

The Chief Secretary
to Government,
Lagos, Nigeria

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FOR GOD, THE KING AND THE PEOPLE.

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OWUYE.

ARQ-SILE, AMOQRO BI OIBO!

Owo awon Opa (Opa te awon obirin mefa kan bi won ti oge ti Ijebu de si Oja 'la pelu Owo Popo) Agbe'-le-gb' i la ninu apo won. Awon Onilajo ti yanju won ni Kofu Oja ni wara-yesa.

Ogbeni J. J. Tubi, Akowe Ajele Eko ti o ti gba isinmi wa si odo awon ebi re ni ile yi ti pada lo sile pelu iyawo re ni Ijebu.

A ki Oloja S. M. Grier, Oloye M.A., Ajele ati ati Akowe Oro Enia Dudu t' Eko ti Ijebu fi joye Alakoso Ile-eko gbagbo ni Isale Oya.

Ogbeni na rekoja nibin nigbati o ni sabewo awon Ile-eko ti mbe ni apa Ile Ekiti, Ibin ati Ijo ninu ese t' o koja, o si ti pada de.

A ki Oloja na ku ati Ipo yio ma ga aiwaju.

Enia nku pupo ni sinu ilu ni akoko yi. Ogoro ni oku ti nwon ni oko gbe wale. Ilu Oku sisu paju ti iyawo gbagbe lo.

Arun iba ati igbom kun ilu kakiri. Beni eruku moto nja ranjin ni igboro. Nse ni kaluka ni 990 lo ibo inu bi awon Saburumo. Popo Onanyan si Elekuro ati Elata ko ge rera. A ko tun le ma so ti Opopo Gbagi, Agheni lo si Gage, Ayorunbo, Oje ati Agodi. Gbagbo ewe igi aba, orombo ati awon igi eba ona wonyi ni eruku bo piru-piru. Eyi filan pe be na ni ibo inu ati odo foro awon ti nigbe ile ri pelu.

Nigbawo ni amodi ko ni po ni ilu? A ke si enyin Alase ilu pe ki e ba wa se atunse ti eruku yi.

O ku ewa ni a le ki Ogbeni S. Agba-je ni ni ese moto re kan ti o fo yo bi o ti nnu un lo sode pelu awon oro, ti Ojusi y2 nwon jade laisi ifarapa.

B' o tun ku ki Oluwa ma yo ni o.

NEWS & NOTES.

AWOTAN ROAD.

The Awotan-Oke 'Badan Road was surveyed and opened out about two years ago; since which time nothing further was heard about it. This road traversed one of the most important business districts of Ibadan. Starting at Falaye or Ido Gate, it runs in a north-west-erly direction to oke'badan where it branches out into two main divisions—one of which runs to Ile-Ido and the other to Ilala and Ijaiye. The construction and opening of this road for motor traffic will help to free it of highway robbers. Presently half-a-dozen policemen patrol duties will be quite sufficient to keep order in the district.

Mr. Frank S. Newitt our A.D.O., has just returned from Lurlough. We take this opportunity to bid him welcome.

The construction of the new Girder Bridges across the rivers on the Ibadan-Jebu Motor Road are proceeding fairly well also the new Telegraph Line connecting the two towns. The road needs widening and straightening in many places to do away with the numerous sharp curves on the way. Meanwhile furious driving of motor lorries is freely indulged in by the Drivers at a great risk to themselves and other travellers on this road. It was only a few days ago that a Revd. Father who was returning from Ijebu on a motor cycle had a narrow escape from certain death through some iron projecting out on the sides of a furiously driven Motor Lorry. One or two examples will suffice to check such heartless drivers.

We acknowledge with thanks the receipt from the Government Printer of a copy of the Annual Report of the Survey Department for the year 1924-1925.

NIGERIAN ITINERARY OF THE HONOURABLE W. ORMSBY-GORE M.P.

