

Chief Secretary  
to Government  
Lagos, Nigeria

*D.A. Obase*  
Editor & Proprietor  
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# Yoruba News.

4 MAR. 1928

FOR GOD, THE KING AND THE PEOPLE.

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**OWUYE.**

**GOMINA AGBA.**

A gb2 pe Gomina Agba gbatẹgun lẹ si Iṣehin lati oṣẹ ti o kọja. Ara a lo-kun.

**AWỌN ONIṢẸ ALAIYE.**

Awon Oniṣẹ Oba Alake lẹ si oḍo Baba-Lafin ni Tṛosde ijẹfa, awon si ti pada si Abẹkuta ni Satide ijẹrin.

**EJO NI GANRAN**

Ejo Ganran bere ni Kotu Alapadi ni awuro yi. Adajo Agba, Olola Sir Ralph Combe, Loya O. Alakija ati W. Williams ti de si hin lati se ato na.

Oḍolṣṣ awon gbajum2 lati Ijebu de pelu nipase ejo ti Akowe Owo-ode. A gbọ pe Oba Olowu ti Jebu na mby pelu.

Anu se wa lati na ofe Iyafin Maria Adeniji eniti o se alaisi ni owuro Wese, de ijeje a sin oku re ni Ogba Sese Baptist ni irele ojo na.

A ki egben olodge, Ogbeni Joshua Willoughby ti Ubatu Meta, awon ebi ati oko re; E ku iraju. Ki Oluwa da awon om2 ti fi silẹ.

Anu se ni nigbati a gbọ iku Iyawo Emi-owo A. O. Omideyi ti o jaisi ni Ile alarun asinku re ni Ogunpa Bala ni awuro ana. Ologbe na fi om2 titun ogunjo silẹ pelu oko, awon obi ati ebi ninu ofe nla. Ki Oluwa tu won ninu, ki o si da om2 re si. Emi-owo Omideyi lẹ si oḍo awon unu re li Eko ni awuro yi.

**ABẸKUTA.**

Ihin kan wa pe Ogbeni Arthur A. Popoola ti Ibeṛekodo se Idana Iyawo re ni Tṛosde oṣẹ t'o kọja (19. 2. 25.) a si gbọ pe Idana na gbanuse. Bayibayi ni ki a ma ri o.

Moto se Iya arugbo kan ni jamba ni Fraide oṣẹ to kọja (20. 2. 25.) ni Gada Lafenwa ti won seṣe nse titun, o si pa Iya na bamubamu. A be awon awa-moto

ki won ma soṣa.

A situn gbọ ewe pe Ogbeni Tijani Adeboye Oyekanmi (Ojogbo) ti Saje, ti ise okan ninu awon "A-mo-roro" dide ninu amodi re. Ajinde ara yio ma je o.

A sun u si wa leti pe, Ogbeni Lawani Sunmonu ti Saje akowe oja-rira ti John Walkden ra moto A.J.S. kan, a si tun gbọ pe Ogbeni kanna yi ni yio wa gba ipo Ogbeni D. A. Jacobs, akowe awon John Walkden ni Ibadan, eniti yio lẹ gba ipo akowe awon Gottschalk ni Abẹkuta.

Ogbeni J. B Majekodunmi pari Peṛe-si ti o nkọ si ile re, o si fi igo meji kan si iwaju re. Oluwa jeki eniti a ko ile na de, b2 de pelu alafia.

**AKIYESI.**

Ogbeni Igbalaye, Families and Brothers Lagos:- Awa ko le gba iwe nyan nipa oro Ile Ekiti fun titẹ si innu Iwe'rohin yi nitoripe e ko fi oruko nyan ati ibi ti e ngbe si iwe na.

**OLOKEMEJI.**

Ota si wa leti pe Iya ti a npe ni Alice Toṣoyola ku ni Fraide oṣẹ ti o kọja (20.2.25.)ni Olokemeji. Oninure ni Iya yi, o si bimo die. Oluwa ko ta awon ara ati awon om2 re ninu.

**IWO.**

A y2 fun Ogbeni J. Oyelola Akisanmi. Akowe Oibo John Holt ni Iwo, eniti Iyawo re bi omkunrin kan ni Abẹkuta ni ale oṣe kẹrin oṣu yi.

Nwon ko om2 na jade ni ojo kọkanla osu pelu oruko Olufemi Abayomi. Ki Oluwa da om2 na si fun awon obi re.

