

*the Chief Secretary
to Government
Lagos, Nigeria &c*

*H. O. O.
Editor & Proprietor
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FOR GOD, THE KING AND THE PEOPLE.

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IROHIN KO TO AFOJUBA

OWUYE.

KESWICK CONVENTION

Eni-owo, F. W. Ainley, Oloye M.A., ati Bishop Alase bere Isin Idaraya Emi ni azogo me-wa-abo owuro. Sonde ijesan ni Sisi Wesley Agbeni. Ile kun, ona bo piti fun awon ero lati gbogbo awon Ijo eni Olorun ni ile yi ti nwon wa sibe.

Iwasu babu na dabi ighati awon woli atijo nsoro; oun papa ti je Oyo Olorun ni ajejo; b' o ti nsi apakan be l' o ni ese mi gba e ti gbo gbo re nse remu. Orin kiko ndun yungba, o dabi enipe ki duru ma dake mo. Ti adura gbigbona at' okan-wa ko n' iso.

Nigbati o tun di azogo merin abe ni irole, ese tun pe ni Sisi Aremo. Kosekose ni nigbati Ojise Olorun na tun bere oyo ni siso ni okan-ko-ikan Bakunni ni gbogbo isin ti nwon tun so ni Kudeti. Ogunpa ati Ajo ti awon Onise Ijo ni Sisi Oke Mapo larara lati Monde di Tosde.

Ni irole Tosde ti Isin na pari ni Agbeni ni Eni-owo. Okunseinde dupu lowo Eni-owo, Ainley ati Bisopu ni oruko gbogbo Ijo ti mbe ni Ibadan. Bisopu Alase ki awon Ijo, o si jeri si iwa-bi-Olorun ti Olise na; o si dupu lowo Eni-owo E. G. Nightingale ati Aya re fun ajo ati alejo sise won.

A ki oyo wa Dokita J. O. Ad: Uraig, E ku ewu ojo, E si ku afojuba ti Mama wa ti o ti Eko de. E ku alejo na.

A ki Ogbeni E. D. Adelbiyi, E ku inawo ti moto Rev AB, 117 ti o sese ni, Abusi Olawa o.

Eni-owo J. R. Williams ati A. A. Publicone ti lo si Ajo Igbinu Alase ti gbogbo Agbajo Ijo Bapti ati ni Ogbomoso, nwon si ti pada si Eko ni ose tohun. A ki nyin, E ku irin ojo, E ku ise emi. Ara a lokun o!

OLOPA IBADAN E KU ISE.

A gbo pe owo Opa Ibadan te apania kan ni Monde ana, a o rohin ojo na ni ose mi.

Be si ni a ngbo pe owo ti te awon ofesa ti nwon ko Ile-ola Ogbeni Salami Agbaje ni Ayeeye.

Irohin yoku nipa Bale titun ati awon mi yio han niyo mi.

NEWS & NOTES.

The Hon. the Senior Resident Oyo Province Captain, W. A. Ross C.M.G. left last Wednesday on furlough.

We wish him bon voyage, a good time at home and a safe return.

Major F. S. Williams-Thomas, D.S.O., LL.M., District Officer, Ibadan Division is now the Acting Resident, Oyo Province. Our Congratulations.

H. F. M. White, Esq., has relieved Major Williams-Thomas as the District Officer, Ibadan Division.

Captain D. S. Gribble, M.C., late of the 4(N.R.) is our new A.D.O.

The veteran missionary the Revd Father Preisse Superior of the Roman Catholic Mission, Oyo Province, celebrated his Silver Jubilee last Wednesday the 15th instant. An At Home in his honour was given by the Catholic youngmen to which the popular Father's numerous friends in the community were invited.

We wish the Revd. Father many happy returns of the day.

Welcome to Mr. Spiro Anagnostis, the Agent of Messrs. P.Z. & Co. who returned from furlough last week.

In honour of the *French Republic Day*, a Dinner to a select company was given by two French gentlemen last Tuesday the 14th instant.

THANKS FOR SYMPATHY.

The Revd A. Adeniji Publicone and family return their sincerest thanks to all kind friends who by personal calls, letters, telegrams and in other ways sympathized with them for the great loss they have sustained by the death of their first-born son, Adeniji, on the 22nd June 1925.

AWF, 12/7/25.