1926	LEAVE	By	ARRIVAL	
Feb	11	Lagos	Train	Oshogbo.
"	12	Oshogbo	Motor	Akure.
"	13	Akure	Motor	Benin <i>via</i> Owo and Ifon.
"	14	Benin	Motor	Onitsha <i>via</i> Agbor and Asaba.
"	15	Onitsha	Motor	Aba <i>via</i> Owerri.
"	15	Aba	Train	Port Harcourt.
"	16	at Port Harcourt		
"	17	Port Harcourt	Train	Aba
"		Aba	Motor	Oron.
"		Oron	Launch	Calabar.
"	18	at Calabar		
"	19	Calabar	Launch	Itu.
"		Itu	Motor	Aba <i>via</i> Ikot-Ekpene.
"	19-20	Aba (night)	Train	Enugu.
"	20	at Bonga		
"	21	Enugu (dawn)	Train	Makurdi.
"	22	Makurdi	Train	Jagindi.
"	23	Jagindi	Motor	Jos.
"	24	at Jos		
"	25	at Jos		
"	26	Jos	Motor	Zaria <i>via</i> Rigachikun
"	27	Zaria	Train	Kano.
"	28	at Kano		
Mar.	1	at Kano		
"	2	Kano	Motor	Katshina.
"	3	Katshina	Motor	Funtua.
"	4	Funtua	Motor	Talata Mafara.
"	5	Talata Mafara	Motor	Sokoto
"	6	at Sokoto		
"	7	Sokoto	Motor	Gusau
"	8	Gusau	Motor	Zaria
"	9	Zaria (p.m.)	Train	Kaduna (p.m.)
"	10	Kaduna (p.m.)	Train	Ilorin (arrive afternoon 11th)
"	11	Ilorin	Motor	Oyo <i>via</i> Oghomosho. (stop 2 hrs)
"	12	Oyo	Motor	Ibadan.
"	13	Ibadan	Motor	Abeokuta.
"	14	Abeokuta (a.m.)	Train	Lagos

ISIN IKORR IJO U.N.A. IJAIYE.

Alufa Alabojuto Agba, Supt. D. A. Hughes kida l2 si Zaria, Minna, Jos, ati Kano; nigba abo re, o s'kale si Ibadan ni ojo Wesde 2/12/25 i'o wo si ile Olofa E. H. Oke. Ni ij-keta, o muna fun irin s'jo ati l2 si Ijaiye, o si de g'buti ni agogo o'na ni g'wari. Aru irin i'ji na ko-kare; ni i'z'kofi ti se o'ji Satide, Alabojuto Agba ko sinmi fun ati ma se idan w' awon ti n'w'ye i'je se Konfameyon. Ni kon-le, ki isin to bere, wam were. Olofa E. H. Oke ati g'wari N. S. Oke pelu awon meba i'je Jehovah Ni-si ti de si Ijaiye; di lun wa g'ba lu oyin. Isin o'jo ni daru papa, Alabojuto Agba se isin *Confameyon* fun ebia me-dagan. Iihin isin o' tun se ipinfanni Onje Afu Oluwa.

Isin ikora wa bere ni agogo meta o'nan; awon ena si fi tayotayo ma'je wa. Ki Oluwa masi mu ese won duro. Iihin ipari isin ni Olofa E. H. Oke pada si Ibadan pelu awon ti o'ba a wa. A ki Olofa wa na, pe o'ku irin o'jo; ki Olorun sun g'ni re g'wari, ki ajinde ara si ma je fun un Amin.

Ni asale o'jo Monde ni agogo mefin ni a bere si awon oja Ikora Ita; g'wari owo ti a kofe je £3. 10. 4. Ni o'jo Toside ni Alabojuto Agba pada de si Ibadan, lati le tete pada si Eko. fun ati l2 se Ifinjoye Alufa I' Eko.

A ki Alabojuto pe o'ku i'je Oluwa, Ije Eni ma ti aun, nse ki yio je are ko ma. Ajinde ara yio si ma je Amin.

IFINJOYE NI IJO U.N.A.

Ojo ketala o'na. Disemba ni o'jo ti awon ti yan teje pe; ki agogo isin kinni to lo ni i'w'lan ti i'je Jehovah Shalom U. N. A. ni Ita Tinubu ti kun tete. Nigbati agogo ekeji fare ilu, awon Akirin ti to, awon Alufa ti ta'ngwa, Alabojuto Agba, Supt. D. A. Hughes ti duro nina, ywu ore re.

Nigbati agogo kefi dake, awon akirin ati awon Alufa to wole. Eni-owo E. A.

