

Chief Secretary Lagos *The* *from* *Carbone*
for D.A. Obase
Editor & Proprietor

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. I. No. 16.

IBADAN, 29 APRIL, 1924.

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and storage of produce. An interview will
prove interesting.

Correspondence will be carefully attended to.

subjected to a process which isolates and destroys the minute foreign bodies which find their way occasionally into Flour milled by even the most careful Millers.

Indeed, the most superficial of observers could not help but be impressed by the cleanliness which characterises the whole operation, from the time the ingredients are assembled in the Measuring Room until the finished articles themselves lie securely packed ready for shipment abroad. The several stages of the process, accomplished by many skilled hands, are comparatively simple, but at every step, meticulous care is exercised and elaborate pains are taken to ensure that the finished "IXION" Cabin Biscuits are flawless. The absence of any adulterant is not enough. Every ingredient is separately examined and tested—each must be not only good but the best, not only pure but the purest.

The complete absence of any yeast or other fermenting materials ensures that these "IXION" Cabin Biscuits will preserve their food value for an indefinite period under extreme climatic conditions, but to make assurance doubly sure, much attention has been given to methods of packing for Export. It is all done skilfully and expeditiously by hand, usually into Cases and Barrels of standard sizes which are invariably lined with damp proof paper.

New Palm Oil Casks and Galvanized Water Tanks are frequently packed with the "IXION" Cabin Biscuits for shipment to many of the West African Ports, with the result that some economy is effected in freight, as the cost of transport is the same whether such packages are full or empty and Biscuits shipped in this way invariably arrive in perfect condition.

"IXION" Cabin Biscuits should be eaten dry for the principal Meal of the day as in this form it is impossible for people to bolt their food, since they are compelled to thoroughly chew the Biscuit before swallowing. In other words they must eat slowly, thereby causing a full flow of saliva which is mixed with the food before entering

the stomach. This is decidedly a great aid to the digestive organs and the valuable nutritive properties of the Biscuits are fully utilised and not wasted.

If the "IXION" Cabin Biscuit dietary were more generally practised, a marked improvement in the health would very quickly be noticed. "IXION" Cabin Biscuits are a food it is necessary to chew and to chew thoroughly. People who bolt their food pay the penalty of that bad habit.

During the Great War, the Authorities, with the advice of all the Medical Experts at their disposal included in the Soldiers' diet, a regular ration of Hard Army Biscuits. There is not the slightest doubt that the improved appearance of the Soldiers after a few months of the "Hard Tack" diet was due mainly to these Biscuits, for they replaced some portion of the sloppy diet they had been accustomed to in civil life and substituted a food which had to be thoroughly masticated before swallowing. It improved their teeth and their digestion it gave them better health. If "IXION" Biscuits were eaten regularly, they would help to make that out-of-date expression "Teeth like a Sailor's" a reality.

"IXION" Cabin Biscuits are true natural food, perfectly balanced for easy digestion and assimilation and manufactured in accordance with a scientific knowledge of the processes of nutrition and the requirements of the Human organism. The manufacture is carried out with the most scrupulous care and cleanliness in Factories which are models of modern refined methods in the treatment and preparation of food. Their regular use results in hard muscles to the body and the functions of the digestive organs are constantly maintained.

The Flour used in their manufacture contains a very high percentage of nutritive properties, including the semolina of the wheat grain. It is that portion which contains the *essential vitamins*.

Any responsible African Trader who has occasion to visit England on business, would do well to pay a visit to the wonderful "IXION" Biscuits Factories, Guides are always available to show visitors the entire process of manufacture.

TO LET.

TO LET

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Wa Polowo

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Manager & Proprietor,
 Established 1910.



LAGOS.
 116 Great Bridge Street

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KINI SE TI O FI RU BAYI?

Ikọ nwu o ni?

Ori nfo o ni?

Inu nrun o ni?

Akokoro nba o ja ni

Otutu umu o ni?

Ese ndun o ni?

Eti ndun o ni?

Ehin ndun o ni

Oyi nko o ni?

Iwo ko ri Igbonse se?

Iwo nse Igbonse pupo ni?

Oju ndun o ni?

Iwo ko riran kawe ni?

Mã bọ ni ile Egbogi ti
 a npe ni "ISE
 OLODUMARE."

Mã bọ ni ile Egbogi
 ti a npe ni "ISE
 OLODUMARE."

