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Ibadan*

THE Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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OWUYE.

A ro pe awon alase yio mu ojuto asakasa ti awon omọ. Imale bere si da bi odun ni, nipa ti jiji omobinrin gbe lo ni alai ti ba a soro ju ljo meta lo, ni gbigbojule pe. nigbati awon ba ti gbe e de ile awon tan, obi awon ko ni feki nwon tut gba omọ na pada mo.

Felupelu, ise ti nwon se ngbe awon omobinrin wonyi ko dara rara; enia ko gbodo gbe ole be; ko si iru aso ti o le ro ti nwon ko ni faya. won o si so o di abo ki nwon to gbe e de ile eniti o be won lowe ati se be. Bi olukuluku awon omodekunrin wonyi ba ti niagbara ati nawo si fun awon ti o le nwon lowe ni: elomi a ma be ggorun enia-bi igbati enia ko ogun lo ju ilukan ni adugbo omobinrin ti nwon ba nfe gbe lo yio ri ni ale ojo na.

A ko gbo iru ry ri, nitorina awa ro pe o to ki awon Alase wa ona ti won o file da awon omọ ti nnu iwakiwa bayi lekun; bi won ko ba fe ni ero pelu, o ye ki nwon lo o ni agbara nipa giso awon omọ wonyi, ki a si mu bi m-ji-meta ninu won, ki a si je nwon niya. Nitoripe iru asakasa bayi ti awon Babala wa ko se ri, ko le je ki owo si ni ilu, bent a ma kigbe pe ko si owo, ko si owo, iru iwa bayi a fi silo lai kiyesi. Pataki ko si ibiti iwa na po si ju bi Isale Jebu ati Oke Oja. O tile wa ka won lara depo pe, awon ngbe omoge ni osan gangan "Eyi ara, me ni yi ri!"

Ann se ni lati gbo pe Ijeye Amida, Otun Bale Ibadan wa ninu amodi lati ose ti o kaja, tobe ti ko le lo si Ajo Igbimọ Ilu ati Ile Igbajo Kotu Oja'ba sugbon o nran aburo re lo soju fun un ni Igbimọ.

Be si ni Ijeye Adeaga Osi Bale, eniti a tun gbo pe o fesi die. Ara a lokun o!

Ise oju ona Gbagi si Oja'ba ti de Oja Agbeni nisisiyi. Ile wiwo ni lo titi lo-tun losi. Awon onile apatan ona bi awon Ogbeni Pen Olukoya, J. Idowu,

Christopher Eleje, Daddy Dalley, E. D. Adeloye Abeo, ati die ni apasi bi Labalu, Folarin Solaja, Durosaro, faragba pupo. Gbogbo ojule wonyi daru, bi igbati ogun wolu lo ri— Oluwa unje ki ari ogun ri ilu wa o Amin.— Sugbon inkari kanna ti o ku die ki a to ni iye owo ti Ijeba nsan fun awon onile ti won wo wonyi — o kere pupo; ko tile to elomi ifi tun eyiti o ba ku se, lehin ti Ijeba ba ti bu iye ti won nfe tan. Ory yi re fun ayewo lode awon Alase wa nitori ikun-sinu se njo ju nipa re. Toto o!

THE CATHEDRAL CHAPTER.

At the Synod Meeting on Tuesday, the following composition of the Chapter of the Cathedral was announced:—

The Bishop of Lagos, *Dean*.

Rt. Rev. Bishop Okwole, *Sub-Dean*

Rt. Rev. Bishop A. W. Smith.

Venerable Archdeacon Burton, M.A.,
Five Canners namely:—

The Revd. M. S. Cole, M.A., *Priest-in-charge*.

Rev. W. M. Peacock, M.A.,

" A. B. Akinyele, M.A.,

" S. C. Phillips, M.A., and

" L. A. Lennon, M.A.

The Chancellor of the Diocese

The Secretary of the Chapter.

2 Members to be elected by the Bishop.

2 wardens one to be elected by the

Members of Christ Church and the

other by the Priest-in-charge.