Salu I' o si waju isin; Eni-owo I. O. Oyekunie ka Leson Kinni ati ekeji. Eni-owo J. F. Ogunko wa gun ori Aga Iwasu; o mu o'jo iyanjo re jade lati ina i'je awon Apostoli 20, 28.

Iwasu o'jo ni te g'wari. nse I' o mbe I' tun I' o'ni o'kun fun ekeji. Akikun-ju gin ni Eni-owo Ogunko ko je ninu iwasu. O'p'p'p' ena ni nwon si mbe Eni-owo na pe awon i'je ki won te o'jo Iwasu o'jo yi fun kika g'wari ena. Nitotina, a kesi Eni-owo J. F. Ogunko ki o' mase g'wari. Ati te Iwasu na. A nfi oju s'ora.

Iihin isin, ni Ifinjoye bere. Eni-owo E. Ayo Salu I' o' mu awon ti o' fe fi joye wa si iwaju Supt. D. A. Hughes. Awon Oloye na Thomas Kolade Aderin, Thomas Oke, Enisoro ati Stephen Ugbogu Jaja. A si fi nwon joye Diakoni.

Iihin isin ni awon Agba i'je se awon oloye titun woyi ni alejo ni g'wari i'je o'jo ti Jehovah Shalom, Iukan s' enure ni'jo na papa. Ki Olorun ko je ki oye na meri o. Amin.

A MBERU ALAJA.

AYE GIN OGUNMO
O RANSE P' ODU?

Eyi ni o'jo ti a ri so si iwa buruku ti awon Hausa n'bu ni Qua Awotan. Ojokodo ati Erewa. Nwon tile ti tu Abu Olojuoro nisisi; Oba Ile Ido ti awon ero ni'je g'ri nigba ni awon agunbe woyi ti tun san da.

Eyiti o' danni ni'je ti pe awon ena wa papa ninu aimokan nwipe. "Oibo I' fun won haje o, e ma loyo kan nwon o."

Ise tiwa bi Oniwerohin ni lati-ia a ye awon ara wa na pe oibo kan ko ran awon Hausa na nise rara. Ole ni nwon nja kiri. Nitotina, mimu ni kic mu win wa sile; g'ni o'ba jale mimu I' a mu un.

Bi e ba le mu meji tabi meta ninu won wale, ki e wa wo o'ni ti i'jeba yio fi nwon se. Okunrin ki i sa I' Okunrin.

E sa i' w'na wale.

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HIGHWAY ROBBERS.

THE NEWS of the doings of highway-men on roads, farms and villages between Ojokodo, Awotan districts and markets are of a rather disquieting nature

These men wearing Khaki Shorts are said to have come from the New Barracks and its vicinity—in fact all the farmers and villagers describe them as "awon Ayoja" soldiers. They are said to have gone along the roads to intercept, rob and ill-treat the peaceful farmers and traders passing to and fro on their own business and also rape unprotected women.

They enter the suburban farm villages, hamlets and markets, frightening the farmers and traders, seizing and taking away whatever caught their fancy.

Under the impression that these ruffians had the whiteman's permission for their actions the farmers give way and tamely submit to these outrageous criminals. Seeing this, the highway robbers are more emboldened to carry on their malpractices to the highest pitch and in broad daylight. The latest reports from the district are very bad indeed among which were the assaulting of a woman by a gang of 8 men on the road beyond Labe, labe brook. The breaking up of Awotan Market by the ruffians a few days ago and wounding of one Ladeji, an easy going trader, on his way to buy produce

at the village markets.

Life is not safe at all in this important district and suburbs of the town. It is robbery by night and day with the result that nearly every farm village, hamlet and markets have been deserted in fear of the armed robbers infesting the area.

The robbers have also extended their operations to the round about Orile Ifo Road which the people have resorted to in trying to avoid the highway robbers.

This growing evil if allowed to continue unchecked may lead to bloodshed at any time.

We respectfully call the attention of the authorities to this danger.

FUNERAL AND MEMOIRS OF C. A. W. PRATT DECEASED.

The funeral of the late C. A. W. Pratt of blessed memory was well attended, many people from Ibadan Abeoguta and Lagos Districts witnessed the occasion on Sunday, the 24th January, 1926 at the Wesleyan Olowogbwo Church, Lagos which was crowded with people. Rev. E. E. Williams of the Circuit delivered an eloquent Sermon in which he recounted the benevolent deeds of the deceased gentleman. Special Funeral March was adapted to the occasion when Mr. T. K. E. Phillips (of C.L. Lond.) performed on the Organ, which was well accompanied by the Choir.

