

Chief Secretary
to the Government
Lagos.

Editor Proprietor
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Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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The Editor.

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ti si Ile-Oja Titun ti

nwon sese ko si

BODE IDO, IBADAN.

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siwosi, Awo Abomafu,

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Oniṣona Atata ni Opopo

Bode Ona Ido,

IBADAN

Aghada to jire, Ewu Saro ti gba. jumo, Ewu Oyala ati Awotele ati Sokoto ti oge regi nibe lo pin si

IROHIN KO TO AFOJUBA

OWUYE.

OFỌ SẸ WA.

Pelu Ẹfun nla ni a fi tu ofọ G. Ore-Ofẹ Şoşemimo, okan ninu awon omọ-işẹ wa (ni Ile Itewe "Ilare") ni Ibadan, omọ Balogun D. Şoşemimo; ẹniti o jaisi ni awuro Satide ijẹrin ni Abeokuta, lẹhin amodi sã diẹ. A sin oku rẹ si Itẹ ti Lantoro lẹhin isu iķẹhin ni Şoşis Ake.

Ologbe yi şe omọ rere fun awon obi ati ebi rẹ, bẹ si ni nibi ti o gbe uko işẹ. Were ti "Waya" de ni Oga rẹ pelu awon omọ-işẹ yoku tilekun, ti nwon si lo si ibi isinku na ni Abeokuta pelu awon egbon ologbe na Şofoluwo, Ẹrinoşo, Ẹfunwande, ati awon meta ni pelu.

Ki Olortu tu awon obi, ebi, oga ati awon orẹ rẹ ninu. Amin.

LEMOMU APANIA.

Gege bi a ti rohin ni oşẹ ti o koja, owọ tẹ awon apania ti nwon pa Bălẹ Lanlatẹ.

Şugbon ohun ti o yanilenu nibe ni pe, Alufa Adesina Lemomu Lanlatẹ, Ogbẹni Laitan Adanşẹ awon mejeji ti nwon jẹ aburo Bălẹ Lanlatẹ ni olori pelu Ogundoyin Balogun Lanlatẹ, Adeyemo, ati Omidiji Egba, ni nwon şe işẹ buruku yi.

Lemomu Adesina ni a gbọ pe o bẹ Omidiji lowẹ lati fi iwọy pa egbon onn Bălẹ Lanlatẹ; Laitan, Ogundoyin Balogun ati Adeyemo si lowẹ si imọran nã.

A gbọ pe gbogbo won jẹwo nigbati owọ tẹ won; şugbon Laitan Adanşẹ ti salo. Nwon fun Omidiji ni Ogún nina Iba Oke (£50-0-0d) ti won şe ileri fun işẹ ipania yi.

Nigbati Omidiji sã Iwọ titi, ti Iwọ ko jẹ ni a gbọ pe o mu Laitan pelu oduro lo dena Bălẹ Lanlatẹ bi o ti nbo lati inn oko rẹ, li o ba lu u ni oduro ni ipako, ti mundun-mundun Bălẹ tu jade.

Lẹhin ti won jẹwo ebi won ni Adajo dajo Igi-yiye fun won.

Oloşo kun ilu nisisiyi: nwon lo ko ile Ogbeni Fuwole Gbẹno-gbẹno ni Eketẹdo ni oşẹ ti o koja, gbogbo oniruru işẹ ona ti Ogbeni yi şe silẹ fun tita ni nwon ko lo patapata.

Beni awon ole tun ko Şobu Ogbeni Ijaoye, *Tailor* lo ni Idikan; gbogbo aşẹ atata ti nwon bẹ ogbeni yi ran ni awon ole ko lo ni oru Satide mojumọ Şonde ijẹta.

Qro yi to amojuto. Bălẹ ati Igbimo, E gba wa ol!

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TO LET

EDE--ELEDE.

Awon Alagbe pe wa lejo pe ede kan ti ko wo mbe ninu Aroko ti enikan ti niye "Alaporo" ko sinu iwerobin yi ni oye tohun.

Lojo ni gbogbo enia ati funfun ati dudu nlo ede na nigbakugba; boya ni a le ri enikan nina egbaji larin awon omowe enia dudu ti o mo pe ede ti ko wo ni i.