Mã bọ ni ile Egbogi
 ti a npe ni "ISE
 OLODUMARE."

Nkan-ki-nkan ti o wu ko se o mã bọ ni Ile Egbogi
 yi, ni Gbagi odejuko ile oja Oyinbo Aje (G. B. OLL-
 VANT). Ile Egbogi na si sile losan ati loru, bi ofe ni
 gbogbo re, fi oju kan Alaboju to ile yio te o lorun, inegbe
 ni yoku "Arun ma jogun, ndagba si Eleda re."

È MA ŞO Ọ!
KI NU U?
ỌJO PATAKI
 TI
OIBO ALAGBON

(Ile Owo Ekini ni yi

yio si Ile-Oja Titun ti
 nwon seşe ko si

BODE IDO, IBADAN.

Orisirisi Aşo, Işoşo Wò-
 síwòsí, Awo Abòmáfo,
 Ohun-Elo onirin oniruru
 ati Ọpọ Oríşí ja miran lo
 mbẹ nibe.

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OWUYE.

EGBE OGUN IGBALA.

Awon Egbe yi ti mbe ni Ekotedo se ariya kan ni Ile-eko Padi ni ale *Wednesday April 23.* Ogbeni C. L. Lawson lo se Alaga ojo na. Enia ko po tobe nitari ko si osupa. Nwon gbiyanju papa oniruru orin-alarabara ati asaya ni nwon se ni ale ijo na.

A ki Ologun *Ensign Daley* ati Iyawo re pelu awon Omo Egbe fun ilosiwaju ise na.

AWON IYAWO ALARINRI.

Ogbeni S. Adigun Odebumi gbe Omidan *Judith Vaughan* ni Iyawo ni Ijo *St. Peter* Aramu, ni ojo *Thursday April 24* ni agogo mewa awuro.

Enia po ni ibi iyawo na. A ki Ogbeni S. Akintola Vaughan ati Iyawo re ati Iya Ijo E. N. Okusinde, E ka inawo.

Eni-owo M. A. Fasuyi gbe Omidan *Henrietta Adebisi Adejumo* ni Iyawo ni Ijo ti *St. James Ogunda-Bola* ni 4go mewa-abo awuro yi *April 23.* Awon Ojipe ati ore pese si ibe. Awon Oibo Ile-eko ti Omore ni Kudeti wa si ibi Iyawo pelu; nitoripe akan ninu awon Oluko Ile-eko na ni Iyawo yi ti nse.

Eni-owo J. S. Adejumo Egbon Iyawo ngbokegb'odo lati toju inkan jije ati mimu fun awon alejo.

O ye awon Iyawo mejeli nwonni pa po ju. Inawo ojo na kokere.

Ki Oluwa ko se nwon ni abiyamu Amin

ILE IGBIMO ILU.

Ijola ti beresi i wo ogiri ti o wa ni opopo ibiti nwon fe lati ko Ile Igbimo si ni Oke Mapo; nwon si ti nkun awon koto ti o wa ni be gbagbo.

ALAIGBONRAN AWA-MOTO.

Nj ieta *April 27,* nibiti Oseni Awamoto L 35 olozi Ije ni ode pelu Ogbeni Kennedy, akan ninu awon Oibo Onigbo, nwon ba Moto L 919 ni ori oke 21 Miles Jaba Onigambari. Oseni fun fere titi; sugbon Awa-moto L 919 taku, ko ya kuro lona. Bi nwon ti de gbegebe isale 21 1/2 Miles ni Moto kan J 51 yo si won loji, lati qua Jaba; Amu da Awamoto L 919 tobe ti o fi takiti si inu koto ti o si dojudu. Oseni Awa-moto L 35 ti mbe lehin yara yi owo moto tiru pada si apakan lati jeki J 51 koja lo; biko se be, Orun I'oro ni iba je fan oon na pelu.

O ya oibo lona bi Oseni ti se le koja lo larin awon tajeji.

A dupu pe Rufai nikan I o farapa nina L 919. A ki Oseni ati Ogbeni Kennedy, E ka ewa ni. Rufai O ku iraju Olorun ko fi mo be o.

OLOPA JAGUDA.