Iyawo Ogbeni A. O. Lawanson, Akowe Russell ni Iwo bi ombirin kan ti ako jade ni Tṛosde ijẹfa pelu 9ṣṣ inawo.

Ninu gige eyi lowo ni Ogbeni Akisanmi tun ko enu awon jannu bi fun ti qnoq. re kanni ti a ti kofe ni Abeokara. Mo gba fun q o i Qnoq Olori Elesa! Bebe ni ki a ma ri o.

Ore Ogbeni Akisanmi Ogbeni, S. B. Oluwole akoye Agbara se bebi n' ijo na

### NEWS AND NOTES. A STRANGE CRY!

The Troops paraded the town last Friday morning and the splendid music of the Regimental Band attracted a lot of people to the great Apampa Road.

Quite suddenly, a strange cry of "La Allah, il Allah" was set up by the Troops to everybody's great surprise. This is most unusual.

We do not know whether this is their new "War Cry" and if so, we beg to suggest that the christian and non-muslim members of the Battalion might be permitted to shout "Hallelujah" instead; for their conscience's sake.

### KADUNA.

#### Departures.

Mr. D. E. Davies of the Treasury Department left here last Thursday 12. 2. 25 on transfer to Lagos. Without exaggeration, his philanthropy was shown that night of his departure by a large host of friends and friends from various departments that led him to the Railway Station. As a voluntary helper, Mr. Davies has been a regular and ever ready helper to the Yoruba Section of St. Michael's Church. We wish him a happy time over yonder.

Iya Sore left on Monday 16. 2. 25 probably for Ilorin.

#### Arrivals.

Mr. J. M. Magiyagbe has returned from his two weeks' special leave on Saturday 14. 2. 25 to the joy of his well-wishers. Samu de sua la ji?

### EMANUEL, DARAMOLA ATI

OLUWOLE GBO AYUN IGBO YBO.

Chari ti a si ni Sogunro y (Sande 15-2. 25) ni Baba Egbé ti a si ni Sogunro, 1924.

ki wa loni o. Ogan ese gboho omo Egbé ti pe ni agogo merin osan, oju gboho omo Egbé si wa lara Emanuel Daramola gegbebi ara I.A.

Egbé bi Daramola ere obun ti o sun ti lo yawure, ona ti ise onigbagbo ki a ma ba ero lo wora na mo, Daramola kaimo o tula. Lehinna awon meta ti Egbé yan lati soru didi lokohan, Kai mo gladun ero Emanuel Ohi, Jacob Iorokun, ati Daniel Adu. Nwon so bi o ti je itija to fun Egbé ati bi o ti je apere bebura to fun awon elomi pe ki onigbagbo ma lo yawure nian awon omo E. 2 e

Baba Egbé Samuel Abudu ati Babalale Joshua Oke tu (Ojo 30 o: wera n' ihia 9' o. Egbé ta Daramola ni ore owo merin le egbaji (£1. 1') K' ari eni soru fun ti ko to bi ki a gba; iau wa dun pupo lati so pe Daramola huwa omolabi nitoripe pe ni iau didan ni o fi san owo ti Egbé pin fun lati san ni, oju koma ni o ti le do Oke me i le egha 106 silẹ nnu re ti o si se leri lati san iyo. Daramola o karé o, a èrè l' ara iwawo na o, yio bi o unrin, yio b' oharin fun o. Babalale, Baba Egbé ati enyi olo-yè gboho, a ki nyin ore lu atunse o Egbé na ko ni ba e o, e o ni ya ko e o ma po si ni o. Abusi Oluwale o. Abo re o.

E yio èran wa bi enikan ba se iru lokan ti Daramola se yi, ti o si han nian 'we' ro-hia—ki se pe a so o lati doju ti ara egi le. sug'on gega i owe Yoruba wa ti so pe "Bi a ba bu ni l' abifin rai" a pa 'fun ohan mo' (Ore na ti enyi ag' a o) Daramola kaimo o si se atunse, o fi fun didan tan 'ran Egbé. A ni reti pe opolopo yio teli apere re dipo eyiti wo yio fi ma w'runki l' won yio si ma se leri obun i opa won ko ta leri didi ti won se, ti won o tun ma koba "Pito" me i tan ti won yio ma ta itakota kiri bi alantun Bi Lakumole ko ba ri ko e so, bi e si wali orire de odo Goniwa ti o ma ti se se Kantona ti mo etile o. a ere Lakumole si Lakumole ti o niyin 'eti nigba' nigba pe "Iwa re e ni en" Iobin rere yini ni o a ni lati tun so. E ma huwa rere o

Lokunle.