Dokita Olaribigbe ti o pe ni Ilu Oba tun jeri si i pe ede ti enikeni nlo ni i. Awa papa ni eri pe a ko je gba aroko ti ede ti ko wo mbe ninu re fun titi sinu iwerobin wa; a si fi meji ninu awon iwerobin "Y.N" ti a ti fi nkily ede ti ko wo fun awon onkawe wa ban Adajo Kotu Alapadi, eniti o kilo fun wa pe ki a sora pelu iru ede be ni 9 mi.

A dupa lojo awon Alagba, Oloja, Eni-owo ati awon gbajunjo Ibadan ti awon sin wa lo si ibi igbejo yi.

Ki Olurwa san gbe na fun wemaju bi a ti gbe lo, Amin.

IROHIN SAGAMU.

E roju aiye tabi e ko ri? Enyin Ijaye Sagamu ati Otumbamojo (omoba), e laju yin silẹ nwon ngbe oha nyin lo fun Bale Iperu ni ojo kinni April 1/4/26. O mbe, Ombo, awon l'a i ta silẹ de e; o da wa lojo pe, nigbati oro na ba bere, ote i-kehin yi yio le ju ti isaju lo, Olorun lo le mo ipari re, oro A de toto hu u!

Ha! enyin ara Sagamu, b' o ti se se na ni, e maje ki owo Bale Iperu Remo je, ote ilu pari l'a wi, a o mo pe e tun upile omi; bi e ko ba rira, oro Ileke yi le da inkan silẹ. O da wa loju pe nigbati o ba nto odun meji tabi meta, Ala-peru yio ma mu pasan no Akarigbo,—iru asa ti enikan ko da ri t' o da ni apejo owo-ori ti won se ni 7/7/26. O bu Akarigbo ni oju t' awo e egberi, enu ya ni. O to o si se ki enyin Oba Alade ki e ye oro na wo; Nitotina a fi iwadi oro na sun awon Alade wonyi gegbe enu: Awo-jale, Alafin, ati Oni ile-Ife ti se Bata nla wa.

Eni ba dake t' ara re yio ba a dake. Awon oha alade pataki ti o wa ni Remo ni wonyi:—Akarigbo, Alara, Onipara ati Alaiye Ode, okan ninu awon Alade meta ti o wa lehin Akarigbo ko le so pe awon gbo ninu itan pe Bale ilu kan bu Akarigbo ni ofokaju ri. Kabiyesi, oha alase ekeji Oriin. Nitotina l'a se mo pe Bale Iperu je owo ni 7/7/26 ni Iperu.

E jowo itan ile wa ko ye oibo bi a ti fe ki oye won; ki a mase fi oibo ba inkan je; oibo ko wi be. "Bi Akarigbo ko ba ju esan Adie—oun ni olori Remo"—owe. O tan lenu o ko ni'ku. OTUNBAMOJO.

AWON AKEWI OR YORUBA PHILOSOPHY

ELETO-ETO.

Patako Efon.

Kaka-ka ni i t' aja l' enu.

Atata kura!

Enu eiyẹ ko le r' okuta,

Ie-son-mi ko lu Gbedu,

Enia lasan ko n' llari,

Oba ni i lari eni.

Ogbogbo ko tem re n' ifa

Omoran ko fi 'ra Ijaye

Obe mimu yanyan

Ko le p' ako ara re;

Ona gi owo ko kakó

Igba nla ko le pa meta,

Olobirin kan ko p' agbo ijo,

Alaso kan ko l' oke,

Onibon kan ko sisan;

Enia meta ko duro ni ni ji mo ji

Bale di meta,

Itan adie di pipin!

A ko l' obirin,

A nda owo si?

Bi a ba d' owo si:

Eare ni i ti je!

Eniti o wo bata irin,

T' o wo enu irin

Koni le fi joko,

Iduro kosi, ibere kosi—

F' enit' o gb' omotodo mi!

