lẹ.

Kótó, kótó

Ohun gbogbo ki i t' ole.

Dudu nwu nwon,

Pupa nwu nwon,

Ayinrin nwu nwon,

Ofele nwu nwon,

Rákòrúkò nwu nwon,

Chun gbogbo ki i to

L' oju okanjuwa :—

A b' oju jingbún-jingbún !

A fi ogelogo erupe

Ni i kun kòtó oju

Awon okanjuwa.

Okanjuwa, o b' onile n' ile,

O ro 'kò. èkò ko le—

Nibiti i ngbe e' mi i si i !

Nwon ni " Okanjuwa,

Èni re esip nko ? "

O l' oun ti pa a !

Nwon ni : T' odunni nko ?

O l' oun 'o tun pa a ni !

Inkan Okanjuwa ki i nu kin-nkin.

Eera gb' ohun t' o ju u,

Ko ni i le lo.

Okanjuwa ni' eku mejì

O p' ofo !

Ènit' o ba l' eku mejì

Ni i p' ofo !

O l' ikanju la 'be gbigbóns ?

O bo 'ra re l' onafun

O l' ikanju k' eyin

O k' abon,

Iyan amodun ?

Akoko obè l' o se !

## Dedication Service OF THE ILE-IFE BAPTIST CHURCH.

After several years of labour and hard ship the work of erecting a house of worship at Ilare Street, begun by the Ile-Ife Baptist Church during the Great War was completed last month. Arrangements for dedicating the building were immediately set on foot by the members, who, through their Pastor issued invitations to the Pastors and Leaders of the Baptist Churches in Lagos, Abeokuta, Ogbomoso &c.

Among the Pastors and Leaders of the organisation who came up from Lagos for the occasion were the Revd. J. R. Williams 1st Church, Revd A. Adeniji Puddicombe, Araromi Church, B. C. Vaughan, Esq. and a friend also Mr. Z. B. Williams of Araromi Church.

Arriving Ibadan about 5 p.m. Mr. Vaughan put up with Descon E. N. Phillips at Ekoto and the other delegates who are lodging at Idikan reached there just a few minutes after the passing away of the Revd. S. A. Allen in his home opposite their lodging for the night.

The late Mr. Allen who was a former Teacher and Leader in the Baptist Church had left instructions that his remains should be interred in the Baptist Church-yard. The Revd. T. O. Dawodu having left for Ile-Ife with the choristers and some of Ibadan Delegates the Revd. J. R. Williams had to step behind for the funeral service which took place at the very hour he was timed to preach the Dedication Sermon at Ile-Ife. The Revd. J. A. Adediran of Ijaye Abeokuta travelled to Ile-Ife via Edé.

The Agents and Leaders of Ibadan Baptist Mission branch-churches at Olofin, Kire, Odeomu &c. were already on the spot.

The remaining Delegates Rev. Puddicombe, Messrs Williams, L. L. Kick-

etts, D. Okunola, D. A. Obase and other members left Ibadan in a motor for Ile-Ife at 11-30 a.m. of Saturday.

The newly built chapel was dedicated on Saturday Sept. 23th 1925, at 5 p.m. in the presence of the Qui of Ile-Ife who drove to the service in his splendid Motor Car, attended by Prince of the Araromi, the Chiefs, Elders and Councillors of Ile-Ife, The Princes Adeyemi, Adesomi, Adefarakan, Messrs Titus, E. A. Ojutiku, Helen Davies, Mr. Savage, Revd J. S. Adejumo, the representatives of the Christian Denominations at Ile-Ife, the Imam of Ile-Ife and a large concourse of people numbering 1856 attended the service.

After singing the Processional Hymn "Onward Christian Soldiers" and the reading of the 2th Psalm, the key was handed to the Qui who opened the First Door. In less than two minutes, the whole building was filled up so rapidly that many had to stand along the sides inside and out around the building. The Revd M.D. Adeyemi presided on the organ and with the Salvation Army's Band led the singing throughout the service.

The Dedication Prayer was offered by the Revd J. A. Adediran.

The Revd Adeniji Puddicombe read the 1st and 2nd Lessons and in the absence of Rev. J. R. Williams the Dedication Sermon was preached by the Rev. T. O. Dawodu, Superintendent, Ile-Ife Baptist Mission, from the text "Ye are the blessed of the Lord," Psalm 113: 15.

At the close of the service, the guests were well feasted by the members.

The Thanksgiving service held at 10 a.m. on Sunday the 27th ult. was well attended. The Revd. J. A. Adediran preached an instructive sermon, in the course of which Revd J. R. Williams, Mr. B. C. Vaughan and 1 friend who were left at Ibadan arrived in a special car.