8 Lay-men to be appointed by the

Members of Christ Church and 2 lay

members to be appointed by the Synod

The two Synod representatives on

the Chapter were elected yesterday and

resulted in the election of Sir Kitoyi

Ajasa, K.T. O.B.E., and Z. I. Renner

Esquire.

Three Honorary Canners were also

appointed by the Bishop:—

Revs. J. Okuseinde, J. Ransome-

Kuti and A. Webb—*Daily Times*.

IROHIN ILE BALE.

Monday June 17 1929.

Apejo oni tete bere pupo depo pe won ti bere si se igbimo to wakati kan gbako ki Otun Balogun to de. Iwe ti Akowe Igbimo ko ka ni iwe lati owo Bakare Williams ti a so nipa re ninu iwe ti o bosode kanhin yi: pe, ni ori ile ti Bale ti kowe si oun pe ki oun kuro nibe, oun fe mo eyiti won wi nibe, nitoripe ile meji ni oun ni; okan ni Oke Padf, ekeji si wa ni popo Gbagi ninu eyiti oun ati awon ebi oun jo ngbe. Awon Igbimo si kowe pada si Ajele nipa re.

Ajele si tun kowe pe ogbeni kan ti oruko re nje Liadi Situ Danyan ko iwe si oun pe oun fe gba iwe Ile-yi, nigbati oun si ye iwe ile wo lati chin wa, oun ri i pe Abudu Daniya ni o ti ni ile na. o si ti gba iwe fun ile na to odun metala nisisi; oun si kowe si Ajele Agba lati mo bi o ba ye lati fun eniti ile yi wa ni owo re ni iwe, sugbon ki iwe o to ti odo Ajele Agba de ogbeni kan ti o je omo onile ti o fun Abudu Daniya nile tako Liadi Situ pe baba oun ni o ni ile na lowo; ko si gba inkankan ni owo Abudu Daniya ti o ko ni ile yi, ati pe oun si ti fi fun Ogbeni Francisco. Ajele wa ni ki Awon Igbimo ye oran na wo ki won si se atunjegegebi won ba ti ri ldi oran ta si.

Nigbati awon mejeji pade ni apejo ni oni, ti awon Igbimo si ro siwa sehin. won so pe kini kan ni awon ni lati kiyesi: — laipe yi ni awon gba ile kan lowo ogbeni ti nje Francisco yi ti awon si fi agbara le e kuro nibe patapata. nisisi nigbati o si tun tirakataraka ri enikan ti o sanu, re lati ba a wa aye ti yio ma gbe, awon ko rope o ye lati tun gbayanju lile kuro nibe, nitorina Francisco ni ki akowe ba awon kowe si Ajele pe oun ni awon fun ni ile na, ki o si ma san iye ti awon iyoku nsan ni ododun pelu aklyesi pe "a a le ena ni aye lo si oran bi?"

Ajele Ibadan si tun kowe pe oun ri iwe kan gba lati odo Ajele Oyo pe okunrin kan ti nje Dada ti o si je olori fun awon ara Irabiji kowe si oun (Ajele Agba) pe awon fe se kotu si ilu awon, sugbon Ajele

Agba wa pa a lase fun oun pe ki oun o je ki Bale ati Igbimo o mo pe oun ko fe Kotu-ki-kota kakiri ibiti kotu; ati pe ki oun o si ranse si Ogbeni Dada olori awon ara Irabiji pe, awon gba agege bi olori fun awon enia re, sugbon niti kota kiko sibe, awon ko ri aye re; ati pe, bi enikan ba yaju si i ti ko si to, awon setan lati je oluware niya, ati pe gbogbo ojo ti won ba ni, ki won o ma ko o lo si Ikirun nitoripe igberiko Ikirun ni won je; Bale ati Igbimo si ko esi pa la si Ajele Ibadan pe, Ajele Agba na ni o ti se ileri fun awon ara Irabiji pe bi won ba le mu Titi (Motor Road) de ilu won, awon o se kotu si ibe; eyini ni ki Ajele Agba to lo si ile ikanyin fun isinmi, ati pe Aladin ni o si se ileri na fun ki o ranse si won be; bi o ba si wa ye o sese wa ye ni.