Awa dupẹ lowo Iyafin E. Oyerinde ni Ogbomoso fun ibowo rẹ latin wa; o de olo wa ni ijo keje osu July, oun si tun ba wa se isin owuro ati ti asalye ti Sode. Lẹhin ti Eni-owo J. A. Babarjola ti gba wa ni iyanju ninu Ihinre ti Matteu ori keje ese kẹfa (St. Matt. 8 6) Iwasu na dun mo wa tobe ti a le fi pe orọ iyanju na ni "Kanyin-Ooro."

Lẹhin na ni Iyafin E. Oyerinde ko orin kan fun wa—awa si gbadun orin na pupọ nitoripe orin na dun pupọ 1907, Iyafin E. Oyerinde awari Ijo Aawẹ ki o, unwon si tun yin o o—Ki Oluwa mu ese re de le o!

Anu se wa ti o je pe akoko Ooro ni o wa kesi wa nitoripe awon obirin ko gbadun wiwa re tobe; nitoripe Ooro ni lati se awon obirin wenyi mo le fun ijo meje.

Iparoko.

Ogbeni Oniwe-irohin.

Bi o ba le iwọ ẹjẹ iwe mi yi ti ayo nina lwe-irohin re ti o si tete ba mi fi s'ode, ngo ma dupẹ titi nko si ni gba gbe ore na lai fi la-dà; ngo ma wase fun o ki Olorun le ẹjẹ o fi ise rere na le mo lowo. Ki ise orọ yin o. K'a f'orọ ye omode ti ko ye ni.

Orọ na re o—"J. B. omọ lile (Oso-gbo)—Yoruba News ti 16 ati 23 osu June, oju iwe ti nina ekini, ati oju ti nina ekeji.

Ede meji ni "J. B." pe ti o je "orọ pa l'eti gbi n' ta."

(1) "Mo fe ki gbogbo eniti yio ka iwe yi ti e je ibile Osogbo ki e mura lati ja mi ni iyan fun orọ kekere ti mo fe si yi."

(2) "Ko je igbati oje wa tutu ti adamu nfa la yi."

"J. B." Kil'o gbe t'o ngbiu? A ko so pe o se rohin pe Alufa Mackay, ni *Missionary* kini ni Osogbo ati ise re ni ibere.

A ko so pe o se rohin pe ngbiu o je omode re ti o fi

Ile-eko Giga l' Oyo. Awa ko mo omọ Oyo o, oju wa ko tile la de ibe; sugbon "gbe wa l' o tutu ti adamu nfa la" o ja re? Awon ta si ni adamu na? "Mo de yi, ma je upitan fun o o. Ogun ni unwon nja l' Osogbo ni 1900 1901 ti Alufa Mackay ko ni tabi bawo?

Kini ki awon ara Ibadun wa wi nipa awon Eni-owo Hunderer, D. Olobi ati Ogbeni Okusinde (baba Alufa wa ti Oke Arẹmọ nisisiyi) awon ti won ko mu orọ Olorun wa Ilu Ibadun ni 1851 l' akoko ti ogun gbonsa girigiri, ti odun ko mo omo re? Omu si, ma wo de orọ o to so wai.

Orọ na i ba tile dun die bi o ba ni enu kan ise Eni-owo Timothy Aderinola ti o wa ni Owo nisisiyi ti o je Alufa Ijo Osogbo. O ba ise ti "Schoolmaster Catechist" de Osogbo ni 1903, o gbe ibe di Alufa kikun ni 1913, o si wa nibe titi di 1918 ki won to gbe e lo si Owo eyiti o ba gbogbo Ijo Osogbo lẹkun je. Nje iwo "J. B." bi o ba je pe okun sokoto ko ni o wa ni gbogbo akoko ti mo nso yi nje abe eko re ko ni o ti gba ipile eko ki o to lo si ile-eko Giga bawo? Kilo tile mo nipa ibere Sesi Osogbo ki o to ma pe gbogbo omobile Osogbo lati ja o niyan? A! Omo o, ma bere lowo awon agbawo to soro o!!

A ko kowe yi lati tẹbiu ise Alufa Mackay o, sugbon "a soro-i-yan" ni lo p' Elenpe isaju, ti o ni "Igba wuwo ju awo lo" ti ko yan a pe igba tutu ni iye toto Oniwe-irohin.

Bi a ko ba yin ise Alufa Aderinola ti o pile Sesi Oke Onworo ati Oke Atoyebi ti awon ti o wa lenu ise na lati igbati Aderinola ti bo si di ise na mu titi di eni, lafi ni loju wa.

Oniwe-irohin jo, ma sai ba ni orọ gongó na soke, ede mejeji ti omo na "J. B." pe je ohun ti o le mu mu enikan dun ki o si ba awon miran nina je, awa ko fe ba enikeni nina je, benu a ko si fe je alamore si enikan nina awon ti o ti soro ni ilu wa.

Omọ Oniwe-Oso-gbo.

ODE TO AN ORANGE TREE

Thou orange tree o' mine,
 Art high above the ground;
 Sweet as the sweetest vine,
 The Tropics thou art found.
 Thy decolorised stems;
 With splendid leaves of green,
 Thy root is still the realm—
 Of wonders deep unseen.
 After some hot day's sun
 Thy fruit cools the body
 After thy fruits are gone,
 We 're sad and not gaudy;
 Praise be to God on high,
 Who with water has given,
 Orange as cool as sky,
 Praise be to Him in heaven!

BEN N. AZIKIWE.

Onitsha and Civilisation.

Why we should be Professionals.

BY BEN N. AZIKIWE

Lagos, Abeokuta, Ibadan, Calabar and Warri having produced professionals, let us deal on them and consider how far we have trod the paths of civilisation. With the amalgamation of Northern and Southern Nigeria in 1914, the whole of Nigeria was welded from heterogeneous to one Protectorate indivisible by administration. It follows therefore that we are yet children when the above towns get peopled with Professionals. Calabar and Warri are on the verge of solving their problems and, Calabar has a recognised seat in the Legislative Council, having been considered fit for granting of the franchise. But where are we? Still children for the franchise! "We'll nominate for Onitsha for she is still imbued with primitive ideas" would be the slogan of the nominees. Ah! brethren, there we are, unable to produce a professional-unable to utilise our means for the glory of our homeland yet, unable to forego all feuds and bury our weapons against our personal enemies. That's Calabar today with Barristers Inyang and Essin! Can they regret having no professionals? And they have more Okocons, Ebitos, Heishaws, Ekpenyons, Aphiains, O'Dwyers &c., in Europe and America undergoing various courses for the advancement of Calabar. Now dear

friends how many Nzegwus, Obianwus, Egbunikes, Mbas, Azikiwes &c., have we even in Sierra Leone undergoing professional courses for the amelioration of Onitsha? 'Nil' is the return of professionals in the statistic of Onitsha. Why? A wrong usage of money in the wrong way to perpetrate injustice to paupers or unfavoured ones in the wrong way with a view either to becoming notorious or to be considered as great men. The foundational causes of all polemisms at Onitsha today are due to improper use of wealth, lack of political economy, pedantry and finally illiteracy camouflaged under the pretentious banner of fame—but,

"Ruffians pitiless as proud,
 Heaven awards the vengeance due,
 Empire is on us bestowed,
 Shame and ruin for you." (*Couper*)

A close scrutiny of law reports demonstrates the fact that of all cases heard at Onitsha, land cases are by far the majority and the disputants are more of our acknowledged Vanderbilts or Rockfellers whose wealth have made them to be avaricious and discontented inasmuch as to deprive the pauper of his real and landed properties.

Brethren let us arise for the time is at hand. We have been debauched of that mastergift of reasoning for our ultimate life; let us live and let us live for good.

How sweet is it to live,
 Both rich man and poor;
 To live from morn till eve,
 Eat less and good more.

When we utilise our means in a good way we are confident of success; if you have no one to give a professional education collect your village circles together and make choice—thereby trying "for they who try never say fail." Unless we stop land disputes, stop misusage of wealth, abolish the mania of selfishness and finally throw away perfidy and unite together for our emancipation; our honourable seats, our names, our wealth yea, our rights are nothing but chimerical! Calabar, Nigeria.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA.

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Laying of Foundation Stone
of Ibadan Council Hall.

THE Foundation Stone of the Ibadan Council Hall at Oke Mapo, was laid by the Senior Resident on Tuesday July 14, 1925 at 4.45 p.m. in the presence of Major F. S. Williams-Thomas, D.S.O., H. F. M. White, Esq. District Officers, Ibadan Division, J. Bamfield, Esq., A.D.O., Oyo Division, Capt. D. S. Gribble, M.C., A.D.O., Ibadan Division, R. Jones, Esq., A.M.I.Struct.E., Administration Engineer, the Inspectors of Schools, I.N.A. Treasurer and other Government Officials, the newly installed Balé Oyewole, the Chiefs and Iyalode of Ibadan, Mercantile Agents, Ministers of Religion, the Principals and Masters of all the Schools and Colleges in the town, the Chief Imam and Moslem Leaders, African Merchants and Traders and the elite of Ibadan.

The Senior Resident arrived at the site promptly at 4.30 p.m.

The Balé arose from his seat, advanced to the centre and saluted the Senior Resident, and after thanking him for this and other works he has done in the country, the Balé asked the Senior Resident to lay the Foundation Stone of the Council Hall.

The Senior Resident then spread the cement-mortar with a small Ebony-handled Silver Trowel presented him, and placed the Stone in position saying: "I declare the Foundation Stone of the Ibadan Council Hall well and truly laid."

The Balé again thanked the Senior Resident and then called for three "Musos" in his honour.

ASAN SILE NI OWO GBIGBA RE.

Ibadan Iru Ebin Oji.

Odun kan 12/ 14/

Oṣu mefa 6/ 7/

E fi owò pèlu Letter ranṣe si Editor

The Honourable E. H. Oke, M.L.C., in returning thanks to the Senior Resident spoke as follows:—

In the name of the Balé and Council, I rise to express our due appreciation of the duty you have kindly undertaken in the laying of the Foundation Stone of this great building, the Council Hall, here today, the 14th July, 1925 at Ibadan.

Because the whole matter originated from you, and from your kind recommendation the matter received the approval of His Excellency the Governor.

To us, this matter marks a degree of an onward progress. To an outsider, the matter of such a great building might appear preposterous—looking on the present surroundings. But, to us here, the building will supply a felt want. We therefore thank you most dearly as the result of one of your good works in this Province.

Another point I would ask leave to mention is the question of the Education of the people—Natives of the country. I dare say the Native Administration is not indifferent to the great question. We appreciate most sincerely that which has been done by the British Government in different parts of Africa for the Natives of the soil.

We thank you most sincerely and wish your health will continue good on the eve of your departure on usual furlough. We are aware and thank you for the great building put up for our Oba, the Alafin of Oyo; we do appreciate these things and again thank you.

The Senior Resident spoke as follows:—

The Honourable E.H. Oke, Balé, Chiefs and people of Ibadan, I thank you for the

honour of asking me to lay the Foundation Stone today of the Ibadan Council Hall, a magnificent monument to the progress of Ibadan. It will mark a really important period in the history of the country.

I congratulate the Balé Oyewole. It is fortunate that in this great city we have the money to erect this building for which the Ibadan Council had voted £18,000. When completed, it will be the largest and best of its kind in Nigeria. I hope all who are here present today will appreciate the magnificence of the site selected—commanding a view of the greatest portion of this large city.

You give me the credit for this which really is Capt. Elgee's plan before he left. Fortunately, we have the money to build it on a bigger scale. The plan was drawn by Mr. R. Jones the Administration Engineer, his originality will be appreciated when you come round to view the plan on the table. The building is 200 ft x 100 ft. The Council Chamber is large enough to shelter all the chiefs with their retinues and the members of the public who may like to attend and witness the Council's proceedings. The Hall will also be useful for concerts and other meetings. Around the Hall will be arranged all the Public Offices and a Gallery that could be used for other purposes. An Office for the Balé is also provided and it will be a better advantage to the chiefs—than sitting down in their own houses. The Judicial Council and the Native Court will also sit in this Hall.

The whole building is to be lit by Electricity. It is one of the many improvements to take place in the town of Ibadan including a Hospital at Adeyẹ— a very great need for people in the town. There had been some delay, but now, the work will be going on. There is peace in the town and everything is

going on well in the Province. I am glad to announce that we now have some money reserved for Educational purposes in Oyo town.

Finally, the Senior Resident addressed some words of advice to the Balé and Chiefs. The function was closed by the singing of the National Anthem. At the call of the Hon. E. H. Oke, three cheers were given the Senior Resident. The assembly headed by the Balé repaired to Bery Court for refreshment.

Although we have in the town on that day, fourteen clergymen belonging to the Roman Catholic and Protestant Churches besides such a high personage as a Prince of the Church of England in Nigeria—the Bishop of Lagos the Rt. Revd Dr. Melville Jones D.D. and an eminent Divine as the Revd. F. W. Ainley, M.A., Keswick Convention Missioner, it is regrettable that no religious ceremony of any kind was included in the function of laying the foundation stone of such an important Public Building.

Education in Egbaland and Nigeria Generally.

In the issue of the African Messenger bearing the date 11th June, 1925, we were pleased to read that the "Ono Lisabi Society" were to hold a Debate on "That the support given to Education in Abeokuta by the Egba Native Administration is adequate." Another gratifying news was that appearing in an earlier issue of the same popular Journal announcing to all Egbas abroad that a "Society of Educated Egbas" was being formed.

All these are to all enlightened patriotic Egbas at home and abroad hopeful signs heralding better times. As regards the Debate, many Egbas record their opinion on the "Gan" "The

truth to tell, the support given to Education in Abeokuta by the Egba Native Administration cannot be considered adequate until all the Obas and Chiefs know and make it their bounden duty, in the interest of the future peace, progress and prosperity of Egbaland, to educate all their sons to the utmost tension of their purse so as, at least, to exhaust all educational facilities afforded by a model Institution like the King's College. Further, the E. N. A. should be able to make generous provisions for higher education of moral youths of exceptional ability in any school for some important positions in the Administration. This is a broadminded policy which has done immense good in other lands and which might be ventured on with much advantage.

The realisation of the most cherished hopes of Egbaland is mainly dependent on the right education of its youths—the citizens, nay, the Obas and Councillors of tomorrow. With the co-operation of educated Councillors the Alake, Ademola II, has regained the prestige of Egbaland. Long may he reign. But, alas! these have not tasted the ambrosia—neither the Alake nor the Councillors are immortal—a bitter truth.

The desirability of perpetuating enlightened policy compatible with the progress of civilisation and the necessity for having at the head of affairs men with broad vision, infinite capacity for adaptation to new ideas, render a regular succession of educated Obas and chiefs in Egbaland most imperative. Evidently, there is no better solution to this mighty problem than the thorough education of the Obas and chiefs of tomorrow.

It may be relevant to remark here that Education in Egbaland today is on the decline. The fact that the average general knowledge of Sixth Standard boys in primary schools in the E. U. G.

days was not inferior to that of present day Grammar-schoolians will most readily be admitted by any keen observer. The reason is not far to seek. The evil is traceable to the Education Code in force to which most schools have found it necessary strictly to adhere in prospect of some Grants-in-aid. In most Primary schools the curricula do not any longer include History, Geography and Elementary Science. In most Infant schools Yoruba Readers 1 to IV—formerly used even in Primary standards up to the sixth for Translation classes—are now obsolete things, the result being paucity of ideas as well as of vocabulary manifesting themselves in the poor attempts at English Composition, of which there is so much general complaint even from the Education Office.

When it is remembered that in the generality of cases, owing to *res angustae domi*, our youths have to content themselves with Primary Education, it will be seen how the chance of many to succeed in present day keen competition for positions in the Civil and Mercantile Departments is very narrow. This is worth the Government looking into, for these are they who are the citizens of tomorrow who must be well equipped for the bivouac of life.

Our Secondary schools also are surely not doing their very best yet. Most of the Book-keepers and Stenographers holding lucrative positions in Nigeria today have had to be imported from the Gold Coast. With the excellent Staff of which most of our Secondary schools can boast, Book-keeping and Shorthand-writing can easily be included in the ordinary curriculum. Let our Bachelors of Arts and Masters of Arts etc., please give of their best to their country. The future of Nigeria is in their hands to make or mar. It is by each and every one acting well his

part in the forward movement that Nigeria can compare favourably with her sister colonies.

In view, however, of the recommendations of the " Phelps Stokes Education Commission " and of the famous memorandum issued by the Advisory Committee on Native Education in the British Tropical African Dependencies which, as Sir Hugh Clifford, our great Governor, has hinted, it will be the privilege of his successor to adopt and apply, we are very optimistic as to future educational possibilities.

All Egbas abroad welcome with the greatest pleasure and keenest interest the formation of "The Society of Educated Egbas." In these progressive days, and particularly at the critical period through which England is now passing, such a Society may be of infinite use. The time has long past when the Administration of the country might be left solely in the hands of the Abake and Council. Co-operation is essential, and it is most certain that sane suggestions and constructive criticisms from the Society on political, social and economic problems will be welcome to the Abake and his Council. The country is theirs as well as ours. We put them at the head of our affairs and must be prepared to assist them in the heavy responsibility they shoulder in our behalf. The fervent prayer of all Egbas abroad that the Society may be composed of such men, good and true, imbued with profound sense of duty and responsibility, as will not allow the Nigerian institutions to have been. Many of the "Giver of all good things" delight always to preside over their deliberations.

It is by working " each for all and all for each," in making the public what the best consideration rather than our own

aggrandisement that " our works shall praise us," and we can leave behind us indelible "Foot prints on the sands of Time."

Abake.

KONTAGORA.

Arrival and Departure:— Mr. A. Olu Second Class Dispenser, arrived on the 22nd June on transfer from Ilogbo, then adding one more member to The Kontagora Social Club. We most heartily welcome Mr. and Mrs. Olu to our midst, and wish them very happy days in the land of Ibeja, da awa.

Mr. O. H. S. Finch of the I.N. R. passed to Zuru on inspection and returned to Headquarters via Kontagora, leaving the latter on the 3rd July. We wish him pleasant fare.

The Medical Officer, Dr. R. H. Miller left on the 23rd June accompanying Mrs. Miller to Zangera on her way to Albin. We wish Mrs. Miller "bon voyage." Dr. Miller was vaccinating during his return journey, thus conferring immunity to Smardipox on several village communities. To him we say "Stay in Ilogbo."

Mr. A. B. da Silva of the Post and Telegraphs arrived from Minus on the 6th July on transfer to Birnin-Kebbi. He left here on the 7th for Yelwa, whence he proceed direct to his new station. We wish him and his family very happy days at Birnin-Kebbi.

Our old and good friend, Mr. Malibu Second Class Nurse, proceeds on leave, a fortnight hence. Mr. Malibu has been on active service for some five years and really deserves a long rest. In the absence of a Medical Officer Mr. Malibu was left in all. We heartily wish him safe arrival home and certainly fine time among his people.

ABEOKUTA.

The second week in June last was noted for Revival Services and Meetings in connection with Abeokuta Methodism. This annual Church feature was inaugurated last year by our energetic Rev. Ajagbe (Superintendent) who held aloft the same banner this year. The clue of the Services was to strike the key-note of Repentance of sins and Reformation of Characters, and throughout the Service, no stone was left unturned in making these topics a reality.

On Monday the 8th June Revival service was held at Imo, when a large concourse of people was in attendance. On Tuesday the 9th, Service was held in our Sister Church of Lafenwa. Wednesday 10th, service was held at Ago Oko when the desecration of the Sabbath Day was dwelt upon in a lively and arresting oration. If the subjects made conspicuous on that day were carefully grasped and pondered over by our people, there would hardly be the violation of the 4th commandment.

On Thursday the 11th, Service was held at Itesi, and here as usual, the little church being overcrowded, could not accommodate the audience. The topic dwelt upon was *prayer*, and the following points were analysed and summarized. +

(a) How to pray, (b) When to pray, (c) Why do we pray, (d) What to pray for.

Undoubtedly, these facts were fraught with unforgettable lessons, which would have lasting effect in the hearts of our people; the hue and cry of the herald was reconstruction and reformation of manners.

The function on Friday 12th brought the Services to a close in the Parent Church of Ogbe, here as elsewhere was also full to overflowing. The solemnity of the service as well as the special address delivered, was so unique and heartstirring that the assembly did not know the time they were benighted.

On Saturday the 13th, a Meeting of all the office bearers from the various churches, was held at Imo and special Thanksgiving Services were held on Sunday in each church.

Ora pro nobis.

OWO NEWS

The Editor Yoruba News, Ibadan.

Dear Sir,

Kindly allow me a space in your va

journal. Congratulations are due to the Owo Chiefs on the active way they have taken to open the town to trade. Chiefs Adetula Sashere and Joshua I Ojumu has each got a motor for transport; some others trade with chartered motors for days and weeks together; this has enabled many jobless boys to earn their living.

Chief Adetula Sashere has opened a shop where provisions are obtainable in a great variety. The shop is appropriately situated in the market place. In addition there are petty shops here and there in the town, gradually making their way into prominence. I must remark, *inter alia* that new roads are being made in the streets and lanes the result of which, I think is due to the arrival of the Government from Ifon to Owo as their Head-Quarters.

Our ardent wish is that the Government and the town Chiefs may continue in this way, and that they may promote education and thereby civilise the town.

Wishing the inhabitants, incessant peace, mutual love and God's blessing on their endeavour

Dum spiro spero

Lati owo funti ambuku ti
Olorun mbukun.

Owo July 4, 1925.

MINNA NEWS

Mr. H. E. Wood, Timber Merchant, and Mrs. Wood left here on the 16th instant proceeding to the Gold Coast.

Mr. and Mrs. Wood have been out in Nigeria for nearly five years.

Mr. Wood came to Minna, in 1922 as a Bookkeeper for Messrs Miller Brothers of Liverpool Ltd., and later on as their Local Agent. The amalgamation of Messrs Miller Brothers and Lagos Stores having been effected in 1924 and consequent on a slight misunderstanding Mr. H. E. Wood severed his connection with his firm in 1924, and commenced the very laudable profession which two other gentlemen Messrs L. S. O. Johnson and Eman. Ohashigun have been carrying on as Timber contractor.

Mr. H. E. Wood is the founder and President of the African Tennis Club.

To be continued.

White's Golden Female Tonic

Splendid Remedy for Female diseases such as - Barrenness, Weakness, Painful and Irregular Menstruation, Leucorrhoea Whites Cramp Ovarian, Neuralgia, Inflammation of the Ovary, & Tendency to Miscarriage etc etc.

Made and sold only by Victor White Esq
41, Offin Road Lagos.

N.B. Not obtainable elsewhere.

Gbogbonise fun Obinrin

Egbogi yi fun papo fun Aboyan, Iju, Ede, Oyan, ti o ba fe baft, ati oriṣiṣi arun mi ti ki ni ki obinrin bimo.

PRICE 10/- PER BOTTLE

Boxing & Postage 2/6 extra.

White's Golden Male Tonic

"DOUBLE-STRENGTH"

Whenever a woman has not been in the family way for a long time, the fault is usually set down to some disease or other in her generative organs.

Now while it is true that many women suffer from disease, yet many times the fault lies with the man, owing to weakness or some other disease of the male organs of generation. White's Golden Male Tonic "Double-Strength" is calculated to give full vigour to the man, and to remove all disease which prevent brooding. Every sensible man ought to use two bottles every month, to cure or prevent weakness of the generative organs.

Made and sold only by Victor White Esq
The Reliable Dispensary, 41, Offin Road, Lagos.

N.B. Not obtainable elsewhere.

Aremo fun Okunrin

Nigali obinrin ko ba tete loyin, a ma nro pe ara obinrin na nikan ni arun wa. Sogbo nigh papo ni o nje pe ara okunrin ni arun wa, Egbogi yi darsapapo fun Are. Eda ati gbogbo Arun ti ki ni ki okunrin pe abimpo.

N. B. - O ye ki gbogbo okunrin na lo igbo mejji mejji loṣṣu -- fe ti egbogi na ni ni ara ko pe royin.

Price -TEN SHILLINGS (10s/-) per bottles

Boxing & Postage 2/6 extra.

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EST. JAN. 1 1918

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Joshua. O. Ade: *Chief,
Manager & Proprietor*

Established 1914

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& LAGOS.

KINI TO ALAFIA ?

Egbogi fun orisirisi sisun wonyi ẹẹẹ de si Ile Egbogi ti a npe ni ISẸ OLODUMARE ni Opopo Gbagi:—

Egbogi, Oyi, Iba, Iko, Aipepi, Orety, Arinka, Lakuregbe, Sobia, Jedijedi, Akooro Akandun, Oju, Eti, Otutu, Elin, Osi, Egbogi titotoju, Aboyun, titotoju Omo owo, Aran kinisin, Ede, Inoran, o sibirisi Egbogi fun ailera Obimirin.

Egbogi fun ilera Omokunru, Egbogi fun arun-karun lara Omokunru ko ma ye o. Ya nibo ki o ma tiye, o le fi Alaboju to lasiri bi o lo. Ki Olowo wa, ki Alawin wa, araisan ni ko dara. Iwo ko tile gbo oruko ibe ni ndan? "ISẸ OLODUMARE."

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