At the close of the service, the delegates and the whole congregation proceeded to the Ash to pay their homage. The enlightened Ruler received the large company in great state in the magnificent Reception Hall.

After the usual obeisance and salutations, they returned the thanks of the Ile-Ife Baptist Church to the Omi for his kindness in attending the Dedication Service, for opening the Front Door of the Chapel the previous day and also for his liberal donation to the church.

The Omi expressed among other things the great pleasure and delight he had in the progress of Christianity in Ifeland before he ever thought of becoming the King of Ife, and that as it has pleased God to place him on the throne of Ife, he is always ready to attend the service of the King of Heaven whenever called upon by any of the Churches.

In fact, all his children, brothers, and the majority of his family have embraced christianity. That is the sole reason why he was seen yesterday and today (Sunday). For it is not customary to see any of the Yoruba Kings so easily and frequently. It is the more so in his own case; but wherever the service of God is concerned, he regards it his duty to attend

He welcomed the delegates who had come from such a long journey and wishing their labours at Ife all success.

After this, the song "All hail the power of Jesus' name" led by Salvation Army Band was sung by the assembly and the Benediction was pronounced by Revd J. R.

Williams. The Omi made them a handsome presentation and then retired.

The leaders were afterwards given an audience in the Omi's hall and also permitted to see some of the Ancient Marbles, the Oransan Staff &c.

They also visited Chief Lowa the President of Ile-Ife Native Court at his storey house at Ikogun Street. Mr. Vaughan seized the opportunity to advise Chief Lowa's sons on the correct mode of fermenting their Cocoa.—a large quantity of which was found lying about the building.

The delegates were comfortable lodged and well entertained by the Ife Church during the three days they were there. They killed a fatted bullock for the purpose. Revds. J. R. Williams and A. Publicombe, Messrs. Vaughan Oseni Z. B. Williams and D. A. Obase were lodged with Prince Adeyemi whose hospitality is well known to all Visitors to Ile Ife. Revd. Amediran, Messrs. Ricketts, Okunola, Sorunke, Elliott and others were lodged at Mr. Titus' and other members' houses.

A successful Public Meeting was held at 8 a.m. on Monday the 28th, under the Chairmanship of Prince Ojo the Aremo at the close of which the Delegates left Ile-Ife for their homes. The collection and Donations amounted to £18, 4, 5.

## NIGERIAN RAILWAY.

General Manager's Circular No. 683.  
It is notified for general information that on and after October the 15th all communications formerly sent to the Traffic Manager, should be addressed to the:—

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**E. M. BLAND,**

*General Manager.*

General Manager's Office.  
22nd September 1925.



THE 15TH ANNIVERSARY OF THE  
GIGNATIUS  
HIS HIGHNESS ADEMOLA II  
OF ABEOKUTA.

A Concert and Dance was given by a committee of Gentlemen at the Court House, Abeokuta, on Saturday Oct 3rd in honour of the celebration of the 15th anniversary of the Highness Ademola II. The Piano Solo given by Mr W. A. Creswell was in keeping with the dignified and successful character of the evening function.

Accompanied by Mr. S. G. Majekodunmi demonstrating the success of his new invention, a "Nightingale" on the radio by his wife, one of our most popular entertainers, besides the correct and dignified display of Mr. Anthony, the Ambassador to the applause of the audience.

The popular song "Ye Shepherds tell me" given by Miss Hori, Messers O. Smith and J. Olati, Maliyagbe was very much appreciated by the audience.

Mr. S. G. Majekodunmi with the song "When it's Night time in Italy" greatly entertained and satisfied the audience.

Mention must be made of the song rendered by Miss Fisher and Mr. Maliyagbe. The smooth, tender and melodious voice of Miss Fisher accompanied by the equally melodious harp of Mr. Maliyagbe has, as it were, a spell-binding effect on the audience.

The address which concluded the first part of the programme was delivered by the chairman, Mr. E. A. Rosiji, to the applause and also to the Resident it was magnificent to observe His Highness the Alake responding to the address. The response of the Resident then followed in a usually pleasing and cheerful manner which well-desisted the Alake's relations that familiar song "For he is a jolly good fellow" which was immediately echoed by all.

The organization of the second part of the programme, under the direction of Mr. Maliyagbe was up to the standard, and the general sociability and willingness of the ladies to dance witness a gentleness to be a foreigner or a visitor contributed greatly to the success achieved.

Special mention needs to be made of the sociable attitude of the worthy ladies Mrs. A. Adedun in receiving and seating the ladies and gentlemen visitors. The music pieces were fairly rendered by the Abeokuta Police Band, and with confidence one may safely predict that before long this band may rise to the standard of the Lagos Police Band.