## AT THE PARTING OF THE WAYS.

With the calm word of prayer  
We earnestly commended  
Our brethren to Thy watchful care,  
Eternal Friend.

With the dear word of love  
We give our brief farewell;  
Our love below, and Thine above,  
With them shall dwell.

The partition of Kontagora Province has been accomplished, bringing in its train many important changes. Batch by batch the Police left us, leaving behind a meagre force. We miss particularly the Bogler, whose 5.30 a.m. wake-up calls are no longer to be heard. Finally, our brother clerks left us, and many a loving tear was shed when the company poured forth their hearts in the special hymn "Lord, dismiss us with Thy blessing."

To our kind Boss, Mr. Jos. W. Thompson we bade a reluctant 'au revoir.' To Mr. Thompson's piety and religious fervour are due the progress and stability of the little band of Christians at this Station. The feelings of the little flock for he was in full sense a pastor-could better be imagined than described at this parting. We are pleased to know he has been posted to the city of Kebbi reputed for peace and plenty. Truly, 'Omnia bona bonis.'

Mr. R. N. Igbokwe, another jolly good fellow, has found a new home at the Headquarters of the Sokoto Province, where we wish him the best of luck. Already, Mr. Igbokwe has been lucky, for on the way to Sokoto his wife added a little girl to the family group. One of the most admirable traits in this gentleman's character is his equanimity even under most annoying circumstances. This will surely stand him in good stead anywhere.

The arrival of our genial friend, Mr. Ladipo Oshun, synchronised with the partition of the Province and he had to proceed on transfer to Kaduna within a month of

his coming among us. He is a hale fellow well met, and a staunch adherent of the Faith Tabernacle Organization. In him there is no guile.

Our good friend, Mr. G. W. Graves, was the last to leave us. As he has spent almost all his years of service far from Railway contingencies, we rejoice with him for being posted to Minna. He is proverbially generous, and unselfish to a degree.

God be with you all, Dear ones, till again we meet.

Amicus.

## EGBE-GBA OWO ALUBA.

Obinrin Imole kan ti oruko re uje Adetohun, ara Ofa-Ile, de si Kaduna ni Satide 14. 2. 25, o so pe oun se se ti Aji (Mecca) de, o si nse wasi kiri pe Aluba (death) mbo. Onko iwe hontu (Arabic character) kekere kiri, o so pe ki gbo gbo enia ma wa ra a lati so mo ile won ki Aluba tabi iku ba le re ile won kojá. Lai fa oyo gun lo titi, owo ti obinrin yi ti kojó lenu were yi, a fi bi lo ba ri Moto 'Kasi-nkano' n' ijo ti yio ba lo ni orun ko fi ni wo o. Adetohun! A ko se 'lara re o, sugbon eyiti o kun wa loju nibe ni pe a fi oja wa ri ninu awon ti ope ara won ni omo 'Imole' ti o ra ninu iwe na. E ko ri i pe otito ni oyo Baba Imole na ti o so pe "Awon omo aye yi fe okunkun ju imole lo ni-toripe ise won buru."

Inira ni fun mi lati so sisi (6d) sinu awo fun Olorun ti o so pe ohunkohun ti e ba fi fun mi emi o san pada ni ilopo merin, sugbon oju ko ro mi lati fi fun Adetohun lati ran loyo fi mu Tsa ati lati san owo oko re pada. "Iwo asiwore, li ale yi ni a o bere emi re ko wo re". Iwe Adetohun ha le fesi si oyo ni?

Otitito d' oja o kuta, l' owo loyo l' a n' eke." Akewi.

## THE YORUBA NEWS.

Editor &amp; Proprietor:—

D. A. OBASA.

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NIGERIA AND ITS NEGRO  
PROBLEM.

VARIOUS writers have ventured to state what they alleged they saw among the negroes of America, who, apart from being but a handful of the teeming millions of negroes scattered all over the globe, are environed with special or peculiar circumstances. Others, again have told us something about negroes of South or East Africa, where again, economic conditions are of another peculiar nature; but all that these writers have said, can scarcely be called the real Negro Problem, which obtains everywhere that negroes can be found. The real problem common to all the negroes of the world in the past has been how to become physically free in the first instance. This came as a great boon to them in the early part of the 19th century. Their present problem is how to obtain social equality with other races. This can only come through their educational, industrial, political and commercial emancipation. But the local conditions and circumstances surrounding this struggle to become free vary in one area and sometimes differs totally from those in another area. I therefore will give attention only to the negro problem in West Africa—a country vast in size and population though little known in England, taking Nigeria and its problem with a special reference to its womanhood.