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AWỌN AKEWI

OR

YORUBA PHILOSOPHY

ERE-IṢE

Gánni-Gánni à gán !
 Arábà dèdè !
 Dọgba-dọgba, l' ogbọgba,
 Eriá kọ pada l' Eriá ;
 N' ibi gbogbo l' à gbé
 K' adig' b' alé ba lẹ !
 Oroyo buburu ni i y' ofa l' apó,
 Oroyo rere ni i y' obi l' apó.
 Gbá i n' isu, ni
 Gbá i l' akasú.
 Igb' Enu-Agansin, ni
 Igb' Enu-Ekutele.
 "Gb' ototo gboro," ni
 "Gb' akasú bamba" ;
 Akasú bamba l' osu Agá
 N' isu Iyawo-ko-lorun
 L' Ejidua !
 Ida n' iko,
 Esusu kó l' ere :
 Iye a da un l' á kó !
 Ohun ti a gbín l' á ka,
 Ohun ti a sọ siwaju l' á he :
 Se sílẹ, l' abọ wa ba.
 Enit' o sù s' ọna
 A b' esinsin n' igba abó
 Dá sí mi, kí ndá sí ọ !
 Odu ti a kun l' á kó ;
 Eso igi ti a gbín l' á jẹ.
 Enit' o gb' ebu ika,
 Lori ọmọ rẹ ni 'o hu le !
 Gb' odo ru mi loni,
 Kí ngb' alapa ru 'mọ rẹ lọla :
 Gun mi l' ododo loni,
 Kí nly ọmọ rẹ ninu ọlọ lọla :
 Iṣẹ ti a se l' á jẹ,
 Owó a se l' á jere ;
 Se mi kí nse ọ :
 Olorun kí ifi i bi ni.
 Éleke l' eke yẹ ;
 Ohun ti a ba se ni iyẹ ni.
 Enit' a sọ 'kò lu,
 Ní i sọni l' ogulutu ;
 Enit' a s' okuta lu,

A ju 'daro wa !
 A F ibinu tete sagbe,
 Ko m' ogebe isa.
 K' a f' ija f' Olorun ja,
 K' a f' owo l' erán.
 Bi i ba bi ni,
 A má bi ni—
 Ká sá bi ni !
 Oroyo ti i ba bi ni—
 Kí i gb' aibi ni.
 Olorun laisi ni l' ití ipe
 Kí O to mu 'ni!
 Olorun t' iwoyi ko pe—
 Esin n' l' ngun gbeja ;
 Enit' a o le mu :
 Olorun ni a fi i fun.

ELETO—ETO.

Ghedogbedo, nwon ko gb' agogo !
 Alọ 'leke, nwon ko lẹ bábá ;
 Alagbede won ko ro ojogun ;
 Iro npara fun 'ro !
 Agbede ko ro ike,
 Enu eboro ko gba 'jann !
 Elemu ko m' egun ;
 Gberan-gberan ko gb' ekda.
 Ole ki igbe gbeto !
 Aje ko le j' oku.
 Onikola ki ik' afin !
 Ko s' alapatá ti ipa 'gun ;
 Akuko ki i pamo,
 Ikan mu 'le, ko le m' okuta,
 Ojowu ko le jẹ 'koti,
 Ojowu t' ile awa le j' abe !!!
 Awon akoko inu igbo,
 Nwon l' awon le gbeto :
 Awon ọpọlọ,
 Nwon l' awon le lẹ 'leke ;
 Awurebe l' awon le hunso ;
 Tani je f' odo akoko gun 'yan ?
 Tani je so 'leke ọpolo—
 Mọ ọmọ rẹ l' orun ?
 Tani je f' asọ awurebe bora ?
 Ina kekere kọja à-mu dani,
 Ejo kekere kọja à-mu-damure ;
 Oni kanga ko se e tiri mu !
 Igbin kaka-ka, ebiti kaka-ka ;
 Ebiti ti 'ko gboju ko le pa 'gbán.

THE YORUBA NEWS.

Editor & Proprietor:

D. A. QBASA

Office-AJABA SQUARE, OGUNPA ROAD
P. O. BOX 60, IBADAN.

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Ibadan 12s. per annum. 14s Post Free.

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YORUBA PHYSICS.

VI.

