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Lagos, Nigeria

W. A. O. O. O.
Editor & Proprietor
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THE Yoruba News.

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VOL. V. No. 16 & 17 NEW SERIES.

IBADAN, July, 29

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gbogbo idi ti Ile Owo won gbe wa **SA DAN A WO**

Empire Day at Ife.

May 24 is always a notable day at Ife, the day on which the Great Queen Victoria was born and during whose benign reign the British Empire was firmly established in every quarter of the globe.

The necessary arrangements having previously been made by the District Officer of Ife Division, Major R. L. Bowen, M.C., at a meeting, with the leading clergyman at Ife the Revd. J. S. Adejumo, the school children of every Christian denomination at Ife and district towns marched to the District Officer's Quarters to salute the Flag.

It was a long procession of youths with banners, extending from Erunwa, through Ogbon Oya, Ita Kogun to Agbara stream and beyond into Babuteḍo (old Modakeke). The Salvation Army band rendered lively airs which was enjoyed by all.

The spacious grounds of the Officer's Bungalow was simply crowded by thousands of children, their p'aymates teachers, and pastors besides the Representatives of His Alaiyeluwa THE ONI of Ife, Prince, E. A. Adeyemi and the other Princes, the Agba'les, Modewas, Emeses. The European community, prominent African Traders and Ife Administration Officials, the Members of Ife Social and Athletic Club, and a large concourse of people who attended to pay their loyal respects to the British Throne.

The genial District Officer gave them a cordial welcome. He expressed, inter alia, keen regret that owing to a slight sprain he could not attend the function at the Afin that day, but assured the people both young and old of his deep appreciation of their loyalty to the King-Emperor.

The object of the celebration is to remind them of their place, duty and privilege as members of the British Empire. He hopes the children will all pay attention to their lessons and grow up as useful men and women of Nigeria and of the Empire as a whole.

At the conclusion of the brilliant address by the D.O., the school children saluted the Flag and sang the National Anthem, after which they returned to Erunwa in front of the Afin, where refreshments were served and the Sports conducted throughout the day.

After the Sports, and in the presence of His Alaiyeluwa THE ONI who appeared in state prizes were distributed to the winners by the Revds. J. S. Adejumo, F. C. Akingbḗhin, J. I. Idini and by the other mission agents at Ife. It is needless to say boys and girls of St. Philip's Church Aiyetoro (who formed the majority of the competitors) carried off more than one half of the prizes.

At the close of the function three Cheers each were raised for the District Officer and His Alaiyeluwa THE ONI.

GOD SAVE THE KING.

ILESA.

Continued from our list.

No sooner the Flag was saluted than the National Anthem was melodiously rendered by all. Each school with a native or an English song marched past the Flag.

Soon after, the Sports began and were eagerly competed for by the pupils; prizes were distributed by Miss S. S. Liony the Senior Nurse in Wesley Guild Hospital, after which the A.D.O. expressed his due regards and appreciation of the generosity of the Egbe Atunlus, whose efforts in providing part of the prizes for the school children and in organising the Sports contributed a great deal to the success of the Empire Day celebration.

The pupils returned to their respective schools to have refreshments served to them out of the Government grants provided. Much praise is due to these distinguished gentlemen who spare no effort for the conduct of that day. Prominent among whom were Revd Oluwemi, J. D. E. Abiola Esqr., and J. A. Fadugba Esqr.,

Ogbomoso.

IBÈRÈ IDAWO APO ÈKÒ NÌ SÒSÌ
ONITEBOMI, June 23, 1929.

I in idawo yi bere ni skoko gan ti a ro si ni Sasi Oke-Lerin, ese gbogbo Ijo Onitebomi si pe si be ati awon abere ti o ti idale wa.

Prof. Oyerinde ni o ko soro, o fi opolopo ohun ti o sa pamu han fun awon Ijo bi asiri ti o wa ninu eko.

O so bi awon ilu ati orile ede kereje niran ti di alagbara loni nipa ifarada eko, o so bi awon Musulomi tabi Tantanbula ti di eniti o wa ninu Igbimo apeju ro ti aye loni, nipa agbara eko.