Gigirise ti a wipe ki o tun ijoko se o si mba ijoko je ni oro Omole Olopa ti o se ijamba fun okunrin alejokan ni oru *Thursday April 24.*

Okunrin yi ba Omole ni Orita Merin, Omole se ewo pe, Iwo ta ni mbo un? Nibo ni o ti mbo ni idayi? Alejo so pe Ojo Jaba ni oon mba de ati pe

Oza oun ni o fi owo £16 0. 0. ran oun ni se.

Nigbatì Omole ri i pe eni ti ko mo ibati iba lo wé sun ni, Omole mu alejo yi lo i fi wé si buka kan ni Oja'ba, o si pada lo si ibati o nso.

Nigbatì o se die, Omole lo be okunrin alejo yi wo, o si bi i pe "O ko ti i sun?" Alejo ni oun koi sun. Omole ni ki alejo, kuro ni buka ti o gbe ko fi i si ki o kalajisi buka mitan ti o wa ni ona koro kan l' Oja nibe. Omole lo, o tun pada wa l'ekiji wa bere pe "O ko ti i sun?" Alejo ni oun koi sun, Omole so fun Alejo na pe ki o ma beru lati sun bi orin ba nkun o, nitoripe oun li o nso gbogbo ibe; Omole tun lo si odo okunrin na l' ekerin, o tun so fun u pe; ki o majo ki eru ba a lati sun.

Nigbatì o se ti Omole ri i pe orun ti mu okunrin alejo yi lo; o lo ntu owo ti alejo soko apa nibiti o sun si. Bi o ti feré i ta owo tan ni alejo taji ni Omole gbon apo owo yo ti o si nsa lo; okunrin alejo yi gba le e. Alejo yi nkigbe 'Ole Ole' sugbon enikeni ko jade lati ran a l'wá; nipa sise koro kiri, Omole ra ma jo loju. Alejo yi kigbe lo si odo awon Olori Olopa; awon tose oro yi titi awon fi lo ba owo ninu ile Omole.

Awon Onidajo ran Omole lo ki ewon odun kan gbako nitori ese yi.

IROHIN EDE

Ni inkan bi oju meta schin ni Ajile Major Bowen so fun Oza Akoda Ede pe ko gbodo ma ni yan Akoda kan lati ma lo so oja Ataparà. Akoda ti o ba wa ni oja yi ni lati ma rin de Ofe, Egan pelu.

Nise ti o koja ni awon yan Lawani Akoda omg Ede yi lati ma lo so oja na. Ni inkan bi ago mokeda koja ni Awodi ba gbe Fila Oba lo lori Lawani. Bi Akoda yi ti nwo Awodi na niyi titi ti ko tun fi ri mo. Eyi di Ekeji ti Awodi ngbe Fila Oba lo lori Akoda yi, Ekin o lo ri ni Odo-Osun. Amoko ti i ri ti Ekeji yi ran.

Akoda ti o ba ti wa so oja yi ni Awodi yi na nwa so wo, nigbatì awon ba ti nri pe "Eni ki se Lawani Akoda." Awodi yi a koro lo so won.

Eyiti a ri ni yi ni Ila Ede o.

IROHIN OGBOMOSO.

"Ninu ina ko to t' oje

Ika gbo ko to t' enia"

"Eni ko mo Olofun ejina si l."

O han gbangba si enikeni ni Ila Ogbomoso wipe "A fi ogbon ara re se ogbon ma gba inoran enikeni" lo ni o te. "Mo gbon tan mo mo tan lo si nse be le-bosode re."

Ni oju nipe yi ni a ngbo ariwo Mo to gerge kan, ti o ni ti o nbo fun ainiye igba larin Ila Ogbomoso, ti a si gbo ti awon obirin olohun agogo ukurin nina re ti won uke wije-

"E wa wo o bi o ti nse gla!

E wa wo o bi o ti nse al, e!!

E wa wo o bi o ti nlo owo!!!"

Idagiri da larin ilu pe; tani o ba nkja bayi? Awon ninu nripe Balé Dadin ni, awon miran nso pe Argon Oba Oyo ni; sugbon fun iyalenu ilu, ki i se okan ninu awon eninla mejeji yi on ni kowa ba ninu enu mo fun ajeji, orin yi. Obun iyawu potaki ti a ri ninu eyi ni pe. Inu Olorun ko si ni ilu yi.

Ko ju oṣo mēta lẹ lẹhin eyi ni Ala-
qojuto Ogbomoso de lati Osoṣo; oṣo
wa nso ara rẹ bi o ti to.