THE NEXT branch of Yoruba medical arts to be considered is the **AGBO SISE**—a medical fluid obtained from Agbo concoction by boiling for quick extraction of the essence of its ingredients. It may be applied internally or externally according to the nature of the disease under treatment. It is allopathic and prophylactic in its actions and effect; it heals by direct attack upon and destruction of the disease-producing microbes and germs in the system and by the supplying of certain chemicals that may be deficient in the body. This class of Agbo from the method employed in its preparation—boiling—cannot produce microbes and germs. It is the extracted fluid only that heals. It is at par with drugs imported from Europe, Asia and America. When correctly prepared and administered, there is no ailment that cannot be cured by the use of one kind of AGBO or another. All skin diseases such as eruptions, boils, black-heads, yaws, ulcers, leprosy, guinea-worm &c. are always treated and healed by the use of different *Agbos* in conjunction with specific *Ipara*, and *Ejogun* or *Etu*—Medical Ointments and Powders.

Agbo also plays a great part in child-bearing treatments. From the moment of pregnancy to the safe delivery of the child, various *Agbos* are generally pre-

pared for the use of the pregnant woman as follows:—for preventing miscarriage, the strengthening of the mother, the development of the embryo, and for easy confinement. And at the arrival of the baby, immediately the cord is parted, the child after its first bath, is given a dose of warm Agbo to open out and clear the intestines of the remnant of embryonic food. The mother is also treated to a special Agbo fomentation for a period of two or three weeks as the case may be.

It is remarkable that children reared under this system are more healthy and vigorous than those brought up according to western methods of treatment.

The cause of the numerous mortality from miscarriage, child-birth and the heavy infantile death-rate among educated Africans is to a great extent traceable to disregard for our indigenous African treatments, tried and proved by our ancestors from time immemorial, and the wholesale adoption of western methods of treatments in these vital cases, losing sight of the fact that conditions under which the two systems of treatments—African and European—were evolved are entirely different to one another.

Where, in civilised countries, ample provisions are generally made for child-bearing in the form of Lying in Hospitals, Maternity Homes, Nursing Homes, Infant Welfare institutions and qualified Mid-wives to render all possible assistance to the Doctors in this delicate matter. It is surprising that most of our people should have cut themselves off so completely from the ancient safe-guards to be found in the Yoruba Physics, and indiscriminately adopt European or western methods, without fully considering the absence of the various indispensable aids and protective measures which are invariably attached to the system in civilised countries.

After all, our own indigenous methods

though crude, is the best for the present condition of the majority of the people in this particular branch of treatment.

To be continued.

"VOX POPULI"

It is common talk among the reading class, that the Yoruba News (a local weekly journal) has not been regular, and also not containing such news as would cause some excitement as the case may be, or that the indefatigable Editor suffers from nervousness, or is either a coward.

In the first instance, it must be pointed out that in all civilised countries all well-organised papers have been controlled and backed up by financiers in which case such Paper will serve the objects of its financial backers and keep moving. In any case, a newspaper work is never allowed to be a one-man show.

It should also be understood that this town is no Colony but a Protectorate—and any Paper therefore that will receive the favour of the local Administrators must hold its peace with regard to Politics, and must not be a party-organ, but say such as would tend to educate the people with a view to becoming self-governed so to say. It must interest itself only in what concerns the internal Government of the Country and Race.

Our people have not as yet realised the all-important and onerous duty of an Editor, which is nothing short of "Self-sacrifice, Self-denial and other kindred virtues of a true patriot and philanthropist and that it cannot in any way be compared with a profitable business of a shop keeper, store clerk and so forth. Editors are easily involved, and the Press no more exist for want of fund. Scores of News-Agents would not meet up their respective accounts. Subscribers would not pay regularly as should be their duty to do; All these will expect the Paper to be regularly published as it should be but without his fund of course.

Editors may also suffer "Martyrdom." They may be exposed to a commitment which they least expect and to fight out the case, in which they may not be successful—it means money. Summarily, it is

the duty of every man and woman to support both financially and otherwise, any Paper which may be edited in any country where such reside, to avoid its failure. This support is justified for the simple reason that no Newspaper has ever been established to serve selfish ends or purposes.

As aforesaid, no Paper edited in this country should be expected to criticise the Government on a large scale as some few would desire—notwithstanding the freedom of the Press, on a limited scale, it can only draw the attention of the Government to such mistakes as are over-sighted. It can only stir the Government to discharge their moral obligations to the people by being much concerned in the public Peace, Order, Safety, Prosperity and so forth.