Lekin oro Prof. Oyerinde ni Rev. J. A. Adediran tenubu oro nipa imo ati iriri onun nipa eko, oni oro re nipe, ki a mase wipe ao ni ohun ti ojju kan iwon ti a ba ni ti a si fi silẹ tiftete, Oluwa yio si fi ibukun Re si i.

Rev. Lathian wa dide o so pe kini o tun ku lati wi mo? Eto ti won se yi ko ye onun, ti o jepe lehia oga oga ni onun yio to soro. Prof ti ba oro so, o dabi enipe a pa eran silẹ. Prof ti ko edo ati ilun, Rev. Adediran si ti je ara eran tan, kini o ku fun onun lati je mo a fi Onisegun Alagba Green, bi ogbon isegun ti o le fo egungun ti o si le yo ora jele nibe, o fi iara soro re bi enikan ti o mo iyi eko, o so die nipa igbese aye re ki o to ni anfan ati lo si le iwe ni agbalagba, ati iru ipo ti o si wa loni; o so iru igbese ti a je awon ojise Olorun funfun. Oro re wa enis lori.

Itara ko je ki Rev. Togun le dake, bi oruko re ko ti si ninu eto, o bere aye lati soro, ati gagebi asa re, oro kini ti o ko so ma gbogbo enia bu serin, o so pe lati le mu ohun ti a fe yi se, onun le b, ewu orun onun ta.

Dr. Green wa dide, o jeri si ohun gbogbo ti awon ojise Olorun ti a bi nilu

Ogbomoso won yi ti wi, o so pe, ohun ti won ti wi ni onun na yio tenunjo, o ye lati ni eko ati ile eko giga, yio si je ohun iban fun awon omu wa lehin ola ti won yio bere pe, eredi ile nla yi? ao si wipe o je igbimo ti a bere ni June 23, 1929.

O so pe kini a nfe lati le se ohun nla yi bikose "Agenmu," kini agunmu na? Owo ni Dr. Green feran ati ma powe Yoruba, o si le d' asa pipo ninu oro re eyiti o fi han pe o gbo ede Yoruba de gongo.

Lekin oro Alagba Green, ni Ogbeni Daniel Oguncsun soro wipe, gbogbo imoran nipa apo eko yi yio royan lati muse bi a ba le gbagbe ohun gbogbo ti a ti se sehin ti a si fi ife "temi temi" silẹ, ti olukuluku ba fi okan si, ko ni soro rara ati pe yio si je ibukun ati ogo wa lati ni iru Prof. Oyerinde pupo larin wa ti ao le ma toka si bi oro abuku ba de nipa eko larin ni Ogbomoso.

Lekin oro wonyi si awon akowe ko wura bi n fe ba sowaju pelu ohun ikowe won lati ma ko oruko awon ti o mura tan lati dawo ati awon ti o fe se ileri.

I esekanna ni idawo bere pelu ara yiya ati inn dioun. Gbogbo Ijo yo si ilawo apo eko yi tobe ti awon obinrin fi ape sisa si i, ti iya wa, akinkanju obirin, Mrs. Adebisi si fi ese ra ijo.

Ni isin irole ni kugu wa fo, bi awon junkanjunkan ti ni ile beai nwon ndasile ye sori tabili ti ariwo ayo si nta ti ape nro kikan tobe ti awon eni-owo ni ori won jo, ani okan ninu won tile fi ogbon f' ese ra ijo, eyiti o mu ariwo ape po si. Gbogbo Ijo ati enyin abere ibile Ogbomoso, a ki nyin, e ku ise Oluwa, e o r' ere je o.

A ki Prof. Oyerinde gidigidi, o se enikan se bi igba okonrin, ara lile l'ogun oro, ki Oluwa je ki o fi ilera lo gbogbo ogbon ori wonyi, ase be.

Okun ninu Ijo Oke-Lerin,

News and Notes.

We have since learnt the Sacerdotal Golden Jubilee of the Revd. Canon J. Okusinde Senior Pastor, was for his entrance into the ministry and not of his ordination as reported in our last number. All the same, our hearty congratulations for the double events and once more, wishing the veteran clergyman a long lease of life to enjoy his well-merited honours while we still hope for further successes upon the ecclesiastical leader.