Ethnologists, who divide human races into the Caucasian, Mongolian, Negro,

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Ẹ fi owo ati Letter ranṣe si Editor.

or Ethiopia, Malay and American or, according to colour, into the white, yellow black brown and red races assign to the negro, as his home the countries south of the Sahara. go further to suggest that of all these countries there is none more typical of the Negro home, than that vast territory, known as Nigeria. With reference to the name, Nigera and Negro are words derivable from a common root though Nigeria might have originated from the river 'Niger' which feeds it. Nigeria is the largest in size and population of all the countries south of the Sahara.

If ever repatriation is possible, three-fourths of all the liberated negroes wherever they are, may return to Nigeria as their ancestral home. Large number of negroes in the two Americas, West and East Indies Liberia, Gambia Brazil, Hayti and other places are said to be Nigerian by descent. Colonies of Nigerians are to be found all along the coast of West Africa. High authorities have stated that Nigeria is as large as Great Britain, France, Germany and Belgium combined. Yet, its population is under twenty millions, this being to a great extent the outcome of the slave traffic, which did so much to depopulate the Country.

Much is already known of the History of the British occupation. For political and administrative purposes, the Colony and Protectorate is divided into Northern and Southern Provinces, under a duplicated system of ruling, termed indirect Rule through the natives.

There is however, a vast difference between the North and the South, and it requires resilience there to believe that both are under the same Rule. An article

'Nigeria's Curse' "The Native Administration" by Capt. J.F. Fitzpatrick (late District Officer, Northern Provinces) in the National Review for December, may help to elucidate this difference. There is an existing law that no missionary or religious body, or any one acting through such a body, may carry on education in the Northern Provinces. This in order, that no interference may be made with the form of Islamic religion obtaining there. The result being, there is no modern education yet introduced into many parts, and where it has gained a footing, it is making the slowest progress possible. Southern Provinces sing "Hallelujah" to the brilliant influences of education already achieved by Missionary bodies, and rejoice at the light of civilisation which is daily shed upon the Southerner by the European traders, a proof of which has been lately shown through the grant by His Majesty of some sort of representative Constitution to enlighten the Southerners.

The Protectorate of Nigeria is divided into twenty Provinces, with varying degrees of constitution. The most advanced being the self-governing little native Kingdom—the Egba territory adjoining the Colony proper. The status of Egba is *de facto* comparable to that of Egypt in many respects, and *de jure* to that of Iraq or Palestine. It is a great credit to the Egba nation, that they, being a people more easily self-adapting to new and progressive ideas, have early seized the opportunity to evolve for themselves, a form of good government peculiar to their national instincts, entirely based and conducted on modern lines, and recently have been placed under the supervision of a British Resident. Other sister tribes are following in their wake.

Nigeria is a land of vast possibilities. The greatest problem in the true interest of its peoples, is their Education.

Though the country is the largest in size and population in West Africa. From the educational point, it is at the lowest rung of the ladder.

In Sierra Leone, there is the Fourah Bay University College where, degrees in Arts, Laws, and Sciences are possible. There is also another university in the making in Gold Coast. Yet in Nigeria Master of size and Mother of teeming millions there is none. In Lagos, the capital, there are a few secondary schools, in many of the largest towns, there are no schools of any kind. In short, of Nigeria's millions, it is questionable if five per thousand are educated and these are chiefly of the male sex. There is the greatest need for women to advance along, side by side with their men in the right and proper lines. The question of polygamy—most delicate and disturbing problem in the African Social System, can never solve itself, until the women understand all that it means to them and their children. The educated men have their definite plans to pursue for the progress of the Country and race. The few women who are advancing have no plans, nor do they seem to be able to evolve what would be for their general good. They need to be guarded against aping blindly, European women. In their education, choice is needed, that will best fit them to the station and condition of African life, which would result in their contribution to the economic progress of the Community, without bringing about displacement, of men by women in occupation and industry.