Sir Edmund Burke has well said; "There are abuses and there must be abuses in all Governments—it amounts to none other than a nugatory proposition."

What is needed at present is sufficient fund to carry out to success the objects of the Yoruba News, and perhaps it may be high time for capitalists to take over the Directorship of this paper, which in a sense will tend to improve the Journal and prevent irregularity. So far, I think the people are owing the energetic and undaunted Editor of the Yoruba News a very great debt of gratitude for all he has achieved since the inauguration of the Paper.

I personally, (and perhaps voicing out the sentiments of other sane and right thinking men) wish the Yoruba News and its Editor more successes in the near future.

ALAPARO.

NIGERIAN COCOA.

Mr. Percy Arnold, in the course of an article on Nigerian Cocoa, in the "Confectionery Journal," of July 1, remarks: "With a little gingering up in the right quarters, there is no reason why British and American manufacturers should not be getting Nigerian cocoa of "Accra" quality. The chief trouble for which manufacturers at home have to face, in so far as this type of cocoa is concerned, is, ignorance—ignorance with regard to cocoa on the part of the very people in the producing country who have to deal with the commodity, the

Native growers, the Native traders, and, above all, the European buyer on the spot, who ought to know better. If the European buyers give good money for poor cocoa one cannot blame the Native grower for not troubling to allow his cocoa to ripen, let alone go to the bother of fermenting it; nor can one blame the Native trader for bringing this poor cocoa down to the trading station if he is going to get the same price for the bad as for the good cocoa. And that is exactly what happens. This is because in Nigeria to-day cocoa-buying is in the hands of people who treat it as a side-line. The Government is making praiseworthy efforts to improve the standard of the Colony's cocoa. On the one hand, farmers are initiated into the mysteries of fermentation, and on the other hand, produce inspectors have to give a certificate and stencil-stamp the bags before cocoa is loaded into wagons for rai-ling down to Lagos, guaranteeing a certain standard. Even in this inspection cocoa is still a side-line. The writer has seen, at least, these cocoa certificates in the form of palm-kernels certificates, a word or two being scratched out and "cocoa" scribbled across. The Agricultural Department struggles on gamely and not only does it help the Native to grow and ferment his cocoa, but in certain areas gets the farmers to pool their crops and helps them to sell it, making sure they get a much better price for the fine fermented cocoa than for the poor stuff which the backward farmers still turn out. This is very helpful. A good price for good cocoa, and before many seasons, Lagos will be on a par with Accra. At present the great bulk of Lagos cocoa is unfermented, but the quantity of fermented cocoa produced is slowly increasing. In Nigeria, there are big combines. To the one that takes the lead in this direction will belong the Colony's cocoa business of the near future, and the Natives of Nigeria and the manufacturers at home will be grateful.

West Africa 3/7/26.

IROHIN OKE OKUN.

"Bi omode ko ba de oko ofomii ri, yio so wipe ko si oko ti o dabi oko Baba onu."

O sebi owe o.

K'a pa ti Oko Elefin ti, ati ti aile fi enu so ti ise awamariodi ise Olodumare nipa ti omi Okun—o ti poju. Eniti o bi ri oibo fun ise won ri ko sa, sobia ti da oluware ko itii mo.

Ojo keji ti a kuro ni Eko ni a de Accra; ojo keta a de Cape Coast ati Secondee, ojo kerin ni a woko Reluwe a de Tarquah.

Ki a te gbole ninu Reluwe si Tarquah ni a ti ni i e (Banglow) dada lori oke kakori ati Reluwe kekere bi merin ti ni lo ti mbo, ati orisirisi ero (Engine) nlania; nwon npe oruko Teson na ni Imata; ibe ti a wa ri awon omu Yoruba bi eggedogun enia. A bere pe ise kiini nwon ese ti o po bayi? Nwon ni ki awa papa kalp wo inu wagona Reluwe wa.

Nibe ni a wa ri i pe, Irin ati owo Fadaka ni nwon nwa lori oke yi o. Inkan bi ogogiji wagona ni si Ebute Secondee lojumọ lati fi i sinu oko Iru (Ba). Iduro ko si tara nibe fun enia dudu ati funfun—bi e ti mo bi ise awon oibo ti ri.