We regret to chronicle the death of Chief Adeaga, the Osi Balé of Ibadan, who passed away at his residence, Oke Apaso, on Thursday morning, June, 27, after some illness.

Being a member of Mapo Church during his life time, his remains were interred at St. Peter's Church yard, Aremo. The burial ceremony was conducted by Canons J. Okusinde and A. B. Akinyele, the Revds, D. A. Williams, P. V. Adebisi, E. M. Alalade, N. A. B. John, D. B. Esan, and D. Dixon. The funeral was attended by the Civil and War Chiefs who came to pay their last respects to one of their number; also every section of the Christian Community together with a large concourse of people the majority of whom were curious to witness the interment of the first Christian Chief at Ibadan.

Our condolence to Mr. Odeṣṣo, Faka-yede, Mrs. S. A. Vaughan and family.

Williams To Williams.

The marriage ceremony of Mr. Daniel Baugbola Williams, second son of the Revd. and Mrs. D. A. Williams of St. James' Church, Ogunpa, Ibadan, and Miss Juliana Adeke Williams, daughter of the Revd. J. R. Williams, Pastor of First Baptist Church, Lagos and President of the Nigerian Baptist Convention, was solemnised on Thursday June 13 at the First Baptist Church, Broad Street, Lagos in the presence of a distinguished assembly including the Rev. W. B. Euba, Louis M. Duval, M.A., and Mrs. Duval and Miss Keagan, Revd. Vicar M. S. Cole, N.A., the Rev. I. B. and Mrs. Ogunmefun, Revd. E. A. Kayode, J. J. Ransome Kuti, Rev. D. A. and Mrs. Williams, Mrs. J. W. Vaughan, Mrs. Alawode, Mrs. Felix Coker, Barristers Agbebi, Thomas, Baptist, Messrs D. A. Obasa, P. A. Adedu, J. Olukosa, E. A. Adesina, Princes David Kosoko and J. Oyekan and many other guests whose names were crowded out owing to want of

space.

The ceremony was performed by the Revd J. R. Williams, the Bride's father and the Revs. A. Adeniji Puddicombe, T. O. Dawodu and J. Idowu.

The Bride was given away by her uncle the bride's parent.

The Veteran Rev. Euba was the M.C., at the ensuing ceremony at the residence of Mr. T. A. Johnson.

Wishing the new couple all connubial bliss.

An Ordination Service will D. V. take place at the Ibadan Baptist Mission, Ilesan Church, on Sunday, July 14, when Messrs Jacob Larinde and W. O. Soranke will be ordained Deacons, and Mr. L. O. Fadipe (jun.) Licentiate Prescher of the Baptist Community.

Continued from page 5

pe, l'owò tani Kòkòrò ile baba oun wa lati igbati o ti ku ti awon si ti ti ibi isura re? Awon Igbimò si bi won lere; unwon ni, l'owò awon ni. O tun ni oun ki i tile gbe ile baba oun na, ni ile Iya oun ni oun nge; tabi bawo ni won se ni oun joko le inkan t'oun o wa ni idé? sugbon ohun ti o dun oun ni t'oun ni pe ko si enikan ninu awon Beré oun yi ti o n) Hépinni sibi oku baba oun na, bēni oggria p'oun o le mejí ati sile mokanfa ni owo ti oun nò, ko si si bojubo-ju nibé; awon Igbimò p'apá le jeri oun nitoripe ko si enikan ti o le fohun ninu awon egbon re na, eyi ya gbugbo enia lenu sibesibe. Ibi ti a ba pe lori a ki fi ibesele. Awon Igbimò wa da ejo na fun won pe: ki unwon lo ko inkan egbon na ki o si se bi unwon ti ise ti Olugbon ati ti Aresa, ki won o se awon obinrin na pelu bi o ba ti wu won, eyiti o ba fe yonu ki won mu u wa siwaju awon ki awon o se bi o ba titò fun u.

Ajélé Agba da awon lwe ile-yiya (Lease) mefa pada eyiti Balé ati Igbimò ti fi owo si. pe ki Ajélé Ibadan kowe bere l'owò Balé ati Igbimò pe ki won tun iwe na yewo bi won ba mo dajudaju pe prò awon ko ni yi gege bi won ti fi owo si i, ki won o tun da won pada, ki oun o wa fi owo si won. Awon Igbimò si fi sero na, sugbon won d'esi pada pe awon o yewo o.