The deceased gentleman was the only son of Mr and Mrs Aaron Pratt of Igbore Abeoguta, the mother being a native of Oba, the deceased was first cousin to Mr. A. F. Campbell late of Ibadan Native Administration, and was born on August 5 1888, educated at Wesleyan School Olowogbwo and afterwards at the Wesleyan Boys High School, Lagos, under Principal C. B. Macanby. Immediately he left School learnt Tailoring under the late Mr. J. G.

Brown, but soon after became clerk at the Treasury and afterwards joined the Police Force as a Police Inspector. It was at this stage the public found him to be a promising musician and Stage Actor.

Subsequently, he went to England some fifteen years ago where he rendered some beautiful pieces—sacred and Native Songs (the latter was based on native airs) to a Gramophone Record Manufacturer the foot-prints of which he left behind as a memoir. After acquiring some Western ideas in the Musical profession, he returned home and became a Stage Actor, he did not lay much emphasis on this profession but immediately took up a Clerkship in the year 1912 and became Chief Clerk under The British Cotton Growing Association at Ibadan where he laboured very unsparingly until he resigned this flesh on the 16th instant leaving a widow, three daughters and a son with a host of sympathisers to mourn his loss.

He had staged "Dick Wittington and his Cat" when he acted "Petz Warren," In "The H. M. S. Pinafore" he acted "The Captain." In "The Joseph Cantata," "The Pharaoh." In the "Micado of Japan" "The Lord High Executioner" and in the "Belshazzar's Feast" The King Belshazzar of Babylog." He was one of the best Actors in public entertainments staged by the Ibadan Glee Singers.

Apart from these qualifications he was very musical, social, and kind-hearted combined with deep religious sentiment.

He was particularly sympathetic. He served as Circuit Steward and local preacher at Olowogbowo Wesleyan Church and was at one time or another a Society Steward, Class Leader, Organist, Secretary and Sunday School Superintendent. He was a teetotaler and non-smoker.

Such was the love he played in that Connexion and the Officers of the Church

must feel that they have lost one of their most remarkable members that have excited public admiration.

Meanwhile, he is gone, but not forever, J. Addison had safely described it when he said "When I read the several dates of the tombs, of some died yesterday and some six hundred years ago, I consider that great day when we shall all of us be contemporaries together."

In summarising the life and work of the deceased, we may say that he was a precocious youth as he gave early promise when young both as a musician and as a Stage Actor.

As a Christian he has done that which was required of him,

Thou shalt love the Lord thy God and thy neighbour as thyself.

If it is a fact that it is on these two commandments hang the Law and the Prophets, the reference made of the deceased gentleman by Rev. Evan E. Williams on the pulpit is sufficient a testimony.

Therefore, I may safely add that he loved that which is commanded and desired that which is promised.

May he rest in peace.

Ibadan 27th. 26

S. E.

A LAST WORD ON WEST AFRICAN SEGREGATION.

or

A COMMON-SENSE ANGULAR VIEW
POINT OF THE QUESTION.

By an Occasional Correspondent.

As yet, there seems but two sides taken in the controversy that has been waging round Segregation; one mustering argument, with a show of forensic learning in support of the scheme, and the other employing MERE SENTIMENT and ECONOMY in opposition, as the basis of its objection; but, inas-

much as either party has not actually quitted its ground and come to grips, the question may fairly be considered as still open.

**Continuance of the scheme
no evidence of triumph.**

Despite the undecided state of the controversy, Segregation will continue, an evidence, not of triumph of the one party, but of indifference to the issues. In entering this field, therefore, it would be of importance, first of all, to consider in the abstract, the value of the arguments pro and con, upon their individual merits.

Argument Pro.

From all we have been able to gather, the basic fabric of this argument goes upon the assumption of a necessity for avoiding the inoculation of malarial poisoning by the ANOPHELES directly, as an original source, and indirectly, from certain human *magazines* or *reservoirs* already charged with the poison; such magazines &c. being the *physical system of the Native African*.