Ijoba Gesi ti ko iwa atijo, o si ti
gba ida ju silẹ loṣo alagbara (Kabisi,
ki Oba ope) o wa ku wipe ki a ma pe
babalawo sile, ki a ma ranse pe onisegun
ati adahunse, ki a ma je ki omokewu o
gbe ilu rẹ.

Asiri ti Olorun ko bo, enia ha le bo
bi o? Se ioti ngo pa o, pa o, wa, ile ni
ngo gba o gba o si wa?

Lotito, "bokinni ni ota ilu, afinju ni
Oba ipa," (oto, o se bi owe o) Bi Olo-
run ko pa ni oba ko le pa ni, eni yowu
ti o gbin ebu ika, ori oṣo rẹ ni o lu. I
ola.

Bokinni Ogbomoso pelepele di oṣo
nyin o. A so je o, a so mu o, o ta si wa
l'eti firin pe ara Yakiyo ti rẹ igba
omokewu ati abere buruku fun i amba
nyin.

Ki e ranti pe "Mimu ina ko to t'
obe, ika esin ko to t'enia.

A koyo ni ti Sati, e fi gbogbo rẹ le
Oba Olorun loṣo.

IROHIN QWO

K'a ma fi opa poloropolo p' opolo. oṣo
tembelekun ti a f'enu kan li ose to koja di
gbangbayikita. Lojo keji *Good Friday* ni
Ojomu ijaye nla ti Owo wa si Ife, nitori
Ajele pe e fun eleri, Ojomu yi je egbon ota,
gege bi ipo rẹ, onn na a ma de ade.
Sugbon ade ti o ti nde niwon odun metala-
lelogbon yi, ota yi gba a loṣo rẹ. Ni gbo-
go gbegebe, ihin ko si okunrin bi Ojomu
yi ninu ota, ota, ogbon ati suru. Ife mi
titi nigbati baba yi de, oibo papapa jade wa
wo o bi Moto rẹ ti nfa bo bi igbin, ti ilu
fere, molo ati bembete ti ndun lo lẹhin ati
niwaju rẹ. K'a ma fa oṣo gun lo mo
nigbati Ajele bere loṣo rẹ eyiti oju rẹ ri
ninu oṣo wonyi, aghalagba ki isa fi ewu-

ori puru, o so pato nkan ti ilu fe fun oibo.
Nje bi e ko ba fe ota yi mo, si gbogbo
eyin ijaye sarakisarako wa fi oṣo si iwe pe
e ko o. Gbogbo won lo fi oṣo si iwe gba,
"Feso j'aiye, b'aiye ba ja ko ju to." Awu
olopa ti yi ota ka were lessekanna a le
awon enia re gbogbo pada si ile won, o ku
aya kan, omo kan ati irausẹ kanoso pere
loṣo rẹ, ti Ajele yoda fun u. *Ojo April 19*
yi je oṣo ekan fun awon aya yoku, awon
omo ati enia re, papapa fun iya re nitori onu
nikan lo bi. Eyiti a tun gbo ni pe ki o fi
ilu silẹ ati pe oju rẹ yoku ti de ibiti simeti
gbe dun ile. Ni *Easter Monday* ni awon
olopa ba a wo Moto lo si Akure lati fi le
awon tetu to wa lohan loṣo. Arin ilu rẹ
ni Moto yi gba, o tile koja lara ile afin re
bayi, sugbon ko gbodo ya wole. Aun se
enia fun inkan wonyi-*Jan-a-wi-fun*, ko gbo.

QOLORUN KO MASE JE KI AGBA O TAN LORI ILE LAILAI-

Si Oniwe Irohin Yoruba Ibadan,

Mo juba o.