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Dissolution of Partnership.

It is for general information that
partnership between Messrs G. J.
Mellon and George Kapsopoulos, Con-
tractors, of the Gold Coast and Nigeria,
in West Africa has been dissolved as
from the 29th June, 1929.

W M TUCKER.

Ibadan, 4th July 1929

AN ACKNOWLEDGMENT.

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and the Police Magistrates for the year
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Thanksgiving Service

FOR

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The Thanksgiving Service for the recovery of His Majesty the King-Emperor was observed all over the world by every unit of the mighty British Empire last Sunday the 7th of July, 1929.

Special Form of Service printed by the Government Printer was used by all the Christian Churches for the occasion at Ibadan and all over Nigeria.

GOD SAVE THE KING.

OWUYE.

Egun odun bere ni Sunday June 30, pelu aisun asemọju. Gbogbo ọma oko kun fun awon ero olodun, ilu papa si kun bita. Onje tita d'owon.

Ni Monday re ni nwon lo ki Balegegebi won ti i ma se lododun Balegunwa pelu gbogbo awon Ijoye re Ero paju—a ko mo enia a ko m' egu i m piti l'ode Bale ri. Ko si Ajo Igbimo nitori odun yi Ninu re ni nwon si wa. Ololu yio jade ni oju Thursday otunla

Mrs. J. M. Ogunniyi ati Omi-lan C. E. Ajagunna ti won ti dakan wa si Ibadan fun Isami omo won titon, pa la lo si ibugbe won ni Ile Ife ni oju kiini osu yi.

KIL' E NJE YI ?

Nwon ni:—

Aseşe de e Gölügö,
Abomafọ s' ara Eko l' ese;
Aseşe de e Gölügö,
Abomafọ s' ara Eko l' ese.
Eja ko pọ beş ri—beş ri,
K' o ma s' oniko iku;

Eja ko pọ beş ri—beş ri,
K' o ma s' oniko iku.

Aseşe de e Gölügö,
Abomafọ s' ara Eko l' ese : — Basi.

Inkan na ti a nwi yi, ko si ohun ti o jọ bi epo igi tabi igi gbigbe, ari iru ati awọ ti o bo o lchin. A ko tile ri ori re rara ! apakan so pe bi ori enia l' o ri Ogede arun kinni ti nje Abomafọ tabi Palapala yi to lati se enia lese teltele—ki a to seşe wipe omo enia nse e oşe jije.

Hun-un ! A ki i j' efo ?

Se ata-keri efo ti awon baba nla wa ti nje l' o je ki won pe laiye? A nwi pe "Arun Ekute." "Arun-Ekute"? Arun timbe lara Eja Abomafọ yi ju egbagbe je lo. E o si kiyesi i pe: ibiti awon t' o nje kinni buruku yi gbe po si l' Fko ni Arun Ekute—Plague—gbe ti bere. E si tun kiyesi i pe, ko si Arun Ekute tobe larin awon ilaju omo Eko ti ki ibi won je eja yi.

Oro yi to ge-e e. A be Ijoba Gesi, Ijuba Olotọ ati Alanu ki awon ba wa ye Eja Abomafọ wo o. A si be Basi-gun wa Dokita Sapara, "Ekun Sopena," ati awon asogbe re pe ki nwon tile ba wa ti ero iyewo *Microscope* ye eja Abomafọ wo daradara, bi o ba ye fun omo enia lati ma je e Sogbon awon oibo ki i ma nje e o. Kil' e nje yi ???

NEWS & NOTES

The Sacerdotal Silver Jubilee of the Reverend Father Joseph Weiss, Rector of St. Mary's Church, Ogunpa, Ibadan, will be celebrated on Wednesday the 27th inst. Invitations have been issued for a Jubilee Mass at which His Lordship Monseigneur Ferdinand Terrien, Bishop of Gordo will preside also an At Home by the R. C. M., on the same day.

Wishing the noted educationist many happy returns of the day.

IROHIN ILE BALÉ.

Monday June 24, 1929.