We wish His Highness, the Alake many more useful years.

A Visitor.

Iyawo Arole fe ko Oko ni Kota.

Lati ibeyi oju Septemba yi ni Sabon-nayi ti nmi riye-ē tiri? Nwon ni Rebekeke Ibiyomi fe ko Jeremiah Luyyibi oko re sile, o fe fe James Ogun; Ibiyomi pelu oko re fe ara Asaba; ki a ke oju ni pupuru, Ibiyomi lo pe oko re lejo ni Sot; Kertamententi lati ko o sile, gubbon Kertamententi pe owo omu ko si ni nibe owo ko te tu "Arē" ti won ti a De, oju ni aju to oju Oloju lo; nwon tun ko ni e-riye o di oko ebo Oloju; Captain Gaf-fiths ebo Oloju tun ko iwaju pale fun Rebekeke Ibiyomi. O la i lere pe kini Esin igbagbo ko? Lati daraji omunkelē ri ti o ba se ati lati ni aṣiru ati iwamara, o ni ki o pada lo daraji oko re bi o ba se yu Ngbo, Ibiyomi, oju tun ha wo leti bi? naye l' o tuto s' oko ti o fi oju gaa ti o so pe omu ko sa se dandan.

Ebo Oloju ni ki o lo joko gubguun omu ko gubguun gnto re pelu okunrin mi titi yio fi se eyi lati gni sey fun ikosile lona ofin (Disforcement). Ibiyomi ko ri owo se ikosile ti ofu Arere, begi ko fe pada lo joko ti okore. Ebo Padi ti o ke Alufa Ijo Komun Katoliki Sesi Iṣiti James Ogun olo, pelu Eru-owo, D. F. Ade. Jones lo si oko Ibiyomi ni ile ti James Ogun fi si, Ebo Padi na so fun Ibiyomi re ti ko ba pada lo sile oko re omu yio ripoṣa re fun Eboke, E' oran si ti ri na re o.

Nwon ni bi iwajin ko ba ju lo ehin l' a pada si. Iwaju ko ju lo fun Ibiyomi, ko si fe pada sehin. O Siga awiki (Iṣi shiga awuku - She is entangled) A ni ireti pe gubguun awon Kabba ni Ale ati ni ehin ofi yio ba Rebekeke Ibiyomi soyo o. Iwaju l' ase ju —

Ann se ni hafi rohin pe omu Samuel Ojo ti Holy Trinity, Iṣiti ni 9san West. 30/9/26. A ki i ko oju o.

## DR. OLARIBIGBE IN NIGERIA.

The town of Ibadan, Nigeria, was favoured with the arrival of an African citizen and his family in the person of Dr. Alvan Ojo Olaribigbe, who had come to work among its inhabitants.

The Doctor together with his three children were passengers from Sierra-Leone on the Abassi, which was in port in Lagos on the 3rd September. He was a guest of J. H. Doherty Esq., of Lagos, who has, solely on his own, and for the good of the community at Ibadan, effected this arrangement by inviting Dr. Olaribigbe to leave Bathurst, Gambia, where he had been practising since June 1924, and to come and to continue his medical work in Ibadan.

The Doctor was for about 20 years in England. He started life as a Schoolmaster. He was sometimes connected with the Civil Service, and was one of the pioneers in opening the Post Office at Lokoja, where he was a Postmaster. He had cherished the desire in his early life to do both preaching and healing, and so far he has been successful in attaining both ends. He studied medicines in Edinburgh, and was qualified in 1915. He obtained the distinctive diploma of Licentiate of the Royal College of Physicians and of Surgeons. He became an undergraduate in Public Health of London University. His experience has been amply verified during his practice in the Gambia, where he showed himself really as a Specialist in Women and Children's diseases. The Doctor held several important appointments during his stay in England and in the Orkney Islands, Scotland. He was at one time D.M.O. of the Metropolitan Water Board, where he was associated with Sir John Colley M.P.

He was also D.M.O. of several Friendly Societies, and an Assistant Clinician in some branch of the Metropolitan Hospital London and a Lecturer of the St. John's Ambulance Corps, London. During the Great War the Doctor was appointed as an Assistant

Army Doctor in the 13th Legion the operating at Marseilles. After these years of experience, the Doctor returned out to West Africa, and began his Medical practice in the Gambia, where he had the sad misfortune of losing his wife, who joined him in October 1924 and died within 6 weeks after a brief illness.