Mo wa bere wayi pe: Eto ni lebra kan ngba? Nwon ni 2/5, de 3/1. Ah! Ko so, o dabi enipe ki mbora sile. Mo ro eyi ko jo ise iju Ibadan ti lebra ngba 7/5d—o sa gbole wipe 7/5d ni awon lebra Ibadan ngba toto. Eyi ni be.

A tun lo si ori oke miran ni Tarikwa Abomso, kikida okuta Golu wiwa ni nwon nwa lori oke yi. Rnia ti o wa nibe koju egberun lo. Nitoripe ise ti Golu wiwa ni-ra pupo: nwon ni lati wo iho lo fun bi mile merin peju ina Lentiriki; bi ogofa enia nwon iju iho igkan fun wahati mefa—t'osan t'oru ni gbogbo ise wonyi o! Nwon si tun nwan owo fun lebra dada 2/6, 3/1. 4/—owo re, iju re ni i. Anu yeni pe awon omu Yoruba die ni nwon fi owo wonyi sere o. Ori Oibo ni nwon ni owo wonyi niu, opopolpo si ti tan: Oro re o.

CHAIMAI MINRS. Kete-eru bi mefa ti nle nru lori waya lofurufu, lati ma lo ko igi idana fun Eru ni iwon bi mile merin lori waya lofurufu. Oibo toto o!

AWON AKUN MINRS. nyo okuta ti ko dara kuro lara Golu: Golu ti odara wonyi ni nwon nnu lo ninu Wagonu si Iru Oibo.

Sugbon, "Kokoro la eyin Aja je" ni arin awon Fanti ni Gold Coast ni bi o. Obirin ni nro oko ni bi o. Oko a joko ni abule; awon obirin ni ni je nro gi egbo oko arin iju Tarquah ati ile D.C. (Ajete). D.C. si nwan sile kan alọ ojolumọ fun awon obirin wonyi; Ko dabi ti Ibadan ti nwon rda enia duro lati sanko larin ile; toto o, ng ko ba nyin wi o, ara Ibadan E dakin o!

AKIYESI—Ogbeni ONIROHIN
OKE OKUN, a gboye (94—1/-) nonin
de sil-kan ojum, ni nwon san fun awon
lebir nisisiyi.

Ed: Y N.

NEWS & NOTES.

It is rumoured that Prince Sanusi of
Q. O. has been sent to Katsina for Edu-
cation.

The petition of the so-called *Aliens*
was forwarded through the D.O. to the
Senior Resident last Saturday; the re-
ply is eagerly awaited.

Mrs. Frank Macaulay and children
left for Lagos last Saturday.

J. B. Wilson, Esq. also left for Lagos on
business last Saturday.

The Assizes was opened at the Town-
ship Court yesterday. His Honour Mr.
Justice Few presided. There were few
cases on the calendar.

Mr. O. Alakija, B.L., was present in
the interest of his clients.

Mr. Karam Nassafi, a Syrian trader
won the case for which he was sum-
moned by Messrs. Milner Bros. of this
town.

The Bale and Chiefs of Ibadan went to
Oyo last Saturday and returned the same
day.

The work of the Ibadan Council Hall
building is progressing slowly. Only the
pillars of the western end of the struc-
ture are (just about 18 inches) above the
ground and the concrete foundations are
in many places from four to twelve feet
below the ground level.

It is hoped that the authorities would
see their way clear to give out the whole
work to contractors as the Merchants
are doing, in order to save time and
money.

The Autumn Meeting of the Ibadan
Race Club will take place on Saturday the
11th and Monday the 13th of September.

Mr. A. B. Lawanson, the Railway
and Road Contractor of Alafara, Ibadan,
invited to Dinner, a large company on
Thursday the 22nd instant, in honour of the
marriage of his Daughter Miss Alimotu
Awero with Mr. D. Sodipe. The spin-
ster's Eve which was celebrated on
a grand scale, was attended by Messrs S
Agbaje, D. D. Qusit, C. L. Lawson,
D. A. Obase, Yunisa Giwa, Madam
Nofisatu of Agodi and others. Mr. Lawan-
son's story house was simply crowded
with dancers and different drummers.

The bride in her gorgeous attire and
superb trinkets attended by her companions
and drummers visited her families and
passed through the principal market.