Nigeria has her institutions and customs which are peculiar to her. They have their value locally. They will also form special contributions from her to the world, when properly and fully developed. It is to be regretted that many of these have already been discouraged and stigmatised as fetish,

canibalistic and so forth, through sheer ignorance on the part of those who do not understand them. Until proper academic and scientific research has been made into these native customs and institutions, the question of women may never be rightly solved, the men shall continue to develop on wrong lines and the whole evolutionary process of the race shall ever move on in the wrong direction.

The happy co-operation between the educated women of Nigeria, the philanthropic women of Great Britain and the educated women of America, may assist at arriving at the correct solution of this highly grave problem.

Ladipo Solanky.

*Common Weal Magazine, January 1925.*

### Iparoko.

Si Onise Iṣṣin Yoruba, Iṣṣan.

"K'a to ri erin o'd' igbo, k'a to ri efon o'd' oṣan, k'a to r' eṣe bi okin o di kese."

Eyin alagba ni owon, ati eyin arakunrin ati arabinrin; Inu mi dan tigiṣṣati mo ka ninu "Yoruba News" ti ogunjo oṣu Januari 1925 nipa ti Eni-owo Adejumo. Mo dupe pupa lowo oṣu Akure ti o ko oṣu wonyi, mo si yin o pupa pe o ko gbagbe ore ti Alufa yi se ni ilu nyin. Eni na si gbe o lese.

Jo je ohun iwari pupa lati ma gbe, rohin awon ti o je Onise Olorun, papa ti nwon je ibile Iṣṣan. A! Iṣṣan Olorun ko tun ma gbe o ga lo siwaju o.

Eni-owo Adejumo je eniti o ti sise ni Ile Ife ri ni bi oṣu oṣun 1902 tabi 1903, o si je eniti gbagbe eni mo larin ilu nigbati o nse Tisa nibe. O si je eniti eni papa ti ngbe oṣu re ri, ki nto wa si ibin yi. Bi a ba ni ki nwa ma so ohun ti mo mo ninu r', oṣu tiye nikan yio gba Iṣṣin-rohin ti oṣu yi; sugbon ug' o so die nipa re.

Ise re gage bi oṣu Olorun. Bi a o ba so eyi, mo ro pe ko pa isin oṣu isini je ri ni oṣu ti o ti de ibe; iba se oṣu tabi ale. Beni ko si Kilasi tabi isin kolan larin oṣu ti o juje ri pelu, lati bi 1909 ti o ti de ibe.

Lehi a eyi, ise ti o tun nse ni apa Ako-ko ko kere. Oṣu oṣun ni ilu sibe, lori oke, larin aginju, larin eranko ati larin awon eni baburu. Nigbati o ba ni, o ni lati gbe ibon dan. Ninu eyi, omo ti o mu lati igbo Akoko wa to bi Ogbin tabi ju be; beni ise re ni Akure na wa nibe ti o ni lati se. Ko si isini fun u ni oṣu kan ri, ila se oṣan tabi oru. Nigbami bi a ti ifun l' ale l' eni oṣu ni yio kigbe de, boya oṣu ni ku, tabi oṣu ni o ku ni tabi oṣu ni robi; bi won ba ti ukan ilekun, beni yio dile. Eyi ti o ku iregbe. Oṣu a ma be re pe nibo ni o ti mu owo yi wa lati fi bo awon ti o wa loṣe re? Idahun mi nipe awon opolopo oyinbo lo nran a lowo; awon bi Bi-shop ati aya re, Ogbeni Wake-man ati aya re, Ogbeni Pakenham, Omidan Boyton ati opolopo awon miran.

"Eni ko le fi ise re yin o, sugbon Oluwa yio fi yin o." Eyi ti o se loju mi ng ko ti i ri Alufa ti o tun nse be; bi mo ba pa, o si awon ti nwon ba tun mi o lere.

Ise re gagebi Onisegun — Eriti o ba mo Adejumo lo le rohin eyi. Opolopo inu lo ranpo loju mi ri, a ko le ka iye eti ti o jeki o gboran, beni a ko le ka iye egbo ti o wo jinna, bi o ba nly we ti ode, eni ni i ma we ti ile; bakanna ni Omidan Boyton si nse pelu. Bi a ba ni ki a ka iye egbo ti o ti wo jinna, mo ro pe lai puru si i, yio to inkan bi egbaji tabi juje lo. Oju mi ni nwon se gbe oṣu kanrin kan lati Igbule wa soṣo re, eniti awon ara ilu ibe ga loṣe lori, loju kanna ti nwon de si Oṣu Soṣi ni Akure in Alufa yi ti di i, ti o si ran apo; ijokeji ti o mbo wale fun igbeyawo aburo re ni eyi. Aṣhinwa, aṣhinbo, nwon ni oṣu gan lo ga okutirin na loṣe. E ro eyi wo ninu ara nyin. Bebe po ti ng ko le so tan.