Iwe mi Ajele Agba si tun ko ti nipe ki Bale ati Igbimo re wadi awon ti won ni ile leti iyana Maleta ni oju ona Titi titan ti o wa si Oke Bola, nipase pe, ki Igbimo so fun awon ti won ba ni ile nibe pe awon Ijoba Ibadan nfe igba ese ni otun l'osi luti lo, ki awon o si san owo fun won; ati pe ki awon Igbimo o si tete ran onise wa pade oun ni Oke Bola, ni aru yi: awon Igbimo si se be: Eniti Ajele ran wa ni Ogbeni Deji ogburo re pe, ki o wa pade awon onise ilu, eniti o wa fi ye awon Igbimo pe fifa ti Ajele nfe ile na fun ni wipe, ki enikeni ti o ba fe ko sobu ki o ma lo ko o si ibe pelu oruko awon Ijoba Ibadan. Bale si ni ki Deji ogburo Ajele na ki Ajele fun awon, o dun mo awon ninu be.

Ajele kowe pe oun fe ki Bale ati Igbimo mo pe, oun ti san owo ile ti awon gba lowo omo Balogun Ibikunle fun u—lati ma lo o fun ire sese.

Okunrin kan ti nje Olorun Dare kowe si Bale ati Igbimo re pe okunrin kan ti nje Laogun ya poun mefa ni owo oun, ni ipinu pe oun o mu omo oun wa lati ma sese fun oun, nitoto, o lo ti omo na fi sa lo; oun bere si sin owo yi ni owo ogbeni na, ko dahun,

Nitorina oun sa wa ba Balẹ ati Igbimọ ki wọn o gba oun lati gba owo nā. Lẹsẹkanna ni Balẹ si fi ọrọ siwaju Balogun, lati yan akọda kan lẹ ọdọ ọkunrin onigbese na: ki akọda si gba owo na wa ba awọn nisisiyi, ki awọn to koro ni igbimọ.

Ọkunrin kan ti nṣẹ Akinola ti oun pẹlu Akinola Olore Balẹ Ore. ti jumọ wa siwaju Balẹ ati Igbimọ loni pẹlu iwe lati ọdọ Ajele pe, oun (Ajele) wipe oun fẹ ki Balẹ ati Igbimọ lẹ fi Iwe-ipa mu Olore ti Ore; idi rẹ nipe, o di ẹkarun ti oun ati Balẹ nranṣe si Olore na nipasẹ ẹjọ ti awọn ti da fun oun ati Akinola, nipasẹ oko wọn ti o wọ arawọn, pe, ohun ti o kù ki wọn se ni pe ki awọn mejeji mā san pọnun meji abọ ati garawa epo merin-merin fun arawọn ni ọdọdun, ogbeni ti o jẹ olori wọn ti npe ara rẹ ni Olore ti Ore. yi ko fẹ ka idajọ na si.

Tohùn t' ẹnu rẹ ni Arẹgo ọmọ Fasile wọle da, ẹniti o jẹ Baba-ogun fun Olọre na. Igbimọ si pe e, pe: k'o ran ni si Olore, ki o wa jẹ ipẹ awọn; bi ko ba tete wa awọn o ranṣe ipa mu u. Aṣẹ, ṣamṣamọ, Olore Balẹ Ore yi wa lẹhin Arẹgo, wārāwrèré ti o gbọ bayi lo bọ si ode lati jẹ ipe; Igbimọ si bere lẹwọ rẹ pe kil' o ri ti ko fi san owo awọn apakeji? O ni; nigbati wọn ko san ti oun fun oun ni ko jẹki oun san ti wọn fun wọn.

Awọn Igbimọ wa ni; ni ori gbogbo rẹ, nigbawo ni awọn mejeji yi o ha wa san owo fun arawọn? wọn da ọtanla.

Jijade Wa.