Inu mi iba dun pupo bi o ba le fun mi ni
aye diẹ ninu Iwe re iyebiye lati fi oṣo keke-
re yi ranse si gbogbo Ijesa ti ile ati ti
Idale ko si to ki nsoṣo na lai fi owe kekere
meji si i ninu. Awon agba npa owe bayi pe;
Eri nje oko Akintan won ranse pe Ogun
(god of war.) Eri nje oko Asogba a
nranni pe Ogun: sibeṣibe eri ni oko ogun
se atele. Nje ko ya ni lenu pupo lati ri i pe
gbogbo Ilu bi Ibadan, Abeokuta, Ijesu-Ode
ati awon Ilu miran ti a ko le ma daruko
lesese ti se Iwe itan ilu won ti a le ri ra ni
C. M. S. Bookshops ti o si je pe a ko le ri
enikan kan ko mu Itan Ijesa jade gege bi
Orile ede ati bi ilu Alade ni ile Yoruba?
Nitori a ko ri Ijesa f'owo ro sehin ni Ile
Yoruba. A ni awon Alufa, Onisegun Amo-
fin Awonle ati iru ipo giga miran ti o je pe
Ijesa ni a o ba nibe; a bi a le wipe won ko
ni mimu ni bi? A le wipe won sire gbagbe
mo rele gbe ni? Owe Ijesa wi bayi pe ajo
ki dun ki a ma ranti ile.

Eyin alagba e ro eyi wo nitori awon omo
yin ti yio dide lẹhin ota nitori yio je inkan
itiju ki won mase mo itan ilu baba won.
Bi e ti nse itaju ohun gbogbo e mase foju
fo ohun kekere yi da. Ki Olorun mase je
ki agba o tan ni orile lailai. Ko ni re yin
o. Mo dupe fun aye ti o fun mi yi ko ni re
o o.

D. A. Joseph

Ba o ku ise o tan.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. Q̄BASA,

Office—AJABA SQUARE, OGUNPA ROAD,
P. O. BOX 60, IBADAN.*Subscriptions payable in Advance.*Ibadan 12s. per annum. 12s Post Free in Nigeria
14s. Abroad.Cheques and Orders should be crossed and
forwarded to the Editor.

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TRUE PATRIOTISM.

PART VI.

WE have sufficient proofs in support of our contention in the state of affairs in those Yoruba States where the rulers are men who enjoyed the benefits of a Western education themselves or are blessed with lettered Councillors and children. They need no outsider's advice, because they know and are in position to know what is good and right for the country, and also what is required of them by His Majesty's Government. Hence, those States so circumstanced have all along been enjoying the blessings of unbroken peace and prosperity, since coming under the protection of British Government.

Ibadan is one of such States which we could cite with pardonable pride—although the largest, strongest and the most populous (not to mention her position as the military power) in Yoruba Land and the whole of Nigeria, Ibadan has remained peaceful, prosperous and progressive through her faithful and loyal adherence to her Treaty obligations with the British Government. This is due to the good advices of her educated sons at

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Ibadan. Ilu miran. Ilu Okere.
of Nigeria.

Oḍun kan 12/- 13/- 14/-

Oṣu mefa 6/- 6/6d. 7/-

E fi owo ati letter range si Editor.

home and abroad, who have the best interests of the country at heart. She had substituted the "plough" for the sword and commerce for Slave Trade. The result of which is order and good government in the country.

To-day, Ibadan's Cocoa and Palm Kernels lead the Nigerian shipping in tonnage—without including what is produced in the other divisions of Oyo Province. There are two Banks and twenty-two Firms established in the town, all competing for her increasing trade with the outside world. The Syrians, East Indians, Porto-Novians, Gold Coastians and Yoruba Merchants and Traders not included.

Her Inland Commerce attracts caravans from every corner of Africa—from the Congo Northwards. The Ibos, Jekris, Congolese, Nupes, Hausas, Foulahs, Adrers, Arabs and Indians, jostle each other at Ido Gate, Dugbe, Oja'be, Sabongeri &c. These supply the huge population with its meat in the shape of bullocks, sheep and goats, and also potash, beans, rice, fish, dyed leather &c., &c.

Out of the four Colleges in the Oyo Province, Ibadan boasts of Three Colleges, One Grammar School, One Theological Seminary, Three Girls' Schools, One Agricultural Training School (Govt.) One Industrial School and One Government (The famous Oranyan) School. All these are the results of prosperity in

the country which in itself is the fruit of true patriotism. It is also reflected in the honour conferred upon our ruler and head of the Province, our BABA L'AFIN, C.M.G., the Senior Resident Hon. Capt. W. A. Ross, C.M.G., H. N. Thompson, Esq., C.M.G., the Director of Forests, and Col. Mair, C.M.G., D.S.O., C.B.,—all in one Province and three of whom are within the walls of Ibadan this very day. After all, the prosperity of Ibadan is the prosperity of Oyo Province as a whole.