Inu mi si dun pupo lati gbo pe o tun nipa bo nibi ise re utijo, eyini ni lle-ife. Enyin ara lle-ife, papa enyin oni-gbagbo, mo fi Olorun Baba Jesu Kristi ti e nsin be nyin, e mase jeki-ohun ti o je alafia wa ki o pamo kuro loja wa. Enyin na mo pe lati 1923 ni a ko ti ni Alufa, ti o je pe awon C.M.S. nje wa niya fun iwa wa ti a ti hu si Alufa ti a ti ni ri. Mo be nyin pupo e mase se oje ni-ohun kohon, nitoni eniti o nbo lojo nyin ki ise oje enia, e mase re ise re silu, nse ni ki e gbe e ga. Papa enyin agba, e dakun, e ma jeki Ije ko baje. Olorun na yio gbe ilu nyin ga lati owo Alufa yi. Enyin "Ife Helping Society" e mase dake, e gbe Eni-owo Adejumo ga, ki oun na ba gbe nyin ga, ki Olorun si gbe gbagbo wa na ga pelu.

Adeyemi Omo-oba Ife o di owo re o Enyin Ogbeni Ojutiku, Ladipo, Moses. Olgbenla, Aderemi Omo-oba ati gbagbo awon to ku, Ife di owo nyin o.

Papa Aburo Oba Adeyeye, e tun Sesi nti ilu se o. Oluwa yio tun ti nyin na se pelu. Ife Enyin e wo o, Alufa melo lo je owo ilu nyin, si fi Eni-owo Kuyale ti Porosun ni Ijebu Ode, ko ha ye ki oja ki o ti wa?

Bi a ba lo Eni-owo Adejumo rere yio ge wa ni rere, bi a ba lo o, gage bi awon ara Akure ti lo o, alafia re yio pamo loja wa o. Ki Olorun se Eni-owo, Adejumo ni eni pipe ni lle Ife o Amin.

#### PUBLICATIONS RECEIVED.

We acknowledge with thanks the receipt of a copy of "Nigerian Astrological Predictions" for 1925, by Capricornus. Price 1/-.

This is the second annual prediction of local events for this year by "Capricornus," the Nigerian Astrologer.

It is remarkable that portions of the prediction are being fulfilled already.

We say "E ku ise" to Capricornus.

A copy of the "Common Weal Magazine" by Mrs. Mary D. Howell, 5, Brockwell Park Garden, London S. E. 24. Price 1/3 monthly. 15/- post free.

An article from the pen of our rising politician, Ladipo Solanke, Esq., B.A., which appears in its pages is reproduced in this number for the benefit of our readers.

We bespeak for this new publication a long life of usefulness

Also a copy of Tika Tore Printing Works Calendar for 1925. Wishing the enterprising firm continued success.

#### OGBENI S. AGBAJE ONINURE.

A la Ogbeni S. Agbaje daro pupo nipa owo Koko (Cocoa) re ti o farako si yio awon oibo olowo kan ni Eko, nipa ede ayinke ti o de ode nisisiyi. Adura wa ni pe ki Oba Adakodajo ba ore wa fa owo na yo ni ibiti o ha si.

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Egbogi fun oriṣiṣe aṣan wọyọyọ de si He Egbogi ti a npe ni ISE OLODUMARE ni Oṣopo Gbagbo.

Egbogi, Oyi, Iba, Iṣo, Aṣepo, Oṣee, Amokoye, Iṣakereṣe, Suluṣu, Iṣediyebi, Akokoro, Akandian, Oju, Piki, Otutu, Eṣin, Osi, Egbogi tigiṣu, Abayun, itoṣu Omo owo, Araṣ kintisa, Fada, Inoṣu, oriṣiṣi Egbogi fun alafin Oṣoṣun.

Egbogi fun ilera Oṣokunṣuṣu, Egbogi fun inira-kunṣuṣu Iṣara Oṣokoburin ko ma yọyọ. Yẹ jẹbi ki a wo tiri, o le ri Alababito beṣi bi o se, K. Oloro wa, ki a fi aṣin wa, aṣin ni ko dara. Iwo ko tite gbag oriṣiṣe. Ọndas? ISE OLODUMARE.

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