Two days after Dr. Olaribigbe came (up) to Ibadan, a reception gathering which had been arranged for, by a Committee of Gentle men of the Sierra-Leone community was held in Wesley College Grounds on September 25th. The Reverend E. G. Nightingale, M.D., Principal of the College was kind enough to preside over the function. Tea was served from 5.30 pm and about an hour after, the Chairman called the Audience to order, and in very appropriate speech addressed those present referring to the public spirit which had animated the members of the Committee in calling together this gathering. Honourable E. H. Oke Member of the Legislative Council of Nigeria, as representative of the Ibadan Community gave a hearty welcome on behalf of the people of Ibadan to Doctor Olaribigbe. He informed the audience of the name Olaribigbe as being a Yoruba name and gave the derivations and meaning. Reverend Melville Cole of Wesley College who was one of the Secretaries of the Committee, also gave a cordial welcome to the Doctor, on behalf of the Committee, and the other English speaking members of Ibadan community (Non-Yoruba). The honoured guest Dr. Olaribigbe replied in most fitting language.

He said that among other things, after leaving England, he sailed direct to Sierra Leone, and on his way to the Gambia subsequently, he travelled in the same ship with Mr. J. H. Doherty, who there and then induced him to come over to Nigeria. Unfortunately he could not see his way clear then to accept the invitation, because he had already promised some friends that he would go to the Gambia and to that end he had booked all his luggage--and secondly he considered in the

interest of his late wife that the Gambia was nearer to England than Nigeria. About 5 months after, his wife joined him in the Gambia, and there only lived for about 6 weeks, when she took ill and despite all efforts of the Government Medical Officers and himself she died on the 17th November, 1921.

Mr. Doherty again received his request and he became persuaded to accept this Providence, feeling sure that this hand of Providence was directing it. So that his being now in Ibadan, Nigeria, was mainly due to the influence and efforts of Mr. Doherty.

At the of the Doctor's speech as the shades of night were falling fast Mr. J. Alfred Reffell the kind and genial Postmaster of Ibadan, a former Secretary of the Committee through the Chairman for his willingness in presiding over this affair, and also for his kindness in granting to the Committee the use of College grounds—and then thanked all the friends who had so readily responded to the invitations. The singing of the Daxology and the Benediction pronounced by the Chairman brought the gathering to a close, about 7 P.M. A photo group was taken by Mr. Abiodun of Messrs G. B. Olivants & Co. Ltd. There were about 70 guests present of those invited, among whom were the following:—

Rev'd. E. G. N'guzigale (Chairman), Dr. A. Ojo Olaribigbe Miss J. A. Mrs. Miss Grimwood, Rev. W. Eric Hodge, Hon. B. H. Oke, M.C., Salami Agbute Esq. Mr. S. W. Sowerbutts. (A.C.T.S.), Mr. Allen (John Holt's), Misses Jesse and Winifred Olaribigbe, Master Robert Oloribigbe, Rev'ds. James Oluaseinde, N. A. B. John A. B. Akinyele M.A., E. M. Alalade, Capt. and Mrs. Labinijo (Salvation Army) D. A. Oshun (Editor Yoruba News) Mr. and Mrs. M. A. Fairley, Mr. and Mrs. D. O. Johnson Mr. and Mrs. J. Ade Gray, Messrs C. L. Lawson, Eden Davies, J. N. Porter, D. A. Bolunloye, J. A. Obasanjo, and of the Yoruban friends MESSRS M. A., ASSA and H.

Nahhan, and as representing the Committee Reverend Mrs Melville Cole, Mr. J. Alfred Reffell, Mr. J. Claude English, (Secretaries) Mr. and Mrs. J. Benton, Mr. and Mrs. R. H. Cozer, Mr. and Mrs. M. M. Faux, Messrs Williams and A. Cole.

The Reception Committee subsequently passed a Resolution of appreciation and thanks to J. H. Doherty Esq., of Lagos for his kindly thought and magnanimous spirit providing for the good and welfare of the thousands of Africans in Ibadan.

A copy of the Resolution and the Photograph taken on the occasion has been forwarded to Mr. Doherty who is such a noble African patriot. We wish for him and his friend Dr. Olaribigbe who is now with us, the richest and choicest blessings of Heaven.

#### RESOLUTION FROM THE RECEPTION COMMITTEE WHICH WELCOMED

DR. A. OJO OLARIBIGBE IN IBA-  
DAN ON 25th SEPTEMBER, 1925  
AT WESLEY COLLEGE  
GARDENS

TO J. H. DOHERTY, ESQ., LAGOS.