Ajéle Agba l' Oyo kowe si Ajéle Ibadan pe, ki o so fun Balé ati Igbimo nipa fifi glomiran j'oye Balé Ajéle ti o ku. Eyi ti mu Ajéle Ibadan kowe si oun (Ajéle Agba) pe Balé ati Igbimo ti mu orukọ ẹniti oye na to si wa si ọdọ oun (Ajéle Ibadan). pe oun Ajéle Agba ri iwe ẹnikan ti nje Yesufu Morakinyo pe oun ni oye na kan ati pe Balé) Tapa si jeri si l' nitoto pe Yesufu Morakinyo yi ni o kan; nitorina ati ẹniti Balé ati Igbimo mu orukọ rẹ wa ni o; at Yesufu Morakinyo ni o. ki Balé ma ti ni ọwọ ni u ọrọ ẹnikọkan nibẹ titi oun (Ajéle Agba) yio fi ran Ajéle kan lo lati wa idi rẹ ni ilu nā. Oun o si jeki awon Igbimo o gbe, bi e niti oun ran ba de.

Won si tun pe awon onija oko meji kan siwaju Igbimo, pe lẹhin ti awon pari ọrọ won ti awon si ti ti ase si i pe ki ẹniti o jebi ki o ma san owo Isakole, ẹniti awon wa dalare wa layalaya lo ba gbo gbo inkan ẹniti awon da lẹbi je, nigba ti uyo ayọ ayọpọrọ.

Balé ati Igbimo si ti ranse si egbena ti won dalare nā pe, ki o non iwe ti awon fun u pe, ki o mā gba owo Isakole kowo elejo rẹ wa, ki awon si fa iwe na ya, nitori asise rẹ; ati pe onitihin ko gbedo san a fun u mo; ko si mu iwe na wa. Awon Igbimo ni, ko buri; o mu u wa, ko mu u wa, ko si inkankan ti o le dase lẹhin awon. Awon Igbimo si so fun onitihin pe ko gbedo san owo Isakole fun u rara bi o ba si wi inkankan ki o wa so fun awon, ki o wa wo bira ti awon o fi da.

Ajéle kowe bere bi Balé ati Igbimo ti ranse lo kilo fun Balé Abẹrerin ti oun pe ko jeki awon enia rẹ san owo Ile? Awon Igbimo si fun u ni esi pe awon ti ranse si i, ti awon onise ba ti ibe de awon o fun u ni abo.

Ajéle Agba lati Oyo tun kowe si awon Igbimo pe iwe ti won ko si oun pe won ni awon nfe lisa Waya (Electric Light)

ni arin ilu, inu oun d'un lati so fun won pe Ijoba setan lati ba won tanna vi ilu po.

O tun kowe pe omo Sapatu ti awon Igbimo ni awon le kuro ni ile rẹ ti o wa ni Popo Gbagi kowe ebe si oun oun si fe ki awon Igbimo o jeki o mā gbe inu ile nā.

A won Igbimo si f' esi pada pe o si ti ta ile na fun Edem Davies, ki o sa lo san owo ti o gba pada fun Edem, ki o si fi ile na silẹ ati pelupelu bi awon ba fi ile fun u pada ti awon glomi ti awon gba lowo won nko? Nje ko ni dabi abosi? Sugbon oun ti o ba fe ni awon na nfe o.

Ajéle Agba kowe nipase ọrọ awon Ijoba ti won gba oko lowo awon ara Ibadan ti won wa ni oko awon si tun ba gbo gbo inkan won je, ti awon si tun mu won so si awon pelu. Pe, ki Ajéle Ibadan so fun Balé ki o ran se si awon yoku ki won o jeki oun o mo iye ni kan ti won baje ati iye enia ti won gbe ju s' awon, ki oun (Ajéle Agba) o le mo irufe iwa ti oun le ba awon Ijoba hu, nitoripe o ni adeban ti o wa l' arin awon ati Ajéle Ijoba nipa inu ija oko bayi. Nigbatu yio fi di pe yio ma fi ase si i ti won o mā fi gbe ara Ibadan ju s' awon; lai bun oun gbo, yio lẹhin.