Fun anfani awọn onkawe wa ti nṣọ pe a ko njade laseko, a kole ṣai sọ aṣọye yi pe, awọn Egbẹ Agba-'O-Tan ni wọn

se kokari rẹ ti Iwe Irohin yi fi njade lakoko yi—(owo pupọ ni o sa ti sẹ silẹ nipasẹ awọn "Bami ta a" "Ọtaja f' owo pamọ!" ati awọn "Mā fi sẹwọ si mi" ti wọn ko sanwo mọ). Awọn Egbẹ yi ti sanwo ọdun kan ni asantele, pe, kàkà ki "Yoruba News" mā jade rara, bi o ba se ẹkan loṣu l' o le jade ni, o tẹ awọn loran—sugbọn ki "Y.N." mā jade ṣa a A si dupẹ lẹwọ awọn olufẹ ilẹ wa ti nwon tun se iranwọ nipa sisan owo gbigba Iwerohin yi ni asantele, ti nwon si ngba a bẹbe. Ọlorun Enia Dudu yio gbè nyin o! Ed: Y. N.

AWỌN AKEWI OR YORUBA PHILOSOPHY.

IMỌ.

Bi a pe "Mọ ọ:"
Awọn ọmọran a mọ ọ:
Ologbọn ni i j' Orogbo,
Ọmoran ni i j' Obi:
Awọn agbẹ ni i j' Awusà!
B' ọlogbọn ba j' orogbo tan,
A d' oyin l' ẹnu wọn;
B' ọmoran ba j' obi tan,
Gbogbo ọran a buse!
B' agbẹ ba j' Awusa tan,
Wọn a gb' ọkọ mọni
Wọn a dorikọ 'nu oko!
B' ọru ba mun tan
Abẹbẹ ni i bẹ ẹ;
Abẹbẹ ni i bẹ 'ku,
Abẹbẹ ni i b' arun:
Obi ni i b' ọran
S' ọmọ egberi loran!
B' ọmọde ba kọ 'yan alẹ:
Agbalagba a f' itan ba 'lẹ.

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THE YORUBA NEWS.

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PALM-OIL INDUSTRY.

WE have been closely following the arguments pro and con with regards to the Palm Oil production in connection with the supposed "Sumatra Menace" to the trade in British West Africa. This industry which had existed in our country for thousands of years, without counting the numberless ages when the first ripe palm fruits were eagerly devoured by birds, land-crabs, rats, huge reptiles and monkeys, aeons before the creation of the human species on the face of the earth. So that, after all said and done, the science and art of Palm Oil production is not a new industry to us West Africans. It has even become the emblem of our national good—Ifa Oracle—which is represented by the Palm Tree.

Larger quantity of Palm Oil is annually produced in the south for home consumption and for sale in the Northern Provinces of Nigeria than those exported to the United Kingdom and continental markets. And as it is the excess of production over the local demands that is always sold to the merchants for shipment, it will be clearly admitted that there is nothing to fear by those who have been frightened by the "Sumatra Menace" to this important West African industry, and who are apt to quote shipment figures of this commodity in Sumatra and West Africa, as exhibiting great disparity in proportion, to the discredit of African methods of oil-making.

On the other hand, the oil produced by the Dutch in Sumatra is scarcely used, if at all, on the Island but shipped in bulk to Liverpool, Amsterdam, New York &c. &c., whereas the low proportion of palm oil to palm kernels shipped from West Africa do not really represent the exact quantity of oil produced in these countries due to local consumption. Soap-making, lighting &c as previously stated.

The qualities of palm oil—"Soft" and "Hard"—as graded on the foreign markets refer to the different methods employed in extracting the Oil. Where in the Yoruba Provinces, the palm fruits are boiled for the purpose of detaching the pericarps from the nuts, they are left for days in wooden or earthen dug-outs to ferment for the same purpose, in the Central and Eastern Provinces. But the Dutch are supplying only one grade—"soft" to the markets, hence they are securing the highest price for their product which is of inferior quality, this "soft" quality is equivalent to our local "Eporinun."