This Committee which represents a section of the Community of Ibadan whilst rejoicing in the coming of an African Pastor in the person of Dr. A. Ojo Olaribigbe to Lagos for the kindness, thoughtfulness, and magnanimous spirit he had shown in providing not only for himself but for the good of thousands of his brethren in this country of Ibadan, by making it possible for Dr. Olaribigbe to come and reside amongst them, and do pray that God's blessing may be richly poured down on him, so that in the days to come, many shall arise and call him, "blessed."

Melville Cole *Minister of Religion, Wesley College Ibadan*, J. Alfred Reffell *English Priest Postmaster Ibadan*, J. Claude English *Chief Clerk*, P. W. D. Benton, R. B. Cole *Editor of Club and Y. Telegrams at Ibadan*.

# AGBA-O-TAN BANQUET IN HONOUR OF

DR. A. OJO OLARIBIGBE,  
L.R.C.P.E., L.R.C.S.E., S.G.

A Banquet to welcome Dr. Alamu Ojo Olaribigbe—intended for the previous Friday week—was given by the Egbe Agba-O-Tan at the residence of S. Agbaje Esq., Alaba House, Ayerey Ibadan, on Saturday, October 3rd, 1925.

The members of the society and the guests assembled at 7.30 p.m., when a group photograph was taken by Mr. Abimbola the Photo-Artist.

There were present the Hon. E. H. Oke M.L.C., Revs. J. Okunseinde, D. A. Williams, A. B. Akinyele, M.A., S.G., Phillips, M.A., Melville W. Cole, M.A., T. O. Dawodu, E. M. Alalade, Deacon G. N. Phillips, Messrs. S. Agbaje, D. D. Cole, S. A. Layode, O. H. Adetoun, S. Adeniji, Giwa, I. B. Akinyele, D. A. Ilori, T. O. Alalade, M. O. Fairley, Edem Davies, J. Alfred Ruffell, C. Latevi Lawson, J. Claude Adetunmbi English, J. O. Ade Craig, N. S. Oke, G. H. Graham, P. H. Owehan, E. V. Whyte, A. B. Akinyele, P. P. Akin, E. B. Ogunbayo, S. Orokunle, D. A. Obase, Akiupolu Oshesan the Secretary.

After doing justice to the palatable dishes provided, and the loyal Toasts, the Chairman, Hon. E. H. Oke welcomed Dr. Olaribigbe in the name of the people of Ibadan. It is true, he said the Government has promised to provide a hospital inside the town, but right in our midst is a well-qualified Medical Practitioner. Our friend should not forget that as we have Profit and Loss in Commerce, so it is in religious and professional undertakings, for men usually have a natural suspicion of foreign drugs; as it is with us so with the white people too.

He then gave a short discourse on the power and intensity of light at various distances and deprecated the present unhappy division among our Lagos leaders. He re-

joiced to say there is nothing like it up here as we are all united. Continuing, the Hon. Elder said among other things that there was a time when Freetown Sierra Leone was our centre of light from whence we get our best men. The influence of good leaders is great and beneficial to any nation or race. We have in our European friends, the Political Officers, Doctors, Merchants, &c. our examples to copy. Our friend Dr. Olaribigbe's wide experience in Europe is now brought to us for our benefit.

The Doctor must have much patience for us. Allowance must be made for our deficiencies in society church and state.

The Bale and Chiefs are led by the Political Officers. Our friend Dr. Olaribigbe now comes to add his quota for the help of the country. He may not see all he expects in the country immediately. Ours is the Macedonian Cry: "Come over.... and help us." (cheers).

At the conclusion of the speech, he called the Secretary who read the following

## Address presented by Egbe Agba-o-tan of Yoruba Land, Ibadan

To DR. A. OJO OLARIBIGBE, L.R.C.P.E.  
etc., etc., etc.

It is with feelings of great joy and gratification and extreme pleasure that we the officers and members of the Egbe Agba-o-tan of Yoruba Land representing the community of Ibadan give this Banquet in your honour this evening to show our appreciation of your self-denial and services to your race on this occasion of your removal from Gambia to this great and important town of Ibadan, to establish as the first African medical practitioner. Our joy is very great because we know that we have in you a man of mature experience not only in medicine but also of the world in general; a man who will seek the interest of the thousands of people inhabiting this province and we sincerely welcome you and extend to you

our right hand of fellowship: we know that any man or woman that is backed by God is sure to live a successful life and in this respect we feel that your coming to live in our midst is God's special arrangement and favour to give satisfaction to a long felt need and you come to us very opportunely.

We are very proud of your qualifications and of the distinguished positions you held in England while you were there and the fact that you were able to hold your own in London, the metropolis of Great Britain, is an encouragement to us that Yoruba race will not lie in darkness for ever.