And last of all, Ibadan is the proud possessor of a locally edited, printed and published weekly Newspaper The "Yoruba News"; the only journal so published in Yoruba Land outside of Lagos—the Capital of Nigeria.

British Empire Exhibition.

The following telegram has been received from the Governor:—

"The opening ceremony of the British Empire Exhibition on April 23rd was magnificent and most impressive. The walled city is one of the most striking features of the Exhibition and the Nigerian Section is the best of those which I have so far visited. The utmost credit is due to Major Lawrence and all who have assisted him in his work. 250,000 people visited Wembley on the opening day of whom no less than 75,000 visited the Nigerian Section, and over £50 worth of Nigerian curies were sold. Nigeria is to be heartily congratulated upon a great success."

A Plain Talk.

BY J. A. SHUADE.

There is something in showing by your appearance that you are alive, that you are alert, resourceful, wide awake, determined to make good, to do something and be somebody.

We know a young man whose presence is surcharged with the spirit of progress. One can see in his bearing, his manner, his conversation, the motto he has chosen for himself—"On, on, for ever on. Up, up, for ever up."

Every movement indicates ambition, untiring energy. He makes a favourable impression, inspires confidence wherever he goes. You hear men say, "Keep your eyes on that fellow. You are going to hear from him some day."

There is a tremendous difference between half-heartedness and whole-heartedness, between being half alive and wholly alive, between being half there and all in your job, between flinging your life into everything you do and taking hold of it with the tips of your fingers.

You will never accomplish anything worth while, until you throw the whole of yourself into your work. When you have learned to do that, you have the secret of success.

Your very appearance will be alive with the spirit that wins.

Oṣogbo.

Mr. E. I. Phillips the Station Master was transferred to Ilorin station on the 28th instant. We wish Mr. Phillips "Good Luck" at his new station. We also welcome his reliever Mr. S. M. Cole from Ilorin station.

Ibadan.

CORONER'S INQUEST.

An Inquest concerning the drowning accident to one of the students of the R.C. M. Training College, last Easter Monday, was held at the Township Court on Monday the 28th instant. The Rev. Father Weiss and the students gave evidence.

Lagos

We deeply regret to record the death of Mrs. Laylaka Agbebi, wife of Councillor G. D. Agbebi C. E., which took place at Lagos on Thursday the 24th instant. Her remains were interred at Ikoyi Cemetery on Friday morning the 25th. We tender our sympathy to the bereaved families.

"AWỌN AKEWI"

OR YORUBA PHILOSOPHY.

Lai l'ota, Lai l'etu,
Lai ni Awoṣṣa; *Machine Gun*,
Mádi pe Kíṣina n'ija, *Lord Kitchener*
Kíṣina Olori-ogun Oba Gẹ̀sì;
Mádi gb' oju le ṣgun
O so oṣo-aje u' iko;
Mádi gb' oju l' eṣin,
Rakunni on Iṣaka.
Opolopo Ofa ati Oko
Tanmogari Egbu-gbeja
Opolopo Ibon Ṣakabúlá.
Bi Ṣakabúlá p' egba-gbeje
Pópóro-ọka ni nwon
Loja Awoṣṣa,
K' a to won ika meṣa etu.
K' a to ka ọta elege,
K' a to i f' ajé si i,
K' a to i f' opa yo,
K' a to i gun u Ẹ̀sòṣò,
K' a to i f' ọ́júkú,
K' a to i ta etú si i,
K' a to i bere,
K' a to i nawo yin i.
K' o to ro "Saka," eni.
K' o to ro "Seki" eli,
K' o to ro "Saka" etá.