Next to cheap hand machines for the African Farmers and also few Government owned or Native Administration Palm Oil Expressing and Kernel Cracking Factories to be erected in the important oil producing centres, for our local Farmers, for the use of which nominal charges per measure or weight of Palm Oil and Kernels so expressed and cracked. Grading as Cocoa &c. by Agricultural Department, will, we are convinced, go a long way to solve the problem for improving the quality and increasing the quantity of Palm Oil produced in West Africa far better than any amount of Government subsidies to Factory Owners.

The marvellous development of Cocoa industry in West Africa is an ocular demonstration of what could be achieved by Native African industry and Government co-operation.

As Factory System always brings Forced Labour and exploitation of the

aborigines in its train, we are convinced our paternal Government will give this matter of Government-owned or Native Administration Palm Oil and Kernels Factories a favourable consideration and attention.

THE ONI OF Ife, FATHER OF YORUBA KINGS.

"Opitan Awquriwon ti ku,
Opitan Amuria ma di yipà."

By Koito.

Every right-thinking person will surely deprecate the fierce controversy that has been raging around the respective positions of the paramount Yoruba Kings, for the past two months—the result of a claim made by the Alafin of Oyo in course of giving his evidence on the Eleko case recently.

Left to themselves and without any outside interference, the Kings and Chiefs of Yoruba Country know the status of each other from time immemorial and there has never arisen the necessity for any king to dispute the position of the The ONI of Ife as the Father of all Yoruba Kings.

It is amusing to read 'BELO's' article in your coren *The Nigerian Daily Times*, of June 18, 1929 which has considerably confused the point at issue. For, instead of contributing to the solution of the problem by proper investigation of the facts of the case, "BELO" simply based his arguments upon Johnson's History, which on all sides has been proved inaccurate and partial. In fact, the history was a record of the kings of Oyo only, which, after all, is only a section of the great Ife Empire founded by Odudua. It would be more correct to have styled Johnson's book the History of Oyo as it does not include the records of Ketu, Sabe, Egba, Ijebu, Ife, Ila, Ijesa, Ondo, Ekiti, Yagba, Igbari, Ibin, Awori, Egun, Mahin, Şe-

kiri and other nations all of which are included in the ancient Ife Empire, and still acknowledge The ONI as their father.

The author having collected all his informations at Oyo without referring to any of the other nations who formed 80 per cent of the entire population of the Empire from the Benin to Dahomey and from the River Niger to the Atlantic Ocean.

Mr. "BELO" wrote of "Mythological element" "grand stories" and "interesting legends." Can he tell us of any nation or race of men that has not similar back grounds in their history—how ever refined? It is certain that Oran-yan was not the immediate successor of Odudua.

The saying "A w' oran de 'Fẹ'" "Ife the goal of every investigation" is too true in this instance; we direct "BELO" to proceed to Ile-Ife and ascertain the facts for himself. It is passing strange that one who is an ardent student to Yoruba history could not differentiate between the local dialects of the different nations of Yoruba race, he will there learn that the word "Oni" being an Ife dialect means "Eni" in the Oyo dialect of the Yoruba language, and whenever an Ife says:

"Tal' oni ni ye ni?"

"It means "Tal' enit' o ni eyini?"

The answer invariably is

Ife: "E mo s' oni ni ni be e"

Oyo: "Ko ma s' enit' o ni ni nibiyi."

From this, "BELO" will clearly see that Johnson's interpretation of the word Oni is a misnomer and incongruous. "Onini" the contraction of which is Oni—"Enit' o ni inkan" the onwer of things is the right word and not "Owo-ni" which is ludicrous.

Mr. BELO's suggestion of the Oni being the Chief Priest of Yoruba Land is fallacious, for every Yoruba King has to go through a series of initiation in order to consecrate him the Chief Priest

of all the religions of his state before the coronation. In this connection, I refer Mr. "Belo" to pages 43 & 45 of Johnson's History about the coronation of the Alafin of Oyo, which reads:—

"The next night he passes at the house of the Otua-efa (the next in rank to the Chief of the eunuchs). The official being a Sango priest, it is probable that the King-elect spends the night with him in order to be initiated into the sacerdotal part of his office, the Alafin having as much spiritual as well as secular work to perform, being at once King and Priest to his people; after sacrificing at the tombs of his fathers—a horse, a cow and a ram at each tomb on the fifth day, the King proceeds to Koso the shrine of Sango for the actual crowning by the Iyakere, and five days later, he proceeds to the shrine of Oranyan where the Great Sword or Sword of Justice brought from Ile-Ife is placed in his hands, without which, he can have no authority to order an execution.