We are very thankful to our much respected friend J. H. Doherty Esq. of Lagos, a man that is destined by God to benefit many and whom we understand influenced you to come and settle in this community of Ibadan. We can only show our appreciation of his patriotism, humanity, and his unmatched unselfishness by passing a resolution which will afterwards be read.

It is with feelings of great sorrow that we learn of your sad and irreparable loss in the death of your dear and amiable partner and as we cannot give you any other consolation in this great and heavy loss, we request you to remember Job. Dear Mother, we welcome you most heartily and pray that the blessing of God may rest upon you and also on the very beautiful little ones who are left in your paternal charge, praying also in their behalf you may be granted the Grace and Strength and tact to bring them up in life.

(Sgd.) D. ADEŞINA WILLIAMS, *Ruler.*

AKINPELU OBISESAN, *Secretary.*  
Egbe Agba-O-Tan, Ibadan.

### THE RESOLUTION.

The Officers and Members of Egbe Agba-O-Tan of Yoruba Land and the Committee of ladies and gentlemen assembled here this evening to honour Dr. Olaribigbe, resolved that the warmest and most sincere thanks of this assembly and community of Ibadan in general be given to J. H. Doherty Esq. of Lagos for his largeness of soul, patriotism, humanity, public-spiritedness and unmatched unselfishness in influencing Dr. Olaribigbe to come to Ibadan to establish as medical practitioner and that for the steps taken his name goes to generations yet unborn among us.

For Egbe Agba-O-Tan.

(Sgd.) D. ADEŞINA WILLIAMS, *Ruler.*  
AKINPELU OBISESAN, *Secretary.*

For and on behalf of the Committee of Gentlemen  
Sgd. D. A. Heri P. Henryson Oyekan,  
G. Amonu Grahaam, M. A. Fairley.

### DR. OLARIBIGBE'S REPLY.

The Secretary of

THE EGBE AGBA-O-TAN  
OF YORUBALAND, IBADAN.

I feel overwhelmed and weighted with the many fine words said about me tonight in the address you have been so good, so kind, and thoughtful enough to present me with. You have assured me that in this address you have endeavoured, and modestly too, to voice the sentiments of the people of this important town, the largest in West Africa under the British flag, and a town of no mean history; and that this honourable and ancient Society, the Egbe Agba-O-Tan of Yorubaland, together with the known 'Ghajumes' of the town, being anxious to mark this occasion for rejoicing, by giving this Banquet in my honour; this grand reception, the official reception of the people of Ibadan and Yorubaland, which I trust in the years to come will be freshened memory.

I want you to imagine yourselves being inside my heart, to see the reality of my thought, which when expressed in words would read "I thank you all". Let me say to you in all sincerity of heart. I am not a jackdaw in borrowed feathers, nor am I assuming the Pauline tactics of when in Rome be a Roman, when in Yorubaland be a Yoruba, that is not the genuine stuff. Believe me then when I say that I am a Yoruba of the Yorubas; and a Yoruba of no mean or common family—a family with a history behind it, untainted and un tarnished with any false national characteristics. I am not responsible for being born away from the land of my Sires, Moses was not responsible for being born in Pharaohland yet it was that he should be the deliverer of that chosen people of God from the land of bondage, and he led them well on their way to the land of promise—he himself not being permitted to enter, only to see from the distance. He succeeded in his work because the people loved him, trusted him and believed in him. I cannot dissociate my coming to Yorubaland from the purposeful direction of Him in whom I have learnt to trust and believe, the Guide I have always relied on for the paths I take for, Where'er He leads I follow. My

er He lends I follow. My trust in him reposed. And every hour in perfect peace, I sing "He knows, He knows".

Many and varied have been the incidents of my life, incidents though sharp and sore, have never overthrown me from the stand I took, nor cause confusion in my mind, because "I knew him in whom I believed, for He knoweth the way that I take, and when He hath tried me I shall come forth as gold". So I want you to regard my return from Juberland to Yorubaland as nothing more than the direction of Providence.

When on the 1st day of January 1900 I stood by the Flagstaff in Lokoja, and watched the Flag of the Royal Niger Co hauled down and the Union Jack took its place, that emblem of Peace, Equity, and Good-will to all from the King of all Modern kings, to a people unknown to him; when I started the first post office of the Northern Nigerian Government and purred over my books during the quiet, office hours, and the lonesome nights in my quarters, when lying on my bed of languishing in the Hospital at Lokoja, and saw how my brothers and sisters were treated and my own experience which at no time in my life will I forget, and I decided, and vowed a vow, that if God spared my life and restored me to health I would go to Europe and qualify as a Doctor and come and attend to my people; and God answered my prayers, and granted my humble request, and as I look back to the days and years I spent abroad with no parental assistance and all that happened then little did I think that I was being prepared for a return to Nigeria and to Yorubaland; the land of my fathers,

Deep in unfrthornable mind.