To effect this avoidance, two precautions have been recommended:—

1. A segregated camp, from which all Natives of Africa should, as a matter of course, be excluded and, 2. A Segregating belt of land of sufficient depth to keep off the mosquito. How far these precautions have been found possible or even practicable we have yet to learn.

[See "WEST AFRICA" issue of July 9, 1921, pages 610 et seqq. Article by A. Special Correspondent.]

Consideration of the Argument.

Anopheles not sole malarial Carriers

It does not come within the scope of our thesis to discuss any thing in connection with the Mosquito Theory; but we are of opinion that it is still a THEORY and that MOSQUITOES are not SOLE carriers and inoculators of malarial poison, so that, by avoiding or

destroying them the infection also will be avoided and removed.

From experience, we feel justified in stating that although they are carriers, they are so only of what had been collected from some sources,—the swamps, morasses, and cesspits, out of which they had themselves evolved, and of the nature of which their physical constitution partakes; for their bodies, if analysed, will show mosquitoes to be partly vegetable and partly animal substance but, preponderatingly, vegetable: to avoid or even destroy them, therefore, without destroying those sources, would look like a *don quixotic* venture involving labour, expense and waste of time.

Other and greater carriers

If we exclude mosquitoes, various other kinds of flies and insects are notorious for communicating malarial infection:—the large-headed black, the green, and the yellow flies called the sun and mangrove flies by the Natives; the bites which they inflict are as smarting and poisonous as the sting of bees; of these, there are many and various species differing in hue and in size although identical in the poisonous effects of their bites. These large-headed flies have the propensity of first biting their victims and, after sucking up a quantity of blood, of visibly inoculating the spot with a kind of secretion corresponding in colour to their hues.

Then, there are the horse and the cow flies with their variety, all of which are poisonous; a bite of any of them would bolt a horse and render him unmanageable; and, when they come in swarms as they often do, they would bite cattle and even horses to death.

Various other genera and species are also malarial: they do not all, apparently, breed in swamps, (unless perhaps charged with putrid matter) but they feed in them as well and in something worse into which they dip their slender antennæ and legs which are consequent-

ly charged with the poison to be afterwards communicated.

The common house fly and its variety, which haunt the domestic circle, from their meddlesomeness and dipsomaniac proclivities, are more dangerous than mosquitoes; they communicate diseases, malarial and other kinds of poison and invite themselves into, all our social, domestic, and official departments, partaking of all their functions, from sun-rise to sun-set, during which period, they alight on our person and dress, not sparing the face and hands. Of mosquitoes themselves, the *Anopheles* or town mosquitoes are not the most poisonous, but the bush mosquitoes, the mangrove mosquitoes and the Deserted-places mosquitoes which constitute a different kind of Bush mosquitoes and are called JOKI-JOKI by the Natives; they are slightly heavier than the air, and are imperceptible to the touch; they go in swarms and attack in masses of thousands and tens of thousands, crowding upon their victims, all at once, and inflicting their bites on all unprotected parts, with all virulence. Their first attack is usually on the face and, then, their presence is felt on the other unprotected parts. The effects of their bites are as lasting almost as the sting of bees. As their attack is in masses, a slight brush-down, by means of the palm would crush thousands of them without any sensible perception on the fingers and the palm, or a diminution of their number, as those that have been crushed are instantly succeeded by other thousands and tens of thousands, keeping their victims smarting all the time. The minuteness of their *antennae* gives them the advantage of effectively inflicting right into the pores and all around the parts attacked, inevitably the head, ear, nose, eyes and mouth. With an enemy of this kind no weapon not even the so-called mosquito-netting is of any avail and the

only chance of escape one has is by bolting for one's life. The inoculation they inflict is so poisonous as immediately to produce a mesh-work of grate-like elevations all over the skin, not sparing an area covered by a pin's point.

The Natives escape these pests only by the application of a kind of heavy grease besmeared all over their bodies; in this, upon attack, the mosquitoes are imbedded and rendered incapable for action. Otherwise, the victims of attack must resort to their heels to escape torture.

Our position, however, is not that of one discussing the various sources of malarial poison nor the various kinds of mosquitoes but of one considering the value of the argument advanced by so-called pro-segregationists on the score of avoidance of the *anopheles*; if however these various sources of malarial poison have not been destroyed, it is our contention that all efforts put forth in this direction to carry out the means of avoidance suggested by advocates will be futile and savour somewhat of the character of "straining at a gnat whilst swallowing a camel."