At his entrance into the inner precincts of the palace, he must offer in sacrifice a snail, a tortoise, an armadillo, a field mouse (emọ) a large (okete) a toad, a tadpole, a pigeon, a fowl, a ram, a cow, a horse, &c, &c. Human sacrifices however (now totally abolished) were not commonly practised amongst the Oyo's, but such immolation was always performed at the coronation and at the burial of the sovereign. By this sacrifice he is not only crowned as King with power over all, man and beast, but he is also consecrated a Priest to the nation. His person, therefore, becomes sacred." Therefore every Yoruba ruler is a Priest-King.

"Belo" will now realise the uselessness of perpetuating an error which had been committed by one, who, in the height of loyal patriotism to enhance the position of the ruler of his own section of the ancient Ife Empire, did not hesitate to

term the other Paramount Kings of the same empire as 'kinglings' in his history of the portion of the country.

When in 1881 The Alafin Adeyemi was styled "King of the Yorubas," the whole country was in a turmoil of inter-tribal warfare and the only aim is how to end the war;—besides, the few lettered people who had an advantage of living near the great Rulers of the country are all Oyos and reside within the towns of Oyo and Ibadan—even the historian Rev. Samuel Johnson and the Governor's Interpreter Mr A L Heathcett were connected with the Oyo royal family: Oyos also formed the majority of the Lagos intelligensia of those days, and were in position through the influence of the famous Yoruba Society to direct the trend of affairs in the Yoruba States in favour of The Alafin of Oyo.

Yes, "hollow and nominal as the title has now become" according to "BELO" the truth must be told, and it shall surely be told when histories that are being collected by the other nations of Yoruba land are published and placed in the hands of all concerned.

Our country and its Rulers are now under the protection of His Gracious Majesty, KING GEORGE V. Emperor of the British Empire, our Sovereign Lord and King. Long May He Reign! Yet, His Majesty's Officers are ever ready to execute justice among every subject of the great Empire whenever occasion arises.

The best thing "Belo" and "Another student of history" and others could do is, to leave this matter severely alone, in the meantime taking up deep researches and investigations into the origins and past histories of the various nations of the empire, the centre of which is Ife and around which the Kingdoms of Ibin, Igbari Iyagba, Ekiti, Ondo, Ijesa Ila, Oyo, Egbá, Ijebu and Mahin are grouped, so as to produce a History acceptable to all concerned.

CORRESPONDENCE.

Ife.

19th June, 1929.

The Editor,

Yoruba News, Ibadan.

Dear Sir,

I beg to occupy some space in your valuable journal, with a view to correct the incoherent and insipient infusion of Mr. "Babe" in your issue of June 4-11th, which to his puerile mind is an "humble idea."

He, as a babe, should suckle more wits from his superiors before exhibiting any more of his ideas as he is yet unweaned.

Turning attention to the article referred to, one finds that Mr. Babe has allowed himself to be misled by prejudice and misconception.

To advocate for a Railway line to pass through Ilesha should have been the subject of a petition to Government rather than an outburst, or an attack on an individual who has no power to make, bar, or mar the prospects of Ilesha.

Without being too hard on your correspondent who might not have got a bad intention, but thinking he could avert the programme of the Railway Authorities by a surreptitious display, (as one should not graze with asses—(A ki ba Qho je koriko.) I desire to remind him that if even the main Railway line does not pass through Ilesha, the Government is in possession of all statistics and should know whether the output of products in Ilesha and Districts is worthy of the expenditure of an extension of a line to it.

Therefore the "Babe" is advised that, in future, he should reply correspondents in a more placid tone and not in such

vituperative and aggressive attitude which may suggest to the public in this time of our intellectuality, that the Ijeshas have not been cured of their tribal 'Buts.'

Thanking you Mr. Editor, for space allowed,

Yours sincerely,

"ADULT IJESHA."

ILESHA.

May 24 has become a great day of popular rejoicings in Ilesha for the school boys and girls, and a day of note for all the other people—great and small—who are well-wishers of the great Empire to which the Ijesa people in Yoruba land loyally belong

A few days previous to this great day, the A.D.O. of Ilesha District called an official meeting of all the recognised Headmasters of the schools in the town to make necessary arrangements for the day. This being done as from the previous years it was agreed that the pupils of all the schools should be brought to meet at His Adimula the Owa's Court yard by 7.50 a.m. (It should be noticed that this place is used for this purpose every year because there is no proper Race Course in the town.)

Preparation was on foot here and there by the I.N.A. and the young Ijesa Improvement Society which as a body has taken keen interest in the uplift of the country.

The Boys Scout Troop was not the less prepared,—of course a few years old as it was. With tip-toe of expectation all awaited the glorious dawn of the 24th May.

At about 7.30. a.m. His Adimula the Owa with the royal attendants and courtiers seated themselves in a prominent place in front of the Palace waiting to receive the school children, the Boys Scout and other loyal sons and daughters of the Empire. It was a cool but not a rainy day and all the pupils of the schools in the town and of the adjacent towns with their banners arrived in time to listen to the impressive address given by the A.D.O. who also read to the great crowd of people the message of His Majesty George V to all his subjects in the Empire after his illness. *To be Continued*

News and Notes.

Mr. H. W. Butler has been appointed Resident for Ibadan Division of Oyo Provinces as from the 12th inst.

To the new Resident we extend our cordial welcome.

The Chancel of Christ Church Cathedral Lagos was Consecrated on Saturday June 15, by His Lordship the Bishop of Lagos. The Consecration Sermon was preached by His Lordship the Rt. Rev. Bishop I. Oluwale D.D.

Thanks to the seating ticket arrangement adopted by the Building Committee, the Service was orderly and reverently carried through.

HONOURS FOR IBADAN.

Our heartfelt congratulations to:—
The Senior Pastor, Ibadan, the Rev. J. Okusinde, upon the attainment of the fiftieth year of his ordination in the gospel ministry, also for his appointment as an Honorary Canon of Christ Church Cathedral Lagos.

The Revd. A. B. Akinyele, M.A., the Principal and Founder of the Ibadan Grammar School and Pastor of Christ Church, Mapo, upon his appointment as a Canon of Christ Church Cathedral Lagos.

We wish the two Canons of Ibadan, a lease of life to enjoy their well-merited success upon the ecclesiastical ladder.

We also congratulate the Ibadan Grammar School, a member of whose Troops of Boys Scout (1st Oyo), Master Tunde Alalade has been selected to represent the Oyo Province at the forthcoming International Jamboree to be held in London between July and August this year.

MORE HONOURS.

In connection with the great Jamboree the representatives of all the Boys' Scouts Troops in all the Provinces of Nigeria are now mobilised and concentrated at the Government Teacher's College, Moor Plantation, Ibadan, for further instructions preparatory to their embarkation, under Mr. Casey, the Scout Commissioner for Nigeria. We say Farewell Ibadan.

Empire Day Celebration came off successfully at Ile Ife. The report will appear in our next number.

Revd. N. A. B. John, the Senior Minister of the W.M.M.S. Ibadan Circuit has been out of town from the 15th inst., visiting the lower section of the Circuit. It is understood that he would not return until the 24th June. To this energetic Minister we say E ku iṣṣ Oluwa o

Revd. D. Babalola Esan will be out on Circuit tour on the 21st June visiting Igbo Elerin and district in the upper section of the Circuit.

The recent heavy rains have brought out more forcibly the point raised in the columns of this paper about needed improvements to the existing culverts and drains leading to Ogunpa stream at Ife-Iyẹ Junction. The course of the stream is obstructed by weeds so that the extra rain flood could not pass through but run over the Motor Roads at the junction.

We trust the authorities will attend to this matter without delay.

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