Of never failing skill

He treasures up His bright designs,

And works His Sovereign will,

And the Nigeria to which fate have driven me in 1900,

After twenty years brings me there again.

I have come to be the pioneer in the Medical work henceforth to be carried on by sons of the soil, and God being my the helper, it is my desire to do my part

faithfully and well, but not without your co-operation and whole-hearted support. My presence in Yorubaland is not to be looked upon as having a single aim in view; no, I desire by God's help to take my share in all undertakings which are meant for the improvement of the people, the maintenance of progress where it has begun; to make a move where it is lacking; to lead my younger brothers in the paths that lead to upright, straightforward, honest life, create in them an ideal, or to stimulate where it is already planted and to encourage growth in the right lines, so that, in sowing a thought, they may reap an act, and in sowing an act, they may reap a habit, and sowing a habit, they may reap character, and in sowing a character, they may eventually reap a destiny; to teach as well as impress by example the value of labor, manual labor, the dignity of work, as called for by the soil, and gradually to win them over to fuller knowledge and understanding of "studying to do your own business, and to work with your own hands".

A great deal is being written and spoken, and has been done in the past, about the Education of our people; there is no doubt whatever they are all well meant, by persons who are thinking and wishing well for the race.

But I am afraid we are not getting the real thing wished for us, and we are not likely to get them, unless we ourselves put our hands to the spokes of the wheels, and help to turn them round so as to shew to our Well-Wishers and prove to those who act for them, that our interest in the business, is the mark of our appreciation of their good thoughts toward us, and which they have not failed to put to action.

It cannot be denied that the education we are having to-day is more to make us clerks and teachers and catechists, with salaries which enable us to

dress smartly and make us slaves to appearance. Such education is not what our Well-wishers have in their minds; if it were, then they are hypocrites, but I am in the position to tell you, that they are not. Let us not content with this clerkship education, but determine on something higher and better, something nobler and substantial, that will stand us in good stead—that will support when others failed us. For our younger generation, we want in addition, that education which builds, and brightens Character which will cause to germinate in us that which is latent.

No one dared say, we have nothing good in us; except those of low mean natures who being themselves destitute of anything high in their nature, see only themselves in us, *but do not see us.*

There are great potentialities in us; there are rich germs in us, germs of good for good things and good deeds; the soil of our nature is still in its virginity as the soil of our land, and this known fact is cheered by a great many of, yea, all who wish us well, whilst others are made ill. Let us therefore encourage our Well-wishers who are thousands of miles away from us, and are spending days and months and years thinking, and speaking and acting in our interest; let us also strengthen the hands of those who are with us, in their best endeavour to carry out the wishes of those who said to them "Come, go for us, act for us, accomplish our wishes and desires for them." Let us take a lively interest in our own affairs. To qualify us for this display of lively interest in that which concerns the welfare of our present as well as our future affairs, we require the education of "Unity."—Unity of Mind and of Purpose. That imperishable maxim "United we stand, divided we fall" must be learnt and understood, and practiced times without number. Two cannot walk together unless they be

agreed; to get to this Ideal, we must begin by learning afresh, if we have forgotten it, that "We are AFRICANS first, before we are anything else. It is the tribes that make the Nation; one tribe should not say to another I have no part with thee, nor is my interest your interest. In Spiritual matters as well as Temporal, the lessons are the same.

Please read for your edification; please read the teachings of St. Paul in I Corinthians, Twelfth chapter to verse 26. Read carefully and say if the teaching in UNITY is not straightforward and very clear. Could there be an Africa today without a Yorubeland? or without a Sierra Leone? or without an Hausaland? or Gambia? Is not each a Part of the Whole—AFRICA?

Then, why should not our general interest co-incide? Why should not our Minds be one, and purposes in life be the same or tend to the same blessing?

Lastly, Why should not our young generation be encouraged to look upon labour, I mean manual labor as a dignified course to pursue? Why let them go from year to year, working against that which waits to benefit and to bless? Why not impress in them the fact that the land upon which they tread is full of gold, diamonds and many precious things, all of which are theirs, and belong to their children and children's children after? That these precious things are waiting to be of use to them and others, if they could only make up their minds to reach them. It is my desire while I am with you to help you to bring about this desire of yours for your children—a desire which is also very largely shared by our thousands of Well-wishers miles and miles away.