Rationale of the Magazines and Reservoirs charged with malarial poison.

This is an instance of a statement intended to be taken seriously yet without proof although involving such momentous issues as an universal indictment; it is for this reason we are disposed to describe it as mischievous as it is false and iniquitous and therefore fit to be called a *baseless theory* or a *fad*; to entitle it to the dignity of a theory it must pass through the process of all theories, viz *experiment*. Has any experiment been made by which the best arterial blood of an average healthy African has been infused into any of the ramifications of the aortic artery of an average healthy European or any other subject previously examined and reported to have been *free from malarial poi-*

and its effects? If so, has the experiment been watched and its results recorded on a clinical chart? And with what results? Until this has been done we have no hesitation in emphasizing to you our first entertained of the theory and in characterizing it as a *fad*—monstrous one too.

To be Continued.

NEWS & NOTES

The Rt. Honourable W. Ormsby Gore, M. P. Under Secretary of State for the Colonies will land at Lagos on Wednesday the 17th instant. The Honourable gentleman who is on a tour of official inspection will proceed by train to Oshogbo and motor to Akure on the 17th instant and from thence throughout the Provinces.

We publish an itinerary of the Visit on another page.

The Hon. S. M. Grier M.A. the Director of Education who had gone on a tour of inspection to the Central and Eastern Provinces returned yesterday and is now busy in town. We are all looking to him for better improvement in our educational system.

A DANGEROUS PIT

The great Oranyin Pit, just below the Iba Market in the heart of the town was lately cleared of trees and shrubs growing from the depth and sides of the yawning gulf and crowding the opening. Whilst thanking the Administration for this improvement, we are convinced that the best thing will be for the Administration to remove this positive source of danger to wheeled traffic by filling it up and constructing a covered drain over the place instead of the ancient natural drain.

YORUBA NEWS ALMANAC.

February, 1926.

Remarks:

Sunday	☾	7	14	21	28	
Monday	1	8	15	22	☾	Oke 'Badan Feb 15th.
Tuesday	2	9	16	23	☾	
Wednesday	3	10	17	24	☾	Last Quarter 5th. 11.25 p.m.
Thursday	4	11	18	25	☾	New Moon 12th. 5.29 p.m.
Friday	5	12	19	26	☾	First Quarter 19th. 12.36 p.m.
Saturday	6	13	20	27	☾	Full Moon 27th. 4.51 p.m.

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Aremo fun Okunrin

Migbi obirin ko ba tawo loyin, a na aro p ara obirin na akan ta arun ya. Egbogbonise fun Obinrin ni o nje pe ara okunrin ni arun wa. Egbogbonise fun Obinrin, Ibi, Ede Olo yin, ati oriṣiṣi arun ni ki ki ni ki obinrin bina.

N. B. O yin ki gbogbonise okunrin ma lo lgo mejji mejji loyola fun ki egbogbonise na use ni ara ko pe toyin.

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THE EDITOR "YORUBA NEWS"

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ISE OLODUMARE DISPENSARY

Joshua. O. Aile: Craig,
 Manager & Proprietor,
 Agbani Road, Lagos.



BRANCHES AT
 AGBENI, OŠOGBO
 & LAGOS.

KINI TO ALAFIA ?

Egbogi fun oriṣiṣi aisan woyi de si Ile Egbogi ti a npe ni ISE OLODUMARE ni Opopo Gbagi:—

Egbogi, Oyi, Iba, Iko, Aiperi, Orere, Arinka, Lakuregbe, Sobia, Jijiji, Akokoro Akandan, Oja, Ebi, Otaka, Ehin, Osi, Egbogi titogun, Abayun, tinju Omo qwo, Aran kunja, Ede, Iweru, or irisi Egbogi fun adepa Olorin.

Egbogi fun ilera Qmokunrin, Egbogi fun arun-karun lara Qmokunrin ko ma ye e. Ya ni be ki o mu are o leri alafajata lasiri ti o se. Ki Olowo wa, ki Alawin wa, arawan ti ko dani. *Two lines of text are too faint to transcribe accurately.* ndan? "ISE OLODUMARE."

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