K' o to ro "Gbula-a-a"
Laku-laku rẹ.
Bi o ba kun rere.
A rin egije igbonawo;
Ibon asoja *Soldiers* kọkan
Ti fẹhun u' igbá igba;
Ki "Ṣakabula" to le
Fọhun lẹkanṣoṣo.
Ki Ṣakabúlá to pa 'kan
Atidiki ọta ti pa
Irinwo l' apafin yányá.
Asoja oṣo-ogun obo
Kiki atamatase.
B' o duro a yinbon,
B' o bere a yinbon,
B' o dọbalẹ a yinbon,
Idaṣmi ọkunrin,
Idaṣmi ni i;
Idaṣmi ọkunrin.
Asihinwa, asihinbo,
Kíṣina Oṣogun ti
Ora Gẹ̀sì
Ng lo te oju oni-Mádi
Aṣeju b' omigbona
Oun lo ran Afáá Mádi
Lo a orun osun gangan.
Afáá *Moham Said Ibn Hayatu* ?
O l' oṣo o je bi Mádi
Málamu Saudu oṣo Hayatu
O ma ma le yaju
O l' ajeju loṣo jẹjo !
O l' arugogo fa ohun
Ti wo rẹ so to;
Ala osunwa ko mo ina ?
O gboṣu gb' aiya tan,
O wa ndi gun di'te
N' ile Hausa,
Labe Asia Nla ti
Ora Gẹ̀sì:
Ora ti if' Ora i je,
Ti fi oju awon Ora
Alaṣeju b' omi gbigbona;
Niṣe Ẹ̀sunkun, wo rẹ o,
Owo rẹ o, o d' ile Iṣá
O de ile Iṣá tan
O kolo gbe jẹ f.
O tun di Ẹ̀sunkun, o di Bua
N' ile Kamaru.
Ogulutu bo s' inu oni tala,
Ara ro o woṣo !
Enyin alaṣeju-u
E māmá se pele ;
E' owo Ora te nyin,
Ipe siṣe kó si :
Ofin ko mo oṣowó,
E māmá se pele
Nitori ija Eṣen.

**SAILORS' "HARD TACK"—NOW THE
AFRICANS, "CHOP" BY "MEDICUS."**

Continued from our last.

"Trade Bread" is bartered in much the same way even to-day, but it is an immeasurably superior type of Biscuit that reaches the Oil River Ports of Southern Nigeria and the new Palm Oil Casks in which the Cabin Biscuits are carefully packed and exported are, of course, used only now-a-days.

Ship or Cabin Biscuits have therefore played an important part in the commercial development of the Coast. Whilst their advent was haphazard and they were welcomed as one of the many comforts for which the West African is indebted to the European, they are now a necessary article of food to all dwellers on the Coast, for while one lives there it is absolutely necessary to pay strict attention to diet. Hard food these Biscuits may be, but hard food means good teeth, good teeth mean good digestion and good digestion mean a happier, healthier and longer life in any climate.

The status of the Cabin Biscuit on the Coast to-day is due mainly—if not wholly—to the efforts of a well-known firm of Liverpool Manufacturers who for the last 80 years have studied the especial needs of the West African market, enlisted every improved device in machinery and organisation, and consistently sought the finest materials wherewith to produce their superlative Biscuits. That something very near accomplishment has rewarded their enterprise is proved by the excellent repute which the "IXION" Brand enjoys in every Town and Village in West Africa.

The process of manufacture at the "IXION" Biscuit Factories of Messrs. Wright & Co. (Liverpool) Ltd., affords an interesting exposition of methods which have transformed Biscuit making from a casual occupation into an organised

manufacturing enterprise of international importance and service. Limited space precludes other than a few brief comments concerning this important Liverpool firm and its modern equipment, which, when working at full capacity can turn out many hundreds of tons of "IXION" Cabin Biscuits per week.

The design of the "IXION" Biscuit Factories, is such as to provide for absolute continuity and speed in production, and no stoppage occurs during a process which takes little more than half an hour to convert the separate ingredients into "piping hot," creamy looking Biscuits. As soon as the various materials are blended, they are conducted to the kneading machines in the bakehouse—huge drum-like contrivances—that swiftly incorporate the mixture into a stiff dough whence it is discharged "en masse" to be rolled into long slabs of uniform thickness and smooth, gleaming surfaces.

From this dough the Biscuits are cut, moulded and branded by intricate mechanism which delivers them automatically to cavernous-looking ovens, through which they are carried by means of an endless belt of iron plates. The length of time they remain in the ovens and the speed of their passage is a matter of nice adjustment to ensure perfect baking. Some varieties require a gentle heat as they pass through, whilst others must be exposed to a fierce heat but for a shorter time.

Leaving the ovens, perfectly "Fired," they are immediately received by a conveyor band and carried to great stores where they remain drying until brought to that pitch of subtle crispness that makes these "IXION" Cabin Biscuits such appetising food.

The raw materials used by the Manufacturers whose main object is to maintain the high reputation of their "IXION" brand are, of course, thoroughly inspected beforehand. Flour, as the chief ingredient comes in for very careful scrutiny, and is