My presence among you is also to encourage the obedience of law and order, to support the law when it stands for the punishment of evil-doers or the praise of them that do well; it is true that law-abiding people are always

taken for cowards, but that is the conclusion of tyrants, ill-motive persons, and not that of Good breeding, or, persons of good breeding, who by being in the company of ill-bred companions in time become so contaminated, that the good qualities in them become obliterated, and thus is confirmed the saying "He that walketh with the wise will be wise, but a companion of fools will be destroyed" that is to say, a boy who has had a very good training both in school and at home and also comes from a good family, if: when away from those environments, and happens to seek and chose companions in surroundings other than those in which he had been nourished and brought up except he is of a strong personality, he is liable to lose all that was good in mind and thoughts, and ways, and his actions become those of a "Tyrant".

Again I thank you Mr. Secretary and all the Members of the Egbe Agba-O-Tan of Yorubaland, and the mass of people you represent for this never-to-be-forgotten reception, of which this Banquet is the crowning point; and I earnestly pray that we find each other the counterpart of the other in our Aim and Aspirations, our wishes and desires, and in our struggles for the uplift of our people in Yorubaland, and Africa in general. And with the prayerful assistance of these 'holy' brethren who are now prominent here tonight, showing their keen interest, we may be able to cultivate holy thoughts, lead and live holy lives, and the God of Holiness and Love will send down the blessing we earnestly seek, because we do sincerely need.

The Revd J. Okuseinde proposed the toast of the Guests in glowing terms and added that we are all proud of having Dr. Olaribigbe, our first African Medical Officer who is now come to look after our bodies and a good Preacher to look after our souls. It was the Egbe

Agba-O-Tan that first proposed to give a Reception in honour of Dr. Olaribigbe; the fact that it was anticipated by the last week's function shows our mark of appreciation.

This is a sign of unity and progress. Tribal interests and landmarks should be obliterated as much as possible. For, us Africans we are all one and indivisible. We should pray to God and at the same time work to attain unity.

We as a race should realize the value of our lands. Our farmers must acquire more knowledge about manuring instead of changing to a new area every three years. It is essential for us to teach our children by our own examples that it is not *infra dig* to be a farmer. He close with the best wishes and prayers for success on the Doctor's labours amongst us.

Mr S. Agbaje also spoke in the same strain. Mr. Vavamis among other things said: the arrival of an African Doctor in Ibadan is a wonderful thing for the African Community. He related the benefits he derived from the treatment of an African Doctor when ill in Sierra Leone some years ago. He referred to their thoroughness in attending the sick. The community should back Dr. Olaribigbe in his endeavour for the good of the country.

Rev. D. A. Williams thanked the guests for responding to the society's call. Continuing he stated that this is God's time. We have been trying to secure an African Doctor years and years past, including Dr. Oluwole and others three years ago, our effort was unsuccessful. It is also our aim to improve our land and help agriculture. It is true that we must unite: Love is the basis of unity which is strength. May we be blessed with true love.

Rev. A. B. Akinyele on behalf of Agba-O-Tan eulogised Mr. Doherty's generosity and liberal-handedness; that



there are presently many African young fellows now in England at his expense. All should pray for the blessings of God on our African merchants that they may follow in the footsteps of Mr. Doherty. He praised the guest's resolve to lecture the schools on farming.

Rev. S. C. Phillips expressed in high terms his admiration of the Agbiotan Society for their efforts for the country and also Mr. S. Agboje for this grand building which is a honour not only to Ibadan but to the whole of Yoruba Land. He also praised Dr. Olaribigbe's self-denial in coming here to settle.

Rev. M. V. Cole congratulated the Egbe Agba-O-Tan for the success of the function and that they are moving along on right lines. He related that when they parted in Gambia, he never expected to meet wit Dr. Olaribigbe again. It is one of the wonderful ways of God that both of them are now here to work together for the Fatherland.

Mr. O. H. Adetom then rose and tendered the thanks of the community to Messrs C. Latayi Lawson and J. O. Ade : Craig our Chemists and Dispensers who have been holding the fort these many years before our new doctor's arrival. This was responded to by Mr. Lawson in his usual inimitable way.

Messrs Obisesan, N. S. Oke, P. H. Oyekan also made excellent speeches.

Asked to say a few words Mr. D. A. Obase joined the previous speakers in welcoming Dr. Olaribigbe. He referred to the arrangements to come up here and establish made by Dr. Vaughan and the late Dr. Berkley both of which failed to materialize. After all this is God's own appointed time and we shall

ever be thankful to both Mr. Doherty and Dr. Olaribigbe for their patriotism.

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