The visitors that night were entertained
by Mr. Lawanson. Mr. J. B. Wil-
son was the M.C. for the occasion. We
wish the newly couple all happiness and
conubial bliss.

ILE-IFE.

The firm of Messrs G. B. Ollivant &
Co., Ltd. are to be congratulated upon
their splendid building at Ile Ife, which
was opened for business last week Mon-
day by A. Psomadis, Esq., the firm's ener-
getic District Agent.

Members of the staff left for Ile-Ife in two
motor lorries on the preceding Saturday,
and were entertained to a sumptuous din-
ner together with a large number of the
firm's customers in the ancient City.
The building is the best of its kind in
the Province.

Ile-Ife being the centre of the cocoa
business in the district, we trust the
authorities will soon complete the new
Ile-Ondo Motor Road for the benefit of
produce trade.

ZUNGERU.

With the arrival of Mr. Geo. W. Graves,
the Local Agency for the "Yoruba News"
has been established at Zungeru.

A VISIT TO "IJBUBO."

Readers of this paper will be reminded by the heading of this article of some discussion about the changing of the name of the town to a more agreeable one.

The article was not without its effect. Mass meeting was held in the town and people showed a great deal of enthusiasm.

Everybody felt the need of changing of the name but had hitherto been quiet. Matters would certainly have come to a good pass but for difference of opinion which arose as to what name to substitute. Four out of the five quarters of the town agreed upon one name, but the fifth Oke Soppin, where the Bala resides-raised objection to that name. It was a hot discussion, after which the assembly dispersed. For the present the matter is left in abeyance, and it is to be hoped that the intelligent men of this town will not rest till this wrong is righted.

A look into the history of the town will show that it has not been properly given a name yet.

The place was the founder's hunting ground, who, going there might say "mo niqsi igbo oje mi." This town is no more a hunting ground, and we see no reason why it should retain the wretched name. "Ijebu-igbo" is rapidly improving. There is the new addition to the town called Oba-da with rows of houses on both sides of the principal street. Near about are the promising buildings of Mr. Yesufu, popularly known as A black, a talented cycle repairer; that of Mr. Sanni 'Qmq Abesin' a trader, the first man to own a lorry in the town; that of Mr. Kadiri Akurumage, one of the richest traders in town and that of Mr. Akumayabikan, a trader and motor owner. Here and there all over the town are signs, too many to enumerate, of material progress which may gladden the heart of any son of the soil.

The writer got to the town during the Mohammedan festival of Ramadan, and witnessed splendid shows of native custom. It was simply charming to see there natives dressed in velvet, silk, and other beautiful stuffs dancing artistically (in the native sense) to the melody of songs by "plainly" the professional singer, and the drums. The orderliness of these crowds was remarkable. To these Mohammedans we say "ajayi samodun."

The schools in the town show much improvement. Ojowo United School has an enrolment of well over 300 pupils and has almost always won the Scripture Union Banner for Ijebu-igbo Sub-district, which banner was still in the school up to the time of writing this article. Oke Jaga and other schools are doing well.

What struck the writer most was the English Evening Service conducted at Atikori Parish Church by the Pastor Rev. D. A. Fawehinmi. One cannot help smiling with pleasure at seeing the choristers properly robed, stepping softly out of the vestry with movement quite in keeping with the gentle music of the organ. One feels in Lagos. It was a choral service—an impressive one. The sermon was ably delivered by Rev. Fawehinmi, who in the end gave a gist of the sermon in Yoruba for the benefit of those who were present but did not understand English. This is a step forward in the right direction. The Church building has been completely renovated and enlarged, and preparation is on foot for building a worthy new Church. At Oke Jaga Parish Church, under Rev. A. Okunribido, an energetic worker, and at Oke Agbo Church Mr. Akinyemi, a first Class Catechist, too, are some signs of progress. May the Lord of the Vineyard bless His servants' efforts.

Viewed from every stand-point, "Ijebu-igbo" is making good progress.

God save the King, and Long live the Awujale.

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The latter won Ibadan Maiden Plate, Xmas 1925, The Alafin's Cup Oct. 1925 & Maiden Mile Southern Secretary's Cup Dec. 1925.

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The Editor.

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