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to Government
Secretariat
Lagos Nigeria

Editor & Proprietor
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FOR GOD, THE KING AND THE PEOPLE.

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ti si Ile-Oja Titun ti

nwon sese ko si

OBDE IDO, IBADAN,

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Bode Ona Ido,

IBADAN

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jumọ, Ewu Oyala ati wotole ati

Sokoto ti oşe regi nibe lo pin si

IROHIN KO TO AFOJUBA

OWUYE.

Eni-owo L. O. Fadipe pada lo si Abokuta ni Wesele ijeje.

Eni-owo Adeniji Puddicombe ati Iyawo re pada si Eko ni ijeje.

Miss Grimwood, Oja ni Ile-eko awon Omoge dakan lo si Eko ni Tesde lati ki awon obi Olögbe Eunice Adejoke Puddicombe, okan ninu awon omogbe Ile-eko won ti o se alaisi ni Monde ijesan. E ku ajo.

Fraide ijarun ni a ngbo finfinrin pe nwon fe je oye Bale titun ni ile yi. Lati awuro titi di ele ni a nreti, sugbon a ko gbo pe enikeni joye kankan di bi a ti nkowe yi.

Awon Ogbeni S. Ashajati Adabisi Giwa 12 si Oyo ni Sende ijeja.

Anu seni lati ta olo Iyafin Lahisi Iyawo Ogbeni S. W. Sowemimo ti o jaisi ni Abokuta ni awuro yi. Olögbe na ti nse nmodi lati olo pipe; o tile nmalomo lati bowa si olo iya re ni ile yi fun itoju ni olo de ba a.

Ki Oluwa ta olo Iyawo awon ebi re ninu, ki o si da awon omogbe re si.

ABOKUTA.

A dupe pupo lo wo Oba Alake ti Abokuta fun inawo pupo ti o se nipa pipe. (At Home) nigbati Iyawo Mrs. Brackenbury Ajele Abokuta ti o seje ti ilu Oba de wa ki i, a si ki awon Ijoye, Igbinjo, pelu awon enia ghogbo ti nwon wa pelu ayo lati pade Aya Ajele na; a si ki awon Omoge ti won nkose lodo Mrs. Mann, pelu awon Mrs. Adefolu fun ijade won ti o glamuse ati ajo won lori awon ti won wa sibẹ. A ki awon omogbe R. O. Plumtre 'Manager' nipa ipe Ipe Oba nipa lilu Ajikò fun awon si nio; a yin awon Ogbeni Sosan ati

Titcombe nipa wahala won fun inkan wonyi. Ki Olorun da Oba si; ki Igbinjo ati Ijoye ko pe. (Amin).

A ki awon Ogbeni Solanke, Gbolsihan Majekoduami, A. S. Latunde ati Iyawo re ati Ogbeni Y. O. Bakare, E kurewu oko, nipa fifi ile ati ona won silẹ lo ki Ogbeni Ogunbayode Akowe Ollivant ni Ibadan.

A ngburo Ogbeni L. K. Adeyanju Akowe Anglo Colonial fun inawo ti o se awon Janmọn nigbati Ogbeni Y. O. Bakare wa ki Abusi Oluwa o.

Mr. Garber a Clerk at the Bank of British West Africa Abokuta was transferred to Opobo for the same work on Tuesday the 23rd inst. We wish him success in the service.

Mr. S. K. Ogudebin who was Court Clerk at Igbein Hill Abokuta was transferred to Ondo on Thursday the 25th inst. Wishing him a success in his new sphere of work.

IROHIN KADUNA.

Mr. S. H. Grantham, Police Staff Officer left on 22.6.25. to sail at Lagos on 17.6.25 proceeding on leave to be spent in South African.

Mr. D. Akin, Anifowose of the Post and Telegraphs left on Tuesday 25.6.25. on transfer to Baro—Sai Wata-Rana.

Mr. Thomas Adekunle carpenter P. W.D. ti si ile re titun ti o ti bere si ko lodunni Ogbeni D. A. Winsala, egbon ore wa Ogbeni E. A. Winsala 'Alawada' (Joker) ti haya yara kau nibe. A ki Ogbeni Thomas Adekunle, ku nawo, Emi a gbe be pe o.

Oja Dada gbe Omidan miran ni Iyawo dipo eyiti o jaisi ni inkan bi oju maron rehin lakoko ti a ko fi ri kamu (ogi) ra mu mo ni Kaduna, Oja ni Dada nitoto. A ki ku nawo o.