Ko dādē ti oun fi wi bẹ; ti oun ba ni ki oun fi ọwọ si iwe ti Balé ati Igbimo ko si oun pe awon fe ki oun o fi ase si i lati le awon Ijoba ti won wa ni ilu ati oko Ibadan; ki awon Ijoba na si le awon ara Ibadan ti o ba wa ni ilu ati oko won, oun le se e sugbon oun fe ni idi rẹ nā boya o le je otọ ni.

Awon Igbimo si f' esi pada pe, awon ti ranse lo si ọdọ olori Aba won, pe ki o wa lati fi ye awon; bi o ba ti de, be ni awon o tete jeki o gbo, nitori o tile je inkan ti o ri awon lara pupo.

Okunrin kan ara Abeokuta ti orukọ rẹ nje Soundede, ni Ajéle kowe le lowo lona pe oko ile kan lai gba ase Ijoba Ibadan ati pe ile ti balé rẹ nā fun u ti papo ju; ki awon Igbimo ta okunrin na je

(fine) ni ogun p nūn, ki wọn o si ko fun Mr. Okoya ki o bu ile na ku, ki wọn o si fi oṣo si iwe Ile yiya fun odun meya fun u ki o si mā san pōnūn mejimeji l'odun anwōn Igbimọ bi okunrin yi pe, se yio le san ogun pōnūn? O ni oun ko san-a, oun oya fi ile na silẹ ni. Awon Igbimọ ni ki o lo fi ibe sile ki o si gba iye-kiye ti o ba fun bale re lowo e; won si pe bale pe ko gbogbo jeki ogbeni na wa fi ejo re sun awon pe ko san owo ti o gba lowo re fun u ki o to fun u ni ile; ti o ba wa fi ejo re sun, oun ni o san ogun pōnūn titaje ti awon iba gba lowo okunrin la.

Sgt. Major Ayanṣola, olori awon Olopa Ibadan ati Ladebo omo Bale Irifin olo-ye Asaju Bale, wa siwaju Igbimọ loni nipa oko ti nwon ti ja si niwon odun diẹ ṣehin, eyiti oibo pāpā ti lo se ala fun won ti won si fi ipinnu si pe kienia Ladebo ti o wa ninu ile Major Ayanṣola mā san owo Isakole, fun Ayanṣola ati awon enia ti Ayanṣola ti o bu si wa ninu ile Ladebo mā san owo Isakole fun Ladebo. Nigbati o wa di oni ti kadun kan ti won ni lati wa san owo fun'ra won, ko si eniti o tele fun mo ninu awon mejiji. Awon Igbimọ wa wo oye orọ na lo titi, won ro o si pe ohun ti o tonipe ki nwon pare mo ara won, awon rope eyun ni o le wo ti ko ni ni awo ninu mo; ṣugbon ki won o si mā lo si ile loni na, ti o ba di otunla ki won o wa.

Awon ogbeni mejii yi Akinale ati Oketope wa pe ara won lejo nipa ariyanjiyan pe baba t'emi l'oko ti e ko. Nigbati nwon ro ejo won silẹ ti awon eleri olukaluku si jeri ejo na, ni awon Igbimọ wo oye orọ na lo titi. Ohun ti o mu won wo oye orọ na nipe ojo ti awon elejo mejiji yi ti se ti pe; baba Akinale ati baba Oketope ni nwon jumọ ba ogbeni kan ja ija oko yi ni akoko Bale Mṣaderin: eyi fihan wipe ko si eniti ko ni ipin nibẹ afi igba ti o di igba oibo yi. Ṣugbon awon Igbimọ si yān fun won pe, ki won mā lo na, ki won ma si se ba ara won ja, ki won o tun wa ni otunla a-

won rope awo ni o wa larin awon mejiji: bi awon ba pari awo tan, awon o yanni tele won lo si oko pa lati lo to ala fun won ge-ge bi ipin olukaluku ba ti ye ki o to. Awon Igbimọ si ni ki Akowe o kowe si Ajele pe, bi awon ti ri orọ na si nu un.

