

*The Honourable  
The Chief Secretary to Govt.  
Chief Secretary's Office  
Lagos.*

*D. A. Oluasa.  
Editor & Proprietor,  
The Yoruba News,  
Ogunpa Road,  
Ibadan.*

17 MAY 1929

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. V. No. 8 & 9. NEW SERIES, Ibadan May, 7-14, 1929. Price 8d. Weekly

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## OWUYE.

**ORANYAN TUN GBA KINIA.** Lelun a ti pari irohin ijelo wa ni a tun ngbo pe eni ti ngun ba sikulu koja nibe tun ja l'oun ti keke re sinu. (Ofin Oranyan kanna ti a soro re ninu irohin wa lese tohun.

Ogunria na rin lese kan patapata ; darapa na po tobe ti nwon ni lati gbe e lo si Ile starun fun iju.

A ba ogbeni R. A. Fofami yo fun obirin re ti o binyo ti o si se ikojade omo na ni ojo Sunde tohun.

A si tun ba Ogbeni Aderinto yo fun obirin re ti o bi ni Sunde tohun ti o si se ikojade omo na ni Sunde ti o koja 5. 5. 29 kosi botiri ni ojo na, o l arintin pupo. Ki Baba bani wo awon omo na

A be lati ke pe awon Alase Ilu pe Isale Bote ni op po Isale Ijebu nfe amofuto ; a ri igbo pe kojo ole kojo jaguda nyonu pupo ni isale na depo wipe agogo mejila aye ki i ti ilu nigbami ti nwon ma ni i fowosi ikan ilekun kakiri ; sugbon a koi ti ri gbo pe awon Majekunisun loru wonyi ti iri ile ko.

Sugbon ko ye lati ri pe o di igbati awon ba file ko eru' eru lu ki awon Alase to me juto iru awon eni be ; o to ki won yan awon olopa ti orita orita ti o wa nibe ni saa yi.

## ILE IFE.

Awa-moto kan ba ore re wa moto lo si ona oko ni ona Ilesa ni ojo kejidilogun March ti o koja yi, nigbati nwon npada by lona, awa-moto yi gba moto lifti ran ore lowo, beni o bere si sare pupo tobe ti agbara re ko le da moto duro nigbati o fe wo igboro lati de Ile Ajele. Moto na si pa enis kan lara pupo tobe ti o fi ku ni ojo keta ni ile dokita. A mu ojo na lo siwaju Ajele Nigbati o gbo gbogbo re tan, Ajele sanu fun

awam, to na, iitorina lo se fi si'ewi, odu meji pere.

On Saturday April 27th, the Ife Tennis Court was opened. The District Officer Major R. L. Bowen, M.C. the chairman for the occasion, was supported by other Europeans. The Deputy Registrar Mr. J. M. Ogunniyi and Staff and other prominent Traders in Ife were in attendance.

After an encouraging speech by the District Officer, responded to by Prince Adeyemi, a group photograph was taken. The function was closed with the singing of God Save the King.

The Engineer in charge of the Relaying Section of the Nigerian Railway arrived Ife last week. It is understood the line will not touch Ilesa but will pass through Ipeta Ijesa according to the cutting already made.

At the outing of Prince Adeyemi and his new Bride on Sunday morning, the 5th inst. St Philip's Church, Aiyetoro was overcrowded to its utmost capacity by the large number of people who accompanied them to Church for the occasion. After the close of the divine service, the Prince entertained the large company to Luncheon at Otutu Terrace.

Ogbeni Isaac Oja, okan ninu awon bokini ni Ile-Ife, o ku alejo ti iyawo Qunqba, o si ku inowo ojo o ! A ye e !

We regret to chronicle the sudden death of Chief Ogunmuyide the trusted High Chamberlain of His Alaiye-Iwaju TUK ONSI of Ife which sad event took place on Monday the 6th instant.

The late chief was apparently quite well on Monday and attended his duties at the Afin till 8.30 p.m. when he returned home. It was stated that after taking his supper, the family heard him breathing in an usual manner and he passed away before anything could be done for him. The body was conveyed to Osogbo for Post mortem.

## IROHIN ILE BALE.

Ibadan May 6 1929.

Awon ijeye tete de ile Bale ni agogo me-  
waon, nwon ni lati duro de Otun Bale ti o  
pe lehin die.

Sibesibe awon bere igbimo ni de le agogo  
mokan'a abo. Oro ti Bale ati Igbimo ko-  
yanju ni ti a won ti awon fe gba iwe ile fifi  
haya (Lease). Nwon si pe obirin Ogbeni  
Ogunade ti Agbeni ti Ajele kowe si Bale ati  
Igbimo pe obirin na ni yio dipo oko re ti o  
kowe si oun pe oun fe gba iwe ile yiya fun  
ile eun ti o wa ni Agbeni ati pe oun si ti kole  
yi to odun marun Ajele ni si Igbimo ta a  
je ni ogun ponun ( £10 fine ) ati pe ki  
won si fi owo si iwe ile yiya na fun ogun  
odun gi si ma san ponun meji meji ( £2 )  
ni ododun.

Bale ati Igbimo si bi ya Ogunade bere  
bi o ba setan lati san ogun ponun na, o ni  
oun ko le san a sibi oun ba ranse si oko  
oun ni ilu ti o wa ni Onitsha. Awon Igbi-  
mo si bere lowo re pe : nighawo! P o rope o-  
ko oun na le de? Obirin na si fun won ni  
esi pe, oun ko le so sugbon nighati awon  
jaju mo, o ni, yio de ninu ose ti mo.  
Lehin na ni awon Igbimo pe Ogbeni Ate-  
wologun ti a so nipase re ni ijejo pe awon  
o fi owo si awon soro pupo nipa pe ejo ile fi  
fi haya yi ti papojun ninu ejo ti awon nri  
se ni Igbimo-Ekun yi ni ojojun nitorina  
awon o fi opin si ile fifi haya a fi eyi ti enia  
yio gbe fun 'ra re sugbon awon fun Ate-  
wologun ni tire.

Lehin eyi ni awon pe Ogbeni Sanni Ma-  
linda ti Ajele kowe nipa re pe o ti ko ile  
kan o si ti f' ile na haya fun en kan to osu  
mefa niasiyi ti ko si jeki Igbimo o gbo.  
Ajele si ni ki Igbimo ta a je ni ponun me-  
wa ( £10 fine ) ki won si fun u ni iwe ile-  
yiya fun odun mewa ki won o si pa a la-  
fun u pe, oun papa ni o si lati ma gbe ile  
na O da ejo meji oni lati wa san owo na

Nwon pe opolopo oruko o'lofo ile miran  
ti won ko wa

Nwon si se ejo bi meta ti awon mu wa  
lati Oro pe awon elejo na wa si odo Baba  
L' aju pe ki o jowo ki o yan onise tele a-  
wo; lati wa s'odo Bale ati Igbimo ki won  
e tete da ejo awon i ejo yi ti wa nile pe ko  
si are ko si gbi

I se kauna ti onise jise tan ni awon Igbi-  
mo o de lo si ori aga igbejo, ti awon si

gba ejo won ni o'lokan sinu iwe, nwon si  
da a fun won.

Adejiyan eniti a rohin nipa re ni ose ti o  
koja pe o to Ajele lo pe ejo ti awon Igbimo  
da fun oun ko te oun loru awon Igbimo si  
tun ejo na gbo pelu awon eleri na.

Sibesibe o tun jebi. Nighati nwon tun  
ri i pe o tun jebi, nwon ni ki o tun lo ro  
ejo re na gege bi o ti ro fun awon yi ti wa-  
ju Ajele; bakanna si Ajele da a si, nwon  
wa da a pada, won ta a je (fine) nwon si ni  
ki o ma so si oko won ni O'lokan i awon si  
kilo fun u pe awon ko gbojo gbo bo re mo,  
bi awon ba tun gbo, yio lo si awon osu me-  
fa. Odaran yi tun wa lebe lodu Igbimo ki  
nwon o wo ti Olorun ki nwon yan enia le  
oun lati sipe oun ni odo awon enia. Ee oun  
bibeko nwon ko ni jeki oun wo abule

Awon Igbimo si kanu re, nwon si yan  
enia le e.

Ajele ni olopa ko awon kan ti o nji-  
ja si ala oko, wa si igbimo, pe : okunrin  
ti oruko re nje Babalola wa si oko oun  
( Ajele ) wa fi ejo Ogbeni ti nje Okun-  
yide sinu pe, o rekaja oko re bo si toun,  
oun si ni, o ni ki oun o ma yaju si oun  
ati pe oun ko mo pe S'ja ni anyo oun ?  
O gboju le S'ja yi o si ni hale mo  
awon ara oko.

Nighati Onise Ajele ati ti Bale de o-  
ko ti won jise fun u pe Ajele ni ki o wa si  
le lati wa je esun ti Babalola wa fi sinu  
ni odo oun pe Taiwo ni o jo fun awon  
mejeji ni ile oko, sugbon Okanyide eke-  
ji oun rekaja si oko toun, o gbekele S'ja  
o si wipe Ajele ko je ranse pe oun, o  
tile wipe "Tani nje Bale?" ti o ran  
nyin? mo ti gbo ni o'lo s'ja anyo mi  
pe iro ni awon olopa ima pa, pe ipe ti  
nwon o ran nyin ni e'ima je. Iyoku ni  
iregbe, o le awon onise pada wa sile; ni  
nwon to tun mura gi ligidi lati lo bu a,  
nwon si mu u wa sile.

Nighati Babalola ati Okanyide (oda-  
ran yi) ro ejo won fun Ajele tan o si  
kese Taiwo to fun awon mejeji ni ile pe  
ki o wa jeri si oran na, Taiwo si ni ni-  
toto oun ni o fun awon mejeji nile oko,  
O'o Aboyaya si ni ala won, Ogbeni  
Okanyide fi fo feru lo bo si ile oko Ba-  
balola; ohan ti oun ri nu-un.

Ajẹlẹ ni ki nwọn mu ejo ná wa si olo Bale ati Igbimọ.

Nwọn si ko ejo ná wa odo awọn Igbimọ loni pelu awọn ejeri ti nwọn wa jeri si i pe: nitóto ni Okanyide ba Ajẹlẹ ati Bale; awọn Igbimọ si pinnu pe: o ye ki awọn fi ti eleyi jofin nitoripe iru ise eke ebu bayi ti nwọn ti nwa jẹ fun awọn lati oko wa bayi ti po, ti awọn ko si kási, nwọn ni Okanyide o lo si ewon odun kan.

A ti gbo pe Ajẹlẹ pápá fun 'ra re ti da ejo ewon oṣu mefa fun okan ninu awọn Sija ti Okanyinde gbekele lati mu huwa kiwa bayi.

Oṣun Balogun ati Arẹgo ti nwọn jumo se olo pinnu pe awọn mejeji yio lo si odo, Baba L'afin lati yanju ejo na fun awọn.

Ogbeni kan ti oruko re nje Babalola muṣu, re ti nje Morawo wa tore fun Bale ni iridi pe oko ti oun fi fun u. Iya re ko jẹ ki o fe e.

Bale si pe Akowe pe ki o ba oun kewe si Ajẹlẹ pe okunrin ti nje Babalola ni iṣe re wa tore fun oun, oun ko ma tore omu lowo re o, ki Ajẹlẹ fi ase fun oun.

#### ILE-IFE.

Ni dede ago mecin isale April 30 ni ogbeni Ijeba kan wa Koru Ife to pelu okunrin kan ti nje Ajayi ati agutan lowo re. Ogbeni Ijeba ni "Eti nyin melo enyin agba kotu? o ni: E wo agutan yi, mo ra a lowo okunrin yi ni sile meṣogun 15/- ninu oja, emi si so fun u pa, alejo ni mi; nitorina ni mo mu u wa han nyin boya oji ni." Nwọn bi Ajayi lere o ni oun ra agutan oun ni, lati Ip ta. Nwọn ni ki o lo ko agutan u o ku wa, ni nwọn ba lo ko meta ti o ta ku wa, nwọn bi Ajayi: o si tun so, awọn agba kotu ni won o ran onise tele lo, Ajayi ni o ya ati pe oun yio tele

san owo oko fun onise ti nwọn ba ran ti nwọn ba ri i pe oun ji agutan na ni, ki won wa se i baj, ti o to fun oun; nigbati nwọn ri pe olito ni Ajayi nso, nwọn ni ki o ma ba tire lo, nwọn si ko agutan re fun u.

#### IYAWO OMO OBA

Ojo gboṣo ko le dan bi ale Monday ijedogan, April 29, nigbati amogoro awelawa, Omi kan Janat Taiwo, omu Ogbeni S. B. Mijom, ti g. Strachan Street, ni Oke Ebute Meta, Iyawa Omoba A. A. Adeyemi de lati Eko si Ile-Ife. Aye oji na ko kere. Enia nwo bi omi.

Tita ti Iyawo wala ni a fi mto gbe e pelu awọn egbe iyawo lo si gbo Oba Q ni Alaiyeluwa (Baba yi o!) ni Gban-gan Afin, lati gba ire (ti Baba oko) lowo re.

Boya ni a fi le ri mto kan ni Ile-Ife ti a ko lo lati fi ko awọn ebi, oje, gbaṣuṣu Ife ati ero iworan ti nwọn pese si be. Lehin isure ni Oba fa Iyawo le oko re lowo ti nwọn si je wo mto lo si ogbon Otutu. Jẹje ni awamto Omoba nwa mto ná lo larin ogunlogu awọn orisirisi egbe ti njo niwaju ati lehin tele e titi nwọn fi de ile.

Oto pi awon orisirisi egbe wanyi tun sire fun Omoba nigbati nwon de ile tan ni ale ije yi; inwo ko ni so. A ni Omoyin ngbeyawo "a si si uwipe inwo?"

Nigbati Ogbeni Ajala, Akowe Omoba ba fi gbogbo orin alara ti awon ko ni oje na ranse si wa, niyo mi e o ma ri ka.

Ki Oluwa se iyawo ni abiyamu.

A ki awon egbe iyawo ti nwon ti Eko ba a wa si Ife awon bi Mrs. B. Ayodele Folarin, Mrs. V. Oloje, Mrs. Jones, Mrs. I. M. Diyalu, Miss Lydia Folarin, Mrs. M. Roberts awon Iyafin Asabi ati Nusi Aromafodu ti Isalegangan Mrs. Victoria Ladunni, e ku asere, a o se ti enyin na be o. O ye nyin o.

## THE YORUBA NEWS.

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## AGBAMURERE,

OR

### THE UNICORN.

THESE are people who still believe there is no such animal called the "Unicorn." It was even described as "a fabled animal resembling a horse, but with a straight horn projecting from the head." Now, the fact remains, according to the hunters of our country, that there is still such a quadruped in existence in the recesses of the deep forests of this part of the world. This might perhaps be the rhinoceros, or, one of those strange animals discovered by travellers and hunters in the cold-water lakes of the Congo.

A story is still current among the hunters of our country to the effect that an Unicorn once accidentally caught in a stringed trap was, on discovery, found to have been weeping in a most wonderful fashion; in that with one eye, he was shedding real tears and with the other, drops of blood. On being questioned, he said that, with one eye he was shedding tears for his own fate and with the other eye shedding drops of blood for the owner of the trap in which he was entangled.

Yes, the owner of the trap. He surely will have to come up in course of the day to inspect his trap and see whether any

prey had been caught—and then, the Unicorn would have his chance and wreak vengeance upon the trapper.

Need we point the moral? THE TRAPPER? Who is the trapper? But who is the Unicorn. It is said by our Philosophers that —

"Kini yio so? Kini yio so?"

Erin so bi, o y' a so.

Efen so bi, o y' Ajayi;

Agbamurere so bi

O y' wo kan jaju toju wen."

What shall he do, oh what shall he do?  
So did the Elephant who, a champion became  
The Buffalo into a forest demon evolved;  
And the Unicorn who grew  
A single horn, in spite of them all,

To be continued.

## A Retrogressive Move in Nigeria's Educational Scheme.

The present educational move to substitute what will be known as "Nigerian Certificate Examination" for the well-known Oxford and Cambridge Local Examinations, is decidedly a downward roll in the Education scheme of Nigeria.

It is either from an ill-intentioned mind to lower the Education of Nigeria, or a scandalous mistake which will result in the lowering of the standard of Education in the country.

It will be observed that the results of the local University Examinations, have, of late, been very far from being satisfactory. The blame is more on the teachers, who perhaps can throw that blame upon the present Education Code. This failure some have ascribed to the indulgence and laxity which the code allows by fettering the hands of teachers in the punishment of backward children.

A well known Nigerian (African) Educationist, who proudly boasts of having produced professional men in this country once expressed the opinion that the secret of failure in the pro-

gress of our school-children now a days is that the teacher will get into trouble who inflicts severe corporal punishment on his children. The presence of a teacher is no more a terror to the children, and therefore less attention is paid to studies. Upon this point, we prefer to reserve our own opinion. Whatever modern civilisation may think of this, the result complained of as a fact, remains the same. Those who went to school in the early eighties and about some thirty years back, know exactly what the difference now is. The scholars of those days had very solid foundations whilst those of the present time have very shallow foundations upon which to build after school life.

We have a bone to pick yet. The suggestion to improve the present education by the scheme of substituting the British University Local Examination with a "Nigerian Certificate Exam" will not help, but it will even make matters worse.

That idea should be condemned.

*Lagos Daily Times, 7. 5. 29.*

#### Message from HIS MAJESTY THE KING.

The following Telegram from the Secretary of State to the Officer Administering the Government is published for general information:—

The following message from His Majesty the King dated the 22nd of April, 1929, has been issued from Craigwell House.

"In looking back on my long illness and recovery, my heart is full of thankfulness of far deeper origin than any mere sense of relief.

I have been brought back from the danger and weariness of the past months by the wonderful skill and devotion of my Doctors, Surgeons and Nurses. And help has come from another source of strength: as month

after month went by, I learned of the widespread and loving solicitude with which the Queen and I were surrounded. I was able to picture to myself the crowds of friends waiting and watching at my gate and to think of the still greater number of those who in every part of the Empire were remembering me with prayers and good wishes. The realisation of this has been among the most vivid experiences of my life.

It was an encouragement beyond description to feel that my constant and earnest desire had been granted—the desire to gain the confidence and affection of my people. My thoughts have carried me even further than this. I cannot dwell upon the generous sympathies shown to me by unknown friends in many other countries without a new and moving hope. I long to believe it possible that experience such as mine may soon appear no longer exceptional: when the national anxiety of all the peoples of the world shall be felt as a common source of human sympathy and a common claim on human friendship.

I am not yet able to bear the strain of a public ceremony but I look forward on some appointed day to joining with my people at home and overseas in thanking Almighty God not merely for my own recovery but for new evidences of a growing kindness significant of the true nature of men and nations.

In the meantime I hope this message may reach all those even in the remotest corners of the world from whom I have received words of sympathy and goodwill.

GEORGE R.I.

*Nigerian Gazette Extraordinary  
April, 1929.*

## CORRESPONDENCE

The Editor, Yoruba News,  
Dear Editor,

My attention has been drawn to an article which appeared in the issue of your Journal of 5-12 March, 1928, headed "Yoruba-Yorubland." The writer who masked himself under the initials "A.K.P." culled from an edition of the Encyclopaedia Britannica the following:-

"The direct representative of the old Yoruba power is the Alafin or King Oyo, occupying the N. and central parts of the whole region, round this central state which has lost much of its importance, are grouped the Kingdoms of Iforin, Ijesha, Ife and Ondo, in the E. Mahin and Ijebu in the S. and Egba in the W. the Ruler of each of these states has a little characteristic of his office, thus the Chief of the Ife bears the title of Oni (a term indicating spiritual supremacy)."

The main question now is, who is the Oni and from where was the term contracted? The true reply is Oni, Opini, Olohun or; Oninkan tabi Eitontinkan which signifies, the owner of things or supreme possessor of Land and Honour, But the writer, I presume, through unwarranted, and obsolete encyclopaedia or history has termed the Oni a "spiritual supremacy," but if this term is applied to the Oni, no doubt, it is likewise applicable to the other Yoruba paramount kings or Obas, for they cannot deviate from their homestead customs. The writer admitted "the Oni was regarded as the fountain of Honour, and yet was termed a 'sacrificial victim' which is quite incorrect. But Yoruba kings or Obas of which the Oni is the father and progenitor must of necessity worship idols, as they were made the Obas and chief priests at the same time by the pagan priests.

The writer might not have known the Yoruba speaking people derived from Ife under one ruler (the Oni) before they scattered throughout the Yoruba regions, under separate Obas and must of necessity obtain the approval of their father

The Oni, before installing such an Oba to his office.  
More abop  
Thanking you Mr. Editor for space allowed  
Yours truly  
AGBA-IFE.

## ILESA

The Native Pastorate Anniversary Service was held at Omofe Church on Sunday, April 28, attended by representatives from the Ilesa and adjacent towns and villages, when the Revd F. C. Akingbehin delivered an admirable sermon. The edifice was so crowded that the Pastor was obliged to turn out some people in order to make room for the Officers of Omofe Church. Well, we suggest further extension of the building promptly.

In the evening of the same day Revd. J. S. Adejumo of Ife gave an instructive sermon at Iloro Church in pure Yoruba.

## A PUBLIC CEMETERY.

We are pleased to report that the authorities have laid out a cemetery at Atanbiolu Road—beyond the Cattle Market, for the use of the general public. It now remains proper fencing and the formal dedication of the place by religious bodies concerned.

We trust two or three others will be located in the remaining quarters of the town viz:- Molete, Elekuro and Agodi.

GOD SAVE THE KING

## Change of Name.

This is to notify the general public that I have changed my name from Gabriel Isioye Salako to Gabriel Isioye Olufon as from the 1st October, 1928.

All documents bearing my former Address remain valid.

G. I. OLUFON

The Balé's Office,  
Ibadan, 18th April, 1929.



## OPERE ATI AWOKO

Opere ati awoko jo njija pe "Eni l' egbon, iwo l' aburo" nipa orin kiko. Nigbati ija yi jo lapọju ni nwon wa pari re fun won pe, bi o ba di arọ kutu ijo marun oni ki awon mejeji wa pade lori igi arala oja lati ma ko oristrisi orin ti won ba moyo, ki gbogbo enia si se idajọ eniti o ba miy orin iko, ju enikeji re lo.

Sugbon ni akuko, ki oye aye to ba ni qperere ti lo si ori igi ibiti ite awoko gle wa ti o si beresi i kesi i bayi pe:—

Awoko oluhun iyo,

Awoko oluhun iyo,

Osan ppa, ppa: o le ma de e!

Osan ppa, ppa: ode ma de e!

Bi Operere ti wi be tan ni qmy awoko dahun ninu ite pe:

Ope e ajata,

Ope e ajata,

Iya mi ko si nile:

A e' ena Iwo!

Igbati Operere gbo bayi l' o dahun wine: "Hoyu, ototo, m' ko ba awoko nile l' qno re se to bayi? Ireje ti aru, yi ko ni se i sa rara"

Sugbon nitori ki oju ma ba ti i lo lo awon enia ti nwon ti ngbo nipa iyan jija yi, Operere wa bere si ma wi kiri gbogbo ibiti o ba de pe:

Eni l' egbon, Iwo l' aburo,

Be na l' o si nke kiri titi di oni oloni yi.

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## Irohin Kano.

Alawapa (Reckless and Dangerous Driving)

Ni 9-san qjo 17. 4. 29. Ebo P. W. D kan Mr. Cradoek pade Ford Car K273 lona Wutil to nsare ju bo ti ye lo-papa moyo na ti di arugbo, ijanu (brakes) ko ko o dada. Enia mewa pelu awamoto lo wa ninu re, nigbati o je pe enia merin (4 Seaters) ni won se e fun.

Ebo wa da moyo yi duro, o ye gbo-gbo re wo finifini ki o to so fun awa-

moto pe ki o ma lo pe epele. Ki a boju wo ki a boju ri nijo kan ni a gbo pe, Olopa Oba rasege pe Gunna ti Sabongari ti nse ise Ripera (Repairer) leba School G.M.S. ni Sabongari, nitoripe onn ni o ni moyo na, onn ni o si uwa a lojo ti a wi yi. A gbo pe o ra moyo na loyo Salu Olowun' inkan bi osu Janu-ary ti o kọji yi. Lu fa qjo na gun lo titi, a pe Gunna siwaju Court nla ti Resident, nibiti ofin so pe ki o san poun (po-nd meji (£2)). O ti san a, o si ti pda wa si Sabongari. A ro pe eyi yio je ikilo fun onn ati awon ulawa-pa iru be ti won ki ironu emi awon ti o wa loyo won ninu moto: ahi ki won sa tete de ibiti won nlo ki nwon ba le tun gba ero mi. Isise kan ni mbe larin Iye ati Iku. Ki o ma wa di pe alq ni a ri a ko ti abo

## Motor Accident.

A gbo pe Obi Ogu ara Agbo ni saka ni Onitsha fi moyo Z341 se enia kan ni jamba ni inkan bi 26 4. 23. Moto na je ti Ogbeni J. R. F. Thompson B.A. ara (Saré Sierra Leonian) ni Sesi C.M.S Kano. Oro na si wa ni Kotu Kantonment titi di isisiyi 6/5/29 nitori pe eniti jamba se ko ti isan.

Niwon ose meta sehin ni a gbo pe ofin yo (fined) sile mewa 10/- lapo Ogbeni Thompson nitori moyo kanna yi pe ko ni iwe Ase Oba (License) ti odun yi. Pele pele o.

Oru mu pupo ni akoko yi, hughughu si po ni ile Sabongari, ki Edumare jowo yo wa o. Omi (water) tile si won bi ka si 'nkan Oni Plot ti o ba yoda pe k'ara Plot mi ppa omi ninu kangu onn a, alanu gan ni Challowa ti won nfa bo wa si Kano ti bere lojo ti o pe die sugbon Allah ni o mo iye odun ti yio to se tan fun lilo. Ise yi ye ki o je ohun ti Ijoba yio finna mo girigiri Ogbeni E G France ati gnyin asaju Sabongari lojo Ijoba e mase dake o, nitori awon mekunnu gbogbo.

## News and Notes.

We regret to chronicle the retirement of His Honour Sir Ralph M. Combe, Kt., the Chief Justice of Nigeria

Also of the Venerable F. A. J. Ogunbiyi, L. Th., the Archdeacon of Lagos.

Mr. S. M. Grier, the Director of Education, Southern Provinces of Nigeria who also retired from the service.

An Entertainment by The Christian Friendly Society of St. James' Church, Ogunpa took place at the Township Court Hall on Friday the 10th instant.

Messrs F.A.O. have opened a new Branch Shop at Aboderin's House, Oja'ba, Ibadan as from the 1st instant.

We understand 13 out of a gang of robbers have been tracked down and placed under arrest by the Ibadan Police.

Sergt Major James Obatunwaye and Six Staff E ku iy e l Pick out the rest of the gang. Ma jafara o.

For the peaceful night-slumber of the community, we say, More Policemen.

The I.N.A. Contractor, Mr. A. P. Burdonne is pushing on the road improvement rapidly. At the present rate of construction, the new alignment may reach Gege Bridge in a few weeks' time.

We congratulate the Rev. A. B. Akinyele, M.A., L.Th., Principal, Ibadan Grammar School for the high percentage of passes obtained by his pupils at the last Cambridge Local Exam.

We extend our hearty welcome to Mr. Heap who arrived here a fortnight ago, to relieve Mr. Simadis, the District Agent of Messrs G. B. Ollivant & Co. Ltd., now preparing to proceed on furlough.

Mr. Heap who, as a former Agent of the firm in this town about years ago, is well known to the Ibadan traders and will find no difficulty in controlling the firm's business, which is fast extending.

To Mr. A. P. Smadis we say Au Revoir, good bye among his family at home and safe return.

The marriage of Miss Abigail Along Henshaw the beautiful daughter of Chief Henshaw of Calabar, to Mr. Paul E. M. Solade son of late Mr. Alex. Solade of Tokunboh Street, Oke Popo, Lagos, was solemnised at St James' Church, Ogunpa Bola on Thursday the 2nd instant.

Also of Miss Louisa Wuraola second daughter of Mr S. Agbaje of Alafia House Ibadan to Mr G. L. Gbenro of Oja, at the Roman Catholic Church, Ogunpa Abeti, on Monday the 6th inst. No Cards.

We wish the new couples, a long lease of happy wedded life.

Mrs. Susannah P. Kester grandmother of Mr J F S Paulissen and Mrs Violetta Alaba Macaulay died on Monday the 6th instant. Mr and Mrs Paulissen proceeded to Lagos next day for the burial obsequies. condolence.

In honour of Prince Adeyemi's new Bride, the Ifo Social and Athletic Club had an outing on Thursday the 2nd inst.

Alọwọ Alọyọ Baba' tii.

Ni oru Tuesday April 30 ni Mrs Molara Ogunniyi, aya Akowe Ajele Ife fi omobirin rubutu kan ta owo re lore. A ki Enu, owo Adejumo ti o sijo iya ati omọ titan i a E kuse o, Oluwa yio fi ije yin o o

A ba Iya ati Baba iyawo ati awon ebi ni Ibadan Abeokuta ati Eko yo E ku ewu; ki Baba jowo ba ni wo omọ na o

## ILESA

A successful Dramatic Entertainment was given at Omofe Schoolroom on Monday the 29th ultimo, the Pastor Rev. I. M. Lanibun, B.A., ably conducted the musical part of the programme.

## IBADAN READING CIRCLE.

The first Administrative Meeting of the above Circle after the Sessional vacation took place on the 29th inst., under the Chairmanship of Mr. Bankole Dawodu when important matters affecting the interest of the Circle were dealt with, and the major part of the memoranda for the night comprising of 10-items were disposed of,—the most important of which is the establishment of a quarterly magazine as the Organ of the Circle. Arrangements are on the embryo for setting up a Library.

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Bi o ba nfe Ere pupo lori ise ti o ni Moto re se, din inwo Epo Moto ku nipa lile

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---

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Ina wole Okun parada!" Le okun jade nipa fifi "Atlantic" Kerosene  
Ororo t' o jire tan gbogbo Atupa re. OIBU ALAGBON ni nta a ni Eko ati ni  
bi igbogbo ti Ile Owo won gha wa **SA DAN WO**

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the Cheapest Store

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## OWUYE.

Omuti, Ayiri.

Ni arọ Monday May 13 ni a ri okunrin kan ti o wo asọ aran alalabo duun-papa ati fila aboro, pelu ibose ati bata bi ti egun, ti nrin radi-radi kiri oju opopo ona Gbagi, pelu oyo owo sile ti o gbe dani ti o si fi nra irakura ni gba-oni-gba kakiri. Okunrin yi ti npe ara re ni ara-ile Melelebe l'Agodi ni t'omo le, t'agba pejo le lori nibiti o gbe nra rada kiri ti o si nno owo re yi ni inokunjo titi fi de O-le a jaba.

Nibe ni ogbeni kan gbe mu awon omode kekere meji, (ekinni ko ju omọ olodun mefa lo, ekeji olodun meje) ti nwon t'owo bo ogbeni yi l'apo, ti nwon si yo owo lo. Kai! awon atikere-jale, omọ jaguda.

Sinkin ti ogbeni yi ma eyiti o dagba bi o ti nkowo bo apo re l'o ba nkako pe oun nikan ko: o si toka ekeji re. Nje, owo da? efufu ti gbe e! Nwon ni awon ti ko o lo sile. Igbati opa oja ati olowo na tele nwon de 'le, baba eyi olodun mefa ni, omọ oun ko yi; awon ara ile omọ keji figbe ta pe awon ko ran omọ nwon lo jale, pelu ope ati ire ni nwon ti da sile mefa lo fun olowo na. Sugbon awon akoda ma ti da seria egba mefa fun eyi ti o dagba diẹ ninu won; nwon fi ekeji sile pe o kere pupajo fun nina legba.

Anu se ni papa fun awon obi omọ wonyi ti nwon ti kekere joye gbewiri. Aye won ko le dara bi nwon ba mba a lo bayi. Igbchin-gbchin ni a gbo pe ise ti awon omọ na nse ni yen! A bo Ijaba pe ki won ba wa ko iru awon omọ bawonyi lo si Ogba Ologun Igbala nibiti nwon gbe nko awon omọ baburu be ni Ita Yaba.

Moto Akero, Toro-Toro.

Awon oni-moto ti nkerọ kiri ibikibi arin ilu yi npo si i, nitori won nri se. Wahala a nti ibikan lo si ibikeji larin

ilu nlanla yi se ndinku. Bi inkani na ba nlo bayi, laipe ni Ibadan yio dabi igboro Eko fun anfani moto mimu lo, sode fun enikeni. Eyiti o ku ni pe ki Ajele tete fi owo si iwe ise awon ona ti Ijaba fe se larin ilu ati awon ona ti o lo si orisirisi oja nlanla ni oriko bi Akofe, Kukute, Arulogun, Ikija Awotan nibiti owo ero ma nwo lo naja lojajumo. Bi moto ti npo si i ni Owo-ode sisan yio tubo ma po si i.

## IROHIN ILE BALE.

Ibadan May 13, 1929.

Igbimo Ile Bale arọ yi ro lopolopo. Iwe ti Akowe Igbimo ko ka lati odo Ajele wa ni ti Ogbeni kan ti oruko re nje Amusan eniti o kowe si Ajele pe oun ra ile kan ni odo Kunle oun si fe gba iwe ile yiya (Lease) lojo Ijaba Ibadan.

Nipase wiwa ibi bi ile yi ti se de owo re, nwon ri i wipe Bailey ni eniti o ko ni ile lai gba ase lowo awon Igbimo ati Bale, lehinna o bo si owo Martins, o ti owo Martins bo si owo Eden Davies, o ti owo Edem Davies bo si owo Kunle, paripari Kunle lo wa ta a fun Amusan ti o ni oun fe gba iwe ile-yiya (Lease). Ajele si da won pada si odo Bale ati Igbimo pe, ki Igbimo o ta won je. ki won o si fi owo si iwe Amusan yi pe ki o si ma saa ponnu medogun-medogun ni ododun: ti ko ba gba lati ma san a, ki won so fun u pe ki o fi ile na sile, ki o si lo gba owo re ni odo eniti o ta a fun u. Awon mejii ninu awon meirin ti a larako ko wa; awon ti nwon wa nibe ni Martins ati Amusan. Nigbati awon Igbimo ko owo yi ti nwon fi enu le e, lebetẹ gbe omọ le won lowo, depo pe, Martins ko mo igbati oun siwi, eyi si bi awon Igbimo ninu tobẹ ti won so pe ki Akoda o ti i sita.

Bale si wipe owo alamokan ni Martins so un: eyi ti iba fi la a ye awon pe, ofun Ile-yiya kouti le to bayi ti ile na fi bo si owo oun, o bere si wi kantankantan. Awon Igbimo si pinnu pe ati titaje ni o, ati fi owo si i ni, awon ko ni se okokan nibe mo; ki nwon o fi ile na sile, oukeni ninu won ko ni ni i.

Dekunbi ti oun ati Alagba S W Dalley jumọ se owo ni ile Bale, Ajele kowe si Bale ati Igbimo ki nwon je ki oun mo bi won ti se

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## OWUYE.

Qmuti, Ayiri.

Ni aru Monday May 13 ni a ri dudu kan ti o wo aso aran alalabo dudu pupa ati fila aboro, pelu ilu ase ati bata bi ti egun, ti nrin rãdi-rãdi kiri oju opopo ona Gbagi, pelu opo owo sile ti o gbe dani ti o si fi nra irakura ni gba-oni-sobu kakiri. Okunrin yi ti npe ara re ni ara-ile Molelebe l'Agodi ni t'omole, dagba pejo le lori nibiti o gbe nra rãdi kiri ti o si nwo owo re yi ni inokunjo titi fi de Ode a jaba.

Nibe ni ogbeni kan gbe mu awon omode kekoke meji, (ekinni ko ju omu olodun mefa lo, ekeji olodun meje) ti nwon towo bo ogbeni yi l'apo, ti nwon si yo owo lo. Kai! awon atikere-jale, omu jaguda.

Sinkan ti ogbeni yi ma eyiti o dagba bi o ti nkowo bo apo re l'o ba nkako pe oun nikan ko; o si toka ekeji re. Nje, owo da? efutu ti gbe e! Nwon ni awon ti ko o lo sile. Igbati opa ati olowo na tele nwon de le, haba eyi olodun mefa ni, omu oun ko yi; awon ara ile omu keji figbe ta pe awon ko ran omu nwon lo jale. pelu ope ati ire ni nwon fi da sile mefa jo fun olowo na. Sugbon awon akoda ma ti da seria egba mefa fun eyi ti o dagba die ninu won; nwon fi ekeji sile pe o kere pupajo fun nina legba.

Anu se ni papa fun awon obi omu wonyi ti nwon ti kekere joye gbewiri. Aise won ko le dara bi nwon ba nba a lo bayi. Igbihin-gbein ni a gbo pe ise ti awon omu na nje ni yen! A be Ijoba pe ki won ba wa ko iru awon omu bayoni lo si Ogba Ologun Igbala nibiti nwon gbe nko awon omu buburu be ni Ita Yaba.

Moto Akero, Toro-Toro.

Awon oni-moto ti nkero kiri ibiki bi arin ilu yi nwo si i, nitori won nri se. Wahala a nti ibikan lo si ibikeji larin

ilu nlanla yi se ndinku. Bi inkan na ba nlo bayi, laipe ni Ibadan yio dabi igboro Eko fun anfani moto mimu lo sode fun enikeni. Eyiti o ku ni pe ki Ajele tete fi owo si iwe ise awon ona ti Ijoba fe se larin ilu ati awon ona ti o lo si orisirisi oja nlanla ni oriko bi Akofu, Kukute, Aralogun, Ikija Awofan nibiti opo ero ma nwo lo naja lojajomo. Bi moto ti nwo si i ni Owo-ode sisan yio tubo ma po si i.

## IROHIN ILE BALE.

Ibadan May 13, 1929.

Igbimo Ile Bale aru yi ro lopolopo. Iwe ti Akowe Igbimo ko ka lati odo Ajele wa ni ti Ogbeni kan ti oruko re nje Amusan eniti o kowe si Ajele pe oun ra ile kan ni odo Kunle oun si fe gba twe ile yiya (Lease) lojo Ijoba Ibadan.

Nipase wiwa idi bi ile yi ti se de owo re, nwon si i wipe Bailey ni eniti o ko ni ile lai gba ase lowo awon Igbimo ati Bale, lehinna o bo si owo Martins, o ti owo Martins bo si owo Etem Davies, o ti owo Etem Davies bo si owo Kunle, paripari Kunle lo wa ta a fun Amusan ti o ni oun fe gba twe ile-yiya (Lease). Ajele si da won pada si odo Bale ati Igbimo pe, ki Igbimo o ta won je, ki won o si fi owo si iwe Amusan yi pe ki o si ma san ponun medogun-medogun ni ododun; ti ko ba gba lati ma san a, ki won so fun u pe ki o fi ile na sile, ki o si lo gba owo re ni odo eniti o ta a fun u. Awon mejl ninu awon merin ti a laruku ko wa; awon ti nwon wa nibe ni Martins ati Amusan. Nigbati awon Igbimo ko oro yi ti nwon fi enu le e, febetu gbe omu le won lowo, depo pe, Martins ko mo igbati oun siwi, eyi si bi awon Igbimo ninu tobe ti won so pe ki Akoda o ti i sita.

Bale si wipe oro aisimokan ni Martins so un: eyi ti iba fi la a ye awon pe, ofin Ile-yiya koi ti le to bayi ti ile na fi bo si owo oun, o heru si wa kantankantun. Awon Igbimo si pinnu pe ati titaje ni o, ati fi owo si i ni, awon ko ni se okokan nibe mo; ki nwon o fi ile na sile, enikeni ninu won ko ni ni i.

Dekunbi ti oun ati Alagba S W Dalley ju mo se ofo ni ile Bale, Ajele kowe si Bale ati Igbimo ki nwon je ki oun mo bi won ti se

ciḡ nà sí. Igbimó sí dá esí pàdà fún Àjélé pé awón tí pàtí èjò ná.

Daléy sí sọ pé oun kò ní gba oko ní ọwọ̀ Dèkunbí mó: látí mu ọrọ̀ yí daju. awón Igbimó sọ pé kí o lẹ́ fí ọwọ̀ ara rẹ̀ se iwe wa. o sí se bẹ́.

Ajélé agha sí tun kowe sí Ajélé Ibadan kí o sọ fun Balẹ́ pé líl o ransé sí Ataoja ní Osoḡbo pé ilẹ́ tí o ní fun awón alejo o pojú. o nfun èlómí ní ilẹ́ tí o to enla marun kòlẹ́ sí pé, kí Balẹ́ atí Igbimó pásẹ́ pé ogorun tabí adota esẹ́ bata ní kí o ma fun wọn lori ipinnu pé awón alejo na yíó má san ọwọ́ ilẹ́ yíyá ní ododun geḡebí nwon tí rée ní Ibadan Balẹ́ atí Igbimó sí dá esí pàdà pé awón o se bẹ́ o.

Awón èlómí sí fẹ́rì sí l pé obun tí Àjélé Agba sọ kò fí s'òsọ: Ataoja a ma gbe ilẹ́ tí o to iru Resi (Race Course) fun alejo mí i.

Ijebu kan tí o mu iwe wa látí ọdọ̀ Àjélé pé oun kòlẹ́ kan. oun sí fẹ́ gba iwe ilẹ́ yíyá l' o tu pẹ́rẹ́fẹ́ è lẹ́ ní Igbimó oni. Nígbàtí Akowe Igbimó ka iwe yí tan, tí awón Igbimó wa ro arokún íshau tí ara Ibadan kan tí o ní oko ní ilẹ́ Ijebu pé lílẹ́ ní awón Ijebu lẹ́ oun ní oko oun; eyi ba gbogbo apejọ́ nínú jẹ́ pupọ̀, nígbàtí o jẹ́ pé awón Ijebu tí wọn wa l' o. o l' ọdọ̀ nínú ilẹ́ Ibadan, awón gba wón s' ọwọ́ s' esẹ́; kínl ba nmu wón hu iru iwa bayi? nwon ro pé awón atí má se amúná wón kí Oibo to de Oke ndanun? èsun yí sí ilẹ́ jẹ́ kí apejọ́ kí o lẹ́ ní oní.

Awón Igbimó tutọ́ s'oké awón l' ọjọ́ gba a pé, kí Akowe awón kí o ba wón kowe sí Àjélé nipa pé awón fẹ́ kí Àjélé fun awón ní asẹ́ látí se awón Ijebu tí wọn wa ní Ibadan atí igberiko rẹ́ kuro: kí awón Ijebu ná sílẹ́ awón ọmọ́ Ibadan tí o ba wa ní ilu wón kuro bakanna.

Lẹ́hin ná ní awón Eleré tí awón obinrin alarobọ́ eré mu èsun wón wa síwaju. Balẹ́ pé awón okunrin tí nwon nmu eré tí èhin odí wa ta fun awón, eyi tí awón sí tí mu èsun wón wa síwaju n' ijun pé, nwon ní Abọ́ wón eré fà. tí kò sí jẹ́ kí awón o ta arara, tí ènyin Balẹ́ sí tí fí ofín sí pé, wón kò gbọ́dọ́ se bẹ́ mọ́, tí beré látí tun má se bẹ́ nipa fífi orule boju látí ma ta a ní ọdọ́lẹ́.

Awón Igbimó sí bí awón Eleré okunrin na lere bí totọ́ ní eyi jẹ́? wón ní bẹ́ ní, ohun tí o sí mu awón se bẹ́ ní pé, ọpọ́lọ́pọ́ nínú awón obinrin tí wón

mu èsun wa yí ní wón jẹ́ awón l' ọwọ́ tí wón kò sí tí isan a d'oni, awón kò sí lẹ́ joko kí ebi má pá awón mọ́lẹ́; eyi l' o mu kí awón o ru ofín Igbimó o.

Lori gbogbo awáwí yí, Balogun, dídẹ́ o tako wón pé: se e, nígbàtí awón o se ofín atí má fí abọ́máfo wón eré tá mọ́, se awón sọ fun nyan pé, ènikẹ́nì tí o ba jẹ́ nyan ní ọwọ́ kí e wa fí èjọ́ oluwa rẹ́ sùn, Balẹ́ yíó sí yan Akọ́dà kan fun oluwa rẹ́ látí ba a gba ọwọ́ lọ́wọ́ oni-gbàse rẹ́; nitorina awón kò lẹ́ gba awá-wí wón yí sí ètọ́, láfí gbá ní nwon se. Oran yí bí Balẹ́ nínú tobẹ́ tí okun kuro ní orun agbọ́, tí o wa d' ori iwo; ọrọ́ yí wa kuro ní èbí alejo eleré ná, o d'í tí balẹ́ wón (Ikolaba Balogun) pé, se nílẹ́ l' o wa tí awón alejo yí fí ní abọ́máfo wón eré ta ní o lẹ́ lẹ́ rẹ́, tí o sí jẹpe oun na wa ní apejọ́ l' ọjọ́ tí gbogbo awón fí se ofín yí. Ofín tí Ólúgbon sọ tí Arẹ́sá sọ, ní ọdọ́lẹ́ tí rẹ́ ní o tí má ru u? kí awón Igbimó o ba oun rí sí ọrọ́ ná. Balẹ́ sí dídẹ́ kuro ní ọrì sga, o kúnkún ní iwaju awón Igbimó. Gbogbo apejọ́ ní látí tu girigi lẹ́ yíra ní ita, fun irufẹ́ ibánu bayi tí o mu ọ́ba ilu dọ́balẹ́ fun awón eme-wa rẹ́.

Nígbàtí o pé sírun tí, atí emí ní Balogun ní, Otun ní, atí bẹ́bẹ́ tí wa ní ita ní idọ́balẹ́, inu Balẹ́ wa yọ, o ní kí wón o dídẹ́, oun sí daríjì Ikolaba tí nwon bẹ́bẹ́ fun (balẹ́ awón ero eleré ná.) Lẹ́hin ná ní awón Igbimó wa fí ipinnu sí í pé kí awón ero o máse bẹ́ mọ́, atí pé bí ènikẹ́nì ba jẹ́ wón ní ọwọ́ tí wón kò sí tí isan fun wón, kí wón tọ́ka rẹ́ fun awón nínú awón obinrin tí wón mu èsun yí wa, awón ero ná sí sọ pé awón kò lẹ́ dá wón mọ́, afí bí awón ba rí alẹ́ru awón, nitorina alẹ́ru awón ní ènítí awón má nran lẹ́ sin wón ní ọwọ́; awón ní wón sí mọ́ wón dúnjádúnjọ́. Igbimó ní o dáta, kí wón lẹ́ to orukọ́ awón oni-gbàse wón (alarobọ́ eré obinrin) sí inu iwe kan, ènítí wón ba sin ní ọwọ́ ní èhin eyi tí kò ba fun wón, kí wón mu u wa sí ọdọ́ Igbimó, awón o sí se awón bí o se tí iwe ọjọ́.

Gbogbo awon Onilu Ibadan wa siwaju Igbimọ pe: awon to nwon wa lati wa so fun won pe, odu ti Igbimọ so fun awon Onisakarà, pe, won ko gbodo lu a mo, won ko fe, awon si fe bi awon Ijoye jere pe, se ki awon o lo sun ilu wọn n'ina, ki won mā mu Onisakarà lẹ si ode ti won ba fe lẹ? nitoripe awon ko kuko ne' lokun-kan gba bi awon ba ba Ijoye lẹ si o lo ju omije lẹ; ode kofcan ti awon si nri, eji, eta ni awon omo onisakarà ti gba won tin lẹwọ awon.

Nitorina bi Balẹati Igbimọ ko ba tete ba awon mura si Oyo awon na, sadede ni won o ri pe awon ti ko ilu awon jama ti awon o si wa ise ni se. Oyo na le depo pe, ogbo agba ni awon Igbimọ fi yan a, bi beko enikeni ki ba ti ri onilu mu lẹ si iun Ileye o lun ti awon lẹ lẹ si pinun pe bi awon ba kose si Ajele ti awon si yi ase re gba nipe ofin ek ji ti awon o so ri, gany eniyosun o lo je pinu awon Ijoye, ti awon ba ba Onisakarà lẹwọ re tali on n n'alu a ni, awon o mo lokan ti awon o fi se.

Awon Eḡemu wa gba ase re ni gdo Balẹ pe, op lopo awon ti nwon nra emu ni nwon nraoye pe, won ko se emu dara mo, nitorina awon fe ki Igbimọ ni owo si i. Igbimọ si dahun pe, se ko si eniti o mo awon ti nda emu fun won, awon ti nwon nra a ni awon mo; ti nwon ba fe ki emu mā dara ki won mā ko eyiti ko ba dara silẹ fun eniti o nda a fun won ni oko; nipa sise be, awon Ademu yio mā da a dara, ati pe bi Balẹ Eḡemu ba pe gbogbo awon Aremo jẹ, ti o si fun won ni ase pe ki enikeni ninu won o mā gba emu ti ko dara wa silẹ lati gdo awon ti nda a fun won, ti nwon ko ba ye gba a wa silẹ, ki o mā mu won wa, Igbimọ yio mā tawonje ni pinun marun-marun; ti nwon ba tawonje be, won o dekan ati mā ru omi ti nwon npe ni emu wa silẹ wa ta fun siba.

## OWUYE. IVOKU

Iyosun Elizabeth Adenike, Iya Ogbeni Hez-kiab Babalola, onisowo putaki I' Eko, Ibadan ati Pota se alaisi ni Monde Meè 20, a sinku re ni Ogba Sọsi St. Peter, Aremo.

Ologbe na je Aremobirin Ijoye David Kokomi, oloye Babasale ninu Igbimọ Ibadan. Eso awon Ojise Olorun gbogbo a i awon gbojumo Ibadan pesi be.

A ki Ogbeni Babalola, o ku roju, o ku asehinde, ehin Iya a dara o.

A ba Ogbeni Bakere Garuba ti Ile Oloh Tade Rode yọ fun Omidan Rabiata Malomo, omo uburo re ti won ti wa ni oke Okun niwon odun gboro, ti o si de ni ojo kerindilogun esu yi. E ku sfojuba, awon toku lahun yio si de ni alafia.

A yọ fun Ogbeni Baji Latunji Ajao fun aya re ti o bim, ninu esu o koja yi.

### Change of Name.

This is to notify the general public that I have changed my name from Gabriel Isioye Salako to Gabriel Isioye Olufon as from the 1st October, 1928.

All documents bearing my former Address remain valid.

G. I. OLUFON

The Balẹ's Office,  
Ibadan, 18th April, 1928.

## THE YORUBA NEWS.

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D. A. OBASA,

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### ACBAMURERE, OR THE UNICORN.

**A**MONG the powerful animals known to our hunters, the Unicorn is regarded as the most formidable, on account of its enormous strength and the prominent position of the single horn, which it invariably employs in rearing, tossing and disabling its antagonists with fatal results. It is certainly an awful situation for any hunter who may come across one of these forest monarchs, let alone finding it entangled in a common stringed-trap.

The British Empire is, like the Unicorn, *unique* among the ruling nations of the world, and as such, has been and is still playing a unique role in the affairs of the human race. It is sheer folly for any body to place stumbling blocks in its way or try to arrest its progress in the course of executing the highest duty to mankind entrusted to it by the Almighty—the amelioration of the human race.

The cause of right, justice, liberty and fairplay represented by this great and powerful Empire is often-times entangled in the frail meshes of would-be trappers, who, in the efforts to serve their own personal interests at the expense of the noble ideals of the paternal government are wilfully obstructing the beneficial

world-wide mission of the great Empire on which the sun never sets. All such people of whatever race, colour or nationality, who persist in this nefarious policy are doing so at their own risk and detriment. As those nations, peoples, or individuals who have made similar attempts did not go unpunished, it is a foregone conclusion that they will eventually suffer in the long run.

Who could have thought of putting an end to the horrible Slave Traffic that decimated the poor and defenceless Africans in its operations for centuries? The traffic at the time was so lucrative that the mere suggestion of controlling it would have been regarded a sufficient ground for declaration of war between neighbouring states. But the honour was reserved for Her Gracious Majesty, QUEEN VICTORIA THE GOOD. Who could have resuscitated that ancient Kingdom, Egypt of the Pharaohs, from age-long dusts and cobwebs of superstition, mis-rule, anarchy and bankruptcy, and assisted it to regain its place among the sovereign states of to-day? None, but the British Government.

The deliverance of Greece, Serbia, Roumania, Bulgaria, Montenegro, Palestine, Iraq and Arabia, from the Turkish oppressive yoke, are largely due to the might of the British Empire, through whose influence the warring nations of India and China have been enlightened and placed on the safe road to national greatness. It is the same story in our country—Nigeria, which had been torn assunder by inter-tribal warfare before the advent of the British Government and is now peaceful and making rapid progress under the aegis of the Pax Britannica.

It was about a year before the Great War that the German Colonial Minister who, during a tour of his country's colonies on the West and South-west

consists of Africa, visited Nigeria and, after carefully noting the wonderful progress of the Colony and Protectorate and its teeming population in contrast to their own backward colonies and spheres of influence, unhesitatingly propounded to the British public the the dangerous doctrine of "Uniform Policy and Treatment" for the African subjects of their respective countries. But, thanks to the well-balanced policy of British Government, the evil suggestion was not accepted and at the outbreak of the Great War, the entire British West African subjects united as one man to demonstrate their loyalty to the British Empire as a mark of their gratitude for the benefits derived from its protection.

*To be continued.*

### Ille-ife.

The new Harmonium of St. Philip's Church, Aiyetoro, was dedicated on Saturday the 18th instant. Owing to unforeseen circumstances, the Rev. F. G. Akingbehin who was expected from Efunbobo for the occasion, could not attend. The Service which was attended by every section of the christian community, was a great success.

Our congratulations to the energetic Pastor Rev. J. S. Adejumo and co-workers.

We have since learnt the result of *Post Mortem* upon the late chief Ogunmuyide was, that death was due to heart failure. Our condolence.

Ogbeni Latunji, Akowe ti Onisowo  
Ogbeni J. D. E. Abiqlajaisi ni ojo  
kejidilogun oju yi. O fi iya re sile lo  
ologbe na ko le ju eni odun merialelo-  
gbon lo. Ki Oluwa gba ni lowo ijamba  
ati iku ojiji. Amin. Eni re lo so!

A ki awon olofo, e ku roju; Ogbeni  
Abiqla, e ku ajalu. Ki Baba l'oro mo  
be ki O si da ara yoku si.

### THE SECOND ANNIVERSARY OF THE UNION OF TEACHERS, IBADAN BRANCH.

From the 13th inst to the 18th, the members of the Union of Teachers, Ibadan, celebrated their 2nd Anniversary. The programme was an elaborate one.

On Monday the 18th instant, there was a Thanksgiving Service at the Agbeni Wesleyan Church. The Preacher for the occasion was the Rev. Jas. Okuseinde, Senior Pastor (C.M.S.) for the District of Ibadan. The Teachers in Ibadan who attended the service listened very attentively to the inspiring and instructive address given by the preacher. The Revd. gentleman choose his text from Acts Chapter 13 verse 36. He dealt very carefully on the "4 P's" that a Teacher should adopt—1st. Preparation, 2nd. Patience, 3rd. Perseverance, and 4th. Prayer. There is not much space for us to report *verbatim* what the preacher said, but this was certain that his audience left the Church with a lot of useful informations—useful, it must be admitted, as they come from one who was himself a Teacher once and is still an educationist.

On Tuesday, the 14th, there was a Cricket Match on the grounds at Agodi. The match was played by the Teachers against town Gentlemen. It should have been a two-days match. But as the town Gentlemen could not find it practicable to turn up on Wednesday the 15th, owing to unforeseen circumstances, the result of the match was considered drawn in favour of the town Gentlemen. In the first innings, the teachers scored 30 and the town Gentlemen 45. After the Game which both sides enjoyed immensely, Mr. Mettle, once a Captain of the Stand-fast [Jack] Gold Coast Club and "demon bowler" gave some interesting accounts of his experience as a cricketer. The toast of the town Gentlemen was proposed by Rev. M. W. Cole, Vice President and responded to by the Captain of the town Gentlemen—Mr. Mettle. After this, the two parties dispersed, after having enjoyed a most successful day; they admitted not because of the pooriness of the scores, or batting and bowling tactics displayed by the players on both sides, but because the

meeting together of some of these eminent cricketers reminded them of by-gone days on the field of sports

On Tuesday the 16th, there was a Football Match on the grounds at the Wesley College—Teachers vs Town Gentlemen. The day was won by the latter.

On Friday the 17th, there was a Debate at the Wesleyan Schoolroom at Agebaj. The subject of the discussion was "The Education of the Africans should be confined locally." This subject was shared between the Teachers Union, and the Reading Circle—the former taking the Pro and the latter Con. The chair of the evening was taken up by the Rev. Jas. Ogunwande supported by Mr. D. A. Obase Editor and Proprietor, *These Press*, Ibadan. The discussion was warmly taken up by all present and that with great enthusiasm. The arguments on both sides would probably be published later on. Most educationists would wonder why this subject should have been debated upon at this time of great educational revolution. The answer is simple. The Teachers particularly invited the opinion of their co-educationists on this important question and as such they were satisfied that the mind of the public was rightly interpreted to them. From this they would think of a new base to execute their plans of bringing up the youths of the country.

On Saturday, the 18th, there was an outing at the Alalubosa. Those who went found scenes to feast their eyes and had a very nice time too

The members of the Union of Teachers, Ibadan Branch, particularly wish to render thanks to those ladies and gentlemen who thought that it was not below their dignity to grace the different functions as arranged on the programme

## EDUCATIONAL.

My Brethren,

Sometime people wish to know certain things the right of which they have not.

It is however, interesting to say

gress is going on in the sister tribes of the race. I am writing as a negro—though a foreigner in this place so far as tribal questions are concerned, but as a man and a negro, I am a brother or rather, I should claim the brotherhood of any Ibadan man.

What I wish to know is this: Are there arrangements being made to give the teeming thousands of children of Ibadan such education as would bring for good, an advancement that the present age requires? I understand that some 20 or more years ago it was difficult to get the parents to send their children to school. It is not so now. Most parents are now more than anxious that their children attend school. One could feel most pathetically for the old Granules and Grandpas begging admission for their grandchild. Now, all schools in town are full to overflowing as is the case with other towns suffering from the same fate. But in most of these other towns, arrangements are being made to provide these children with schools. What could we say of Ibadan? Educated children of the soil, what are you doing? Ibadan is the richest province in Revenue from tax. Do not leave this matter into the hands of Rev. Akinyelu alone. He has a lot to do. Please try and assist him. I am not here to suggest the ways and means this could be done. These children of the soil who have gone out, must have come back with their eyes wide open educationally. The chance is yours now to provide for your weaker brethren. Wipe off the tears of the anxious parents who have found no place for the education of their children. Do your duty to yourself and your people and of course your reward awaits you. Do not look upon the foreign elements to do everything for you. They will, I am sure, try their best. Remember that you know your people best and can best know how to formulate the best ways and means of bringing about the scheme of providing them with education. Make a move now please and remember, do that as peaceful and right thinking people and I am sure all others interested in education will rally round you and see your good plans carried through. I am not writing as a critic but as one who is very much interested in his race.

Yours faithfully,

A BROTHER

## CORRESPONDENCE

## A VOICE FROM THE NORTH.

The Editor, Yoruba News.

Sir,

Please permit me a space in the columns of your valuable journal to state, that :

If the educated young-men assist our country with their education, certainly we shall do great things. Though it is obviously necessary that many should go and have degrees, but still, we can't wait till we all go to one of the over-seas univarsities and become graduates before we can assist our country. We must assist according to whatever educational ability and advantage we possess as all other Nigerian locally educated men are doing in the sister provinces. I believe the Ijebu Igbo correspondents, who so successfully tackled the case of King Orimolusi, are all locally educated men, but by dint of hard persistence and humble behaviour, tenaciously claiming their rights, our affable and paternal Government listened to them. So also can they listen to us in all things if we go all our ways with due obedience, honest and right dealing.

The "Yoruba News" hinted us about the restoration of Ofia town to Oyo Province; this is a civil duty for all educated men of Oyo Province to require through the medium of this paper, if the promise tarries and till same is fulfilled. Any filial and patriotic son of Oyo or Yoruba proper, who reads the petition of Olofa to the early British Government of Nigeria, as written in Johnson's Yoruba History, strongly begging in tones of agony for his being returned to Oyo Province it will agree with me that is not too late yet.

A new organisation known as "Ibadan Reading Circle" should be assisted and supported educationally and financially by the Ibadan educated old and young men. This sort of organisation and its future magazine will ameliorate our conditions and eradicate our weak points or defects. Then shall we be able to show to those who say that we are lack of literary aims, that we are now wide awake and slumber no more, that educational consciousness is the living force.

Thanking Mr. Editor, for space occupied

Yours faithfully.

Ejofa.

## News and Notes.

## STILL ANOTHER.

Our hearty congratulations to Messrs L. O. Fadipo (Jnr) Horatio Sowemimo, Ibadan Grammar School and J. O. Ajibola, Wesley College, for their success at the last London Matriculation Exam.

We say press forward gentlemen.

The Second Anniversary of the Union of Teachers, Ibadan Branch, was celebrated from Monday the 13th to Saturday the 18th instants as reported elsewhere in this number.

We congratulate the Officers and Members upon their achievements so far, and bespeak for the Union a long lease of life of usefulness.

The Moslem community celebrated their Bairam Festival on Monday, May 21st with less pomp his year, due to bad trade and tightness of money.

## CHRISTENING.

The christening of the infant child of Mr. and Mrs. J. M. Ogunniyi of Oje, took place at St Peter's Church, Aremu on Sunday morning the 26th instant, with the names Honoria Oyiniola Mofola Abekpe. Her maternal Grand-uncle the Rev J Okunade officiated.

Empire Day was celebrated here as usual. In spite of the rain which caused about half an-hour's delay that morning, the function was well attended by every section of the community, headed by the Bal and Chiefs of Ibadan, the Mercantile and Mission Agents, Government and Ibadan Native Administration Officials.

The pupils of all the Schools and Colleges in Ibadan with their Masters and Principals took part in the ceremony of saluting the Flag. The Troops executed their duties splendidly and were given an Address by the Senior Resident Hon. Capt. W. A. Ross, C M G.

As the function of Saluting the Flag is always held on the lower side of the Race Course away from the Grand Stand, we trust the authorities will always provide at least seating accommodations for the intelligent African members of the community who are always present at such functions.

AWON AKEWI  
OR  
YORUBA PHILOSOPHY.

IFERAN.

Enit a fe l' a mo,  
A ko ni 'enit' o-fe ni!  
T' obi t' ako n' ife urin.  
Oto n' ife "Ke n' m' ba o ku :"  
Oto n' ife "Dabẹ ng nyan 'ko."  
Oto ni t' oun Oto.  
Oto-to-tẹ, o-rẹ-ro-rẹ!  
Oto-to l' a j' Epa,  
Oto-to l' a je 'Mamu :  
Ife s' oto-oto.  
Oto n' ife oju ;  
K' a fe ni l' oju,  
K' o mi d' ehin eni ;  
Oto n' ife ete,  
Ti ko t' okan wa :  
A-ri-ire ba ni je—  
Agben isale ;  
Bi a ba ku l' ara, a ya l' alẹ !  
Oto n' ife omo,  
Oto ni t' aya,  
Oto ni t' oko,  
Oto ni ti baba.  
Olubori n' ife iya.  
Ko s' ohun ti iya  
Ko le e se, nitori omo-  
Omo mo ni l' ara  
O l' aso lo !  
Ife l' ewure fi i  
B' oko re hu 'runghon,  
Omo ni : "Baba, Iya,  
Mo r' enit' o wu mi :  
Baba n' " Iwo ko mo  
P' oniyon ko lowo lowo ?"  
'Mi o fe e, 'mi o fe e.  
'Mi ka-sai fe e-ni i d' apon !  
Omo ni "A f' ori,  
A f' orun—dan-dan-g'ijan,  
Baba n' " iya re nla faju "  
Iya ni "Eti baba re di gbon-in"

Omo ni "Bi bilala nka bi ojo,  
Bi e so mi mo 'di ope,  
Ti e mbu koriko si mi lenu  
Bi ako esin :  
Eniti mo fe ni 'mi o"

IROHIN OSOGBO.

Sunday 5/5/29 ti o kọja lohun je ojo ti o larinfin pupọ fun gboḡbo Ijọ C.M.S ni Osogbo ati agbegbe re pelu. L' ojo yi gan ni baba Ijo wa, Archdeacon J Mackay wasu awa-kehin re ni *All Saints' Church* fun bi oke aimgye eni lati orisirisi ijo wa. O yan ojo iyanju re lati inu 2 Cor. 3. 2. "ESTIN SI IWA WA."

Archdeacon sọ o pupọ nipa ti akoko ti on de si Osogbo bi oḡise Olorun ni December 1900 ati oniruru wamala ti on ba pade Porisirisi ona lati oḡo awon keferi, ati isegun nlanla ti Olorun si fi fun oun. O si tenu mo o pe, ko si ona miran ti o pe ti a le fi wasu fun awon keferi ju igbesi aye wa ati iwa wa (*LIFE AND CHARACTER*), nitoripe bi a tile ji Jesu kuro ninu oku, ko le te awon keferi lorun bikose pe nwon ba nri iwa wa bi onigbagbo ati aperi rere ti a ni lele fun awon omo wa ;isiri nla ni eyi fun awon slaigbagbo. O si pari iwasi re nipa fifi gboḡbo ijo le abo Olorun lowo ati pe ki nwon ki o ma te atesiwaju nigbagboḡbo, nwon bi nwon ti mo pe ki yio ja si asan ninu Oluwa.

A gba fun baba wa, ki Olorun so o dele ki O si fun u ni isimi pipe ; nitoripe odun mokandilogboḡba ki ise odun kekere rara o. Ni December 1893 ni o de si Eko bi oḡise Olorun. A yan a lati wa si Osogbo ni Dec 1900. Yio woko pada lo sile fun isimi ni May 14, 1929. (*RETIREMENT*) We say to the Archdeacon Bon Voyage.

The School boys had an entertainment on Tuesday the 7th inst in memento of the retirement of the Archdeacon under the able control of Messrs Samuel, Headmaster and D. A. Aboderin. A ngba fun nyin o.



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