O je ohun alebu gidigidi lati gbo ohun ti o sele ni oru Iruvide. 18.6.25 nigbati Akowe agba kan lo wo ile akowe omu kekere ti ko ju omu bibi mu re lo lati fi 4/- re igba irebiye akowe kekere na, lai mo po omiye wa ni ile; sugbon o mo gba opolopo igba ni wai bulala dada o. "Ole ni ran 'gna' gbi, a ni o sa n' ijo se mi."

Si Oniwe Irohin Ibadan.

Alagba,

Jo bon mi laye diu ninu iwe irohin re lati dupe lowo awon ore, Baba ati Iya mi gbogbo ti mo fi silu ni Kaduna ni Weside 10.6.25. Opolopo ni ore ti nko le ka tan ti won se emi ati aya mi Porisirisi ona, o poju tobe ti o le gba akoko pipe ki nto le kowe dupe kowe enikolan. Opolopo ni o fi owo ati ohun iranti mi ta aya mi lora, ki Olorun seri ibukun Re seri gbogbo won. Opolopo ni o ba wa de Tesan oko, bi o ti je ale ti nko le mo gbogbo won tan igbakan lati kowe dupe lowo won—Ki Olorun fi opolopo ibukun Re san ore fun gbogbo won o.

Ore Egbawon Obirin (Egbe-Ireti) poju ohun ti mo le se lo: ehun owo ati iwe mejji (Daily Light and Moral and Religious Instruction) ati opolopo ore atehinwa. Ki Olorun seri ibukun Re seri olukuluku won ai seri Egbu Ireti ni Ilu Kaduna. Mo ki Baba Egbu titun Mr. B. E. Oluwale oye a mo ri o. Ka f' ire pade o.

E. A. ADETINKA,

Bompai-Kano

IROHIN KANO.

Mo ri inkan to ni Kano. A se lati kekere ni awon omu Kano ti nko ise ole jija? Ni oju Iuside 23.6.25 ni iwon agbo meyan ara ni omole kan ti ko ju bi omu odun majo tabi majo lo wo 8/du

P.Z. (Ebo Alagbon) lukoko ti ebo oni-
tejo Saba ni nka owo lowo, lori igi ipa-
te (counter) ti won fi waya dimo.
Omu na fi ate "danko" ni ede Hausa,
"gun" ni ede ebo mo ori igi teru kekere
kan o te bo okan ninu ibo waya na lo-
kankan lati ebo na gbenka owo nigba-
ti o ri pe ebo yi oju pada ti mba won
soro; o fi igi pelu ate na gbe sisi. (id.)
ninu owo ti ebo na nka, ebo ko ri, ope-
lowo Saba boi ti o ri, ni won ba ru a mu,
ebo kowe le Olopa lowo ni won ba mu
lu si ile ejo, o kuku kore, Adajo won titi;
o niki won ba wa bulala di ki won gbe
eju le. Omu na so pe awon po be ti
awon nkiri sugbon oon nikan ni oon ni
ori buruku ti won fi mu oon, awon yoku
sabo, owo ko te won. Oru re o ara Ka-
no?

Ni ale Monde 22.6.25. Okunrin Ara-
bu kan ga Okunrin egbe re kan logbe
vanyan nitori obirin Arabu sigosige kan
lari ti won nja le lori. Nwon wa lori
ej, re mba yi. A nreti bi won yio ti
puri re si.

Ede-ore: D. F. Ade: Jones, Alufa
Holy Trinity C.M.S Sabongeri Kano
pada de lori Jo-Zaria lara 24.6.25 nibi-
ti o si lo se ilowo awon ijo re luhun la-
ti lo Weside 10.6.25.

AKIYESI.

A be awon ti ngba lwe yi nibi gbogbo
ni ile yi ati lehin odi pe, ki nwon lowo
fi owo ranje si wa. A ko ri owo san fun
awon Atewe a ko si tan ri owo na "paper"
Ejo-oro ranje si wa o. Editor.

"AGBATO KO D' OMO ENI"

(Lati Owo "Ai-Oi-Au Eko")

Si Oniwe "Yoruba"

Enu ti omole kan ti o pe ara re ni
"Omu-Baba" (ninu iwe "Yoruba" ti
18.6.25.) mu kau wa, li o mu wa ran-
ti orin kekere kan ninu "Iwe kika Eke-

ji li Ede Yoruba" bayi, (ti mo ba uni "Aserere" ki e ma wipe "Omo Baba-aramu") pe: "Aserere (Omo-Baba-aramu) f' ite 'le ;

Bi o f' ite 'le,
Bi ija k' a ja,
B' owon k' a won,
O k' a ri 'le bori !"