Ile Danlyan ti a soro nipa re ni ose ti o kọja Omo bale Danlyan ni joun wa fi ile na tore fun Francisco, ṣugbon nigbati enikan wa lo ta omo Danlyan ti oruko re ni Situ ni olobo, o dide lati gba ile baba re pada; nwon ko riyeriyẹ ejo yi, o di ile Bale. Nigbati nwon de ohun ti won si ro ti enu won tan, awon Igbimọ bere lowo omo bale na pe, tani eniti o se fun ni ile baba re ki awon o to mo bi awon o ti da ejo na si? Omo onile si dahun. Oni, Francisco ni. Awon Igbimọ si dahun pe eniti o wu omo onile lo wu awon na, ṣugbon nigbati o wa di apejo ose yi. Monde 24 1929 ni Akowe Ile Ogbeni J. D. Okoya mu iwe ati odo Ajele Agba wa pe, awon na ni nwon ti fi owo si iwe Danlyan yi, nitorina ko ye ki won gba a pada lowo omo re mo. Awon Igbimọ si ni awon kole ma gba a pada, ati pe eniti omo onile yi pada fun ni ile na (Francisco) awon ti le oluwa re kuro ni ori ile kan ri. Hawu! awonile le enia kuro l'aye lo s' orun bi? Ati pe, ogbeni na ko riran mo, ibi kan dandan ni o sa ni lati mā gbe, nigbati o ti le ri enia ti yio sanu re, ko ye ki awon tun yoro lenu mo: ki Akowe ba awon kowe si Ajele be, pe Francisco ni awon fun u.

Awon omo Are mu ejo omo Belo (ogbeni won) eniti o ro ile Are ṣehin Bale Situ, ti o si ti jaisi niwon oṣu diẹ ṣehin, pe: omo Belo yi joko le dukia ati awon obinrin baba re, ko si jeki awon ri okokan nibẹ. Nigbati nwon de ile Bale ti awon ogbeni wanyi ro ejo ti won silẹ tan, awon Igbimọ wa pe ogbeni na, (omo Belo) ki o wa ro ti enu tire, nigbati ogbeni yi tenu bo ejo re enu ni gbogbo enia nwo. O ni oun ko se joko leri dukia baba oun, se nigbati Bale Situ kuro, se baba oun l'oko ogun re, tabi bawo ni oun o wa laiyalaya ti oun o wa pa inkan ti nwon ti se lati ṣhin wa da? ki awon Igbimọ o ba oun bi won iere.

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HOME INDUSTRY.

A ti bi dadi!
Aja dadi!!

THIS is the cry of an Hausa Mallam, who sells about the town, native sugar manufactured locally from sugar-cane. In appearance, it resembles the British Toffee only more crisp and brittle. It is just like brown sugar with the molasses still unextracted—a good substitute for imported sugar.

This native sugar was first sold by an Ilorin man who makes it regularly in this town. It is a great improvement upon the "Oyin-ata" made with sugar-cane juice and sold to the children at the markets.

The industry is capable of further improvements and with better attention, there is no reason why we should not produce locally at least, Brown Sugar (as in the West Indies) to be exported to the British markets for refiners.

But, have we enough sugar canes on our farms to develop the industry and produce home made brown sugar in sufficient quantities for our own consumption and for exportation to the British and foreign countries? We have the land suitable for sugar cane cultivation in every part of the country and very little effort is needed to grow a steady crop of good juicy cane. Our farmers should have no difficulty whatever in securing

labour for this lucrative industry. Cheap Crushers operated by hand and raldrons could be imported from England or America for the use of our farmers.

The experiment is worth trying by our farmers, who, at the present moment seem to be placing all their eggs in one basket—the risky Cocoa industry.

THE NIGERIAN CERTIFICATE.

It is seldom that Lagos politics allow the leaders of public opinion to unite so that when they act together, it must be taken as an indication of strong popular sentiment. The meeting held at the Glover Hall on May 3 to protest against a proposal to substitute a "Nigerian certificate" for the Oxford and Cambridge local examinations was such an expression of unity, for it was generally felt that, as 11 speakers said, the new scheme, by removing any outside influence on Nigerian educational policy, would lead to a limitation of African educational opportunity to what biased experts considered would be African future needs. Criticism of this type demands that the public should be given the fullest opportunity possible to thresh the whole matter out, and it was accordingly disappointing that the Rev. W. M. Peacock, who is regarded as the father of the proposal, refused to make any statement. It may be that his hands were tied and that he had no power to make a statement on Government policy, but the occasion was one when official rules might have been strained a little, for the only result of his silence has been to create suspicion against other actions of his that have hitherto been regarded as satisfactory. If the new Nigerian certificate is to be accepted by the universities and professions as equivalent to those of the present external examinations, the reason for change is not at once apparent, especially, in view of

the occasional untimely leakage of information regarding examination papers that has occurred with local tests in the past, although it would be a great compliment to Nigeria's educational system to make her a diploma-issuing country in her own right. It is not yet clear: a certificate for an education framed to fit the needs of an agricultural country will be accepted by professional bodies in Europe as the equivalent of the broader examinations of the universities, and it is, of course this aspect that influenced the speakers at the recent meeting at the Glover Hall. For the masses, unlikely to enter a profession or to leave Nigeria there would be much in favour of a local school-leaving certificate, provided that the examination standard on which it is based is fixed by general consent and not solely by devotees of the educational fashion of the moment but "general consent" would mean something wider than the concurrence of Lagos professional men, accustomed to regard as indispensable a certificate that will open the door to higher education. The wisest step would be to retain the old external examinations for those who need them, and to introduce a suitable school certificate for general use. In any case, it is the plain duty of the Government to explain the exact purpose, necessity and advantage of the change, and not to act as if parents had no rights in such matters.

West Africa, June 1, 1929.

ADVANCE IBADAN!

Progress is the order of the day. We now boast of two pushful Auctioneers in this town, namely: Messrs Amusa Eletu of Ode Eko and Sigismund I. Olowu of Ajaba near Amunnigun.

We say, Good Luck, old chaps!

IFA ADITI.

"Gb'nnu-gbonmo l' a d' l' l' a Aditi.
Timu Tunu l' a dibo o k' gboran."

A tun de si oru *Cocoa* ti gbogbo awon agbe ile wa ngbin l' agoin-i-labo bi enipe ko tun si igi owo mi mo ti o le se ilu wa l' ore.

Nibi kinni, *Cocoa* je onje pataki fun awon *Red Indians* eya Enia Alawo Papa ti o ti ni ile Amerika ki awon oibo to de ibe Orisa ilu won ni nwon si fi mbg gage bi awon baba na wa ti ma ni obi bo orisa; won a si ma je e gage bi awa enia dudu ti nje obi. Ledo awa Alawo Papa wonyi ni awon oibo Payan (Spaniard) y' mo eso igi yi ki o to di onje fun gbogbo awon orile oibo. *Se Cacao* ni nwon npe e telelele ki awon Gesi to se o di 'Cocoa.'

Lati ilu awon Payan ati "Petoni" ti nje Principe ati San Thomé l' agbami ckan na awon enia wa ti won gba ise l' si ile ti tau eso 'Cocoa' wa si ile wa. Awon ti nwon si ko gbin idi yi nigbati o de si ilu wa ko ri ere tobe lori ise won; wahala ati le ta a nigbati nwon ba sise ti won si sa Koko gbe tan ko kere. Pupo nina won ni lati fi ra se si ilu oibo nitori awon oibo onisowo ti mbe l' Eko ko fe gba eso Koko yi lowo won. Sugbon nigbati o wa di inkun ti nwon nle pupu ni ilu oibo, Koko dia-sure-gba pelu owo geregere lowo awon onisowo l' Eko, l' Accra ati ibikibi ti nwon ba le ri i ra ni ile Enia Dudu.

Ni sa k' Ogun Ajakujaye ni owo Koko ga soke, onje won gogo, Koko si wulo pupo fun awon omu ogun lotun losi, to-ripe bi won ba ti ri die je, ebi ki i tete pa won mo. O si wa je pe akoko nani awon agbe ilu wa ni Koko lowo bi tedi, ti awon oibo Jamani ti ngbin i ri Kama-rū ko riye sise re mo: nitoriti ogun Gesi ti ko won lo. Beni, clā ko gbo "otete mi" tabi "m'ko r' ise se." A sise, a ko sise o, enia ni lati jeun. Bi oru na ti yi ni yi ti o fi je pe gbogbo awon agbe wa ni ngbin Koko—igi owo.

To be Continued.