Nigbati a ka wosika "Ayokole" ti omo na ko, erin pa wa titi ; lesikan na ni a si ranti itan Okunrin kan ti Oba da ojo iku fun nitori oju meka ti Okunrin na da si, ori ti o si so oruko Ekini ni "Agbatu o somo eni" Ekeji "Orun ko mo iku ;" Ekefa "Obirin ko se f' inu han ;" a o dawo wosika wa duro na, nitori omode ni nse, ati pe "ojo koi to (bi orin awon omode-Eko) t' so f' oro le Sabi"

Eni ni ti gbogbo nyin,

AI-EKO.

NIGERIAN PIONEER & IBADAN NEWS. By JUSTICE.

Mr. J. O. Adesikan Craig on his brand new Piano, accompanied all rag time and continental song, and it is astonishing to imagine that his recent visit to England though short as it was, could have so greatly improved his manipulation of the Piano.

The stage was opened by the singing of a lovely song 'Mellow Moon' which was rendered by the Glee club, soloed by Mr. E. A. Agbajoyi, and not Mr. Pratt as recorded by the 'Pioneer'. Mr. Pratt never appeared on the stage at all during this song.

The song given by Mr. T. Adebayo Kuku would have been a success if sung by an old stager, but this being Mr. Kuku's first figuring on the stage, at least in Ibadan greatly affected his song that the audience was satisfied to ignore him and his song and utilised the time for a better purpose—chatting.

The popular song 'I a'nt nobody's darling,' given by Mr. W. O. Shomoye, was well appreciated by the audience, and was encored. Mr. M. O. Idowu gave a very nice song "L'il old Lt Note" and his ready actions made the song a success. The song "Father's name is Brown" given by Mr. J. E. Peters is one of the latest pieces, and would greatly have been a success, had Mr. Peters' pronunciation of the English words been improved.

Mr. L. J. Quist, with his song, "Granny's Song at Twilight" met with a good applause especially with the European audience who helped greatly in singing the chorus. Mr. E. A. Agbajoyi, with his lovely song "When you are old, you like 'em young" was greatly welcomed, and met with a thunder of applause. When he was encored, he gave another song, "Kiss Mama, Kiss Papa", which, in no less degree met with the audience, favour and applause. Mr. D. O. Johnson, in his morning dress, greatly entertained and satisfied the audience with his song "Linger a little longer with me"

His song was also encored.

Little need be commented on the success achieved by our famous comedian and vocalist, Mr. C. A. W. Pratt. Almost all his songs—"Run! run! run!! La, la, la" "The Church Parade." "Oh promise me" etc. etc. were encored. The part of Chalie Chaplain was well played by Mr. M. K. Asaf and met with a thundering storm of applause the audience. All the supporters to the chairman of the evening were Europeans and not a galaxy of both European and African gentlemen as narrated by the Pioneer.

We strongly advise, and do hope that the Editor of the Nigerian Pioneer will take steps to rectify matters, entrusting his business at Ibadan to the hands of a more arible and impartial representative in order to win back the popularity this publication has gain among us.

Ibadan.

JUSTICE.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. OBASA,

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

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IBADAN CRISIS.

IN VIEW of the various rumours and misrepresentations floating over the country about the present political affairs of this Province, we are compelled to publish for the enlightenment of our readers and the general public the following

FACTS

ABOUT

BALE SITU OF IBADAN.

On Thursday morning, May 21, 1925, a meeting was held at Agodi Court House at 11 a.m. The Bale and Chiefs were present. The following were also present by invitation.

The Hon. E. H. Oke, the Rev. J. Okuseinde, Pastor Aremọ Church, the Rev. S. A. Allen, Pastor African Church, the Rev. A. B. Akinyele, Principal Ibadan Grammar School, Adebisi Giwa, Merchant, and attendants of the Chiefs in great number.

The Senior Resident Captain W. A. Ross, C.M.G. came in together with Major F. S. Williams Thomas, D.S.O., the District Officer Ibadan.

The Senior Resident opened the meeting. He told the audience that the object of the meeting was to let them know what had been going on with regard to the relationship between the Bale and the Alafin of Oyo.

ASAN SILE NI OWO GBIGBA RẸ

Ibadan Iru Ehin Odi.

Oṣun kan 12/ 14/

Oṣu mefa 6/ 7/

Ẹ ṣi owo pẹlu Letter range si Editor

1. That at one time the Bale did not agree that money be voted out of the funds of Ibadan Native Administration to rebuild the Afin—then burnt down, saying it was not customary to do so, and that was a wrong thing to say.

2. That the Bale had again and again questioned the Alafin's authority to send messengers to the towns directly under Ibadan without his (i.e. the Bale's) knowledge, that he (the Resident) felt that that is impertinent.

3. That he asked him to go and see the Alafin, but he did not do so.

4. That when the Alafin came to Ibadan to meet His Royal Highness the Prince of Wales, the Bale did not salute him; and did not send message to the Alafin afterwards till he (the Bale) got to know that he (the Resident) was displeased with him.

5. That abusive songs were sung against the Alafin, and the Bale did not take steps to find out and punish the singers.

The Senior Resident then asked whether the Otun Bale and the Halogun had anything to say.

The Otun Bale spoke first. Pointing to the Bale, he said, "Ọxunrin yi l'oun o fe ọ mọ, oun o f' Alafin mọ. Awa na o fe oun na mọ, a kọ ọ." i.e. This man said he did not want you and the Alafin any more. We too do not want him any more. We reject him.

The Bale interrupted. "Nigbawo ni mo wi be ẹ?" i.e. When did I say so? The Otun replied. "Eke, Iwọ arulu yi, bi a

ko mi y'egiti o nse n' ikoko, ti Alagogo ti o wi se ki o ma lu kiri nko, pe o ko fe Alafin ati Ajele mo?" i.e. Liar. You Town-disturber; if what you do in secret is not known, what of the Town Bellman that you asked to proclaim that you do not want the Alafin and the Resident any more?"

The Balogan spoke next. With his face to the Senior Resident, he pointed to the Bale and said: "Iwo l' o fi o-kuncin yi je Bale, koi ti i kan a nigbeti o fi je; se Akin-l' o kan; nisisiyi ko wa KIA fun o ati Alafin; awa na ko KIA fun u mo, a o fe o mo;" i.e. You made this man Bale; it was not his turn when you made him; it was Akinale's turn; now he does not care for you or the Alafin; we also do not care for him any more.

The Bale replied: "Ha! Iro ni nwon npa mo mi, ote ni nwon fi ndi, ng ko je wi pe ng ko fe Alafin ati Ajele, awon l' o fi mi f' oye, awon ni Babami." i.e. "Ha! They are telling lies against me; they are framing or making plot of it; I never would say I do not want the Alafin and the Resident, they are my fathers.

The Senior Resident pressed on the Bale, the necessity of going to see the Alafin at Oyo.

The Resident next told the meeting that he hoped to lay the foundation of the Proposed Maso Hill Hall, and he expressed the hope that the ceremony may be accompanied with great rejoicings. He called on the Hon. E. H. Oke to speak to the Chiefs on the subject.

The elderly gentleman introduced the subject by a serious appeal to the Chiefs to become reconciled to one another and to stop intrigues. Hon. Oke was speaking in the vernacular. The Senior Resident interrupted by saying:

"Are you speaking about the Hall?" The old man continued by saying that he was persuaded the joy of the Foundation Laying will not be full, except the differences between the Chiefs and the Alafin be fully settled.

The Senior Resident replied, that within four days the matter will be settled.

A meeting of selected few took place before this great meeting, the details of which will be furnished before long.

It is hoped that those interested in the affairs of this great town will be gratified to know that Sita is still the Bale of Ibadan till the present moment, and that every intelligent and conscientious man in Ibadan has failed to see why such a promising young Chief should be doomed to Exile or untimely death to satisfy an old but inhuman custom.

We very humbly and most respectfully call on the Representative of our Most Gracious Sovereign Lord King George to deliver this great town from a deep-seated curse.

As the Government has delivered us from warfare and Slave-Trade, so we pray that this great town be saved from the desire to get rid of its Bale.

GOD SAVE THE KING.

POLYGAMY.

Continue from our last.

Alasoye attributes the cause of European ladies without husbands and their shameless adultery to monogamy; how can the writer rightly attribute the cause to monogamy without proving that there is no other cause?

The Americans are monogamists and there is no such condition. Is it not obvious then that monogamy is probably not the cause?

I shall enumerate here the most probable causes.

1. **Poverty**—To keep a wife in England is so costly that many men cannot afford to marry; when a man marries there, he leaves his father's house and gets one for himself; and this, apart from other responsibilities is very dear; so, every one can see that bachelors are also numerous in England

2. The Great War destroyed so many men that the number of men is sure to be less than that of the women. But this is not the case in this country

3. **Drunkenness**: is always attended by terrible crimes especially sexual crimes. Look at the drunkard sailors who come to Lagos. England still suffers from this disease. These reasons and not monogamy are the causes.

"Alasoye" also attributes the cause of adultery in our land to monogamy. He has simply made this statement without proving it at all. But the following are the reasons:—

1. Polygamy is one cause; because the man has no sure control over all his wives, and some take advantage of his inability to support them and backslide

2. Adultery was punishable with death before the advent of European civilisation, and even in face of all this terror, some committed adultery; how much more will people do so, when such punishment never attends it now-a-days. The real cause therefore is lack of self-control. There are several polygamists who give their lives to adultery. Therefore monogamy is not the cause.

"Alasoye" brings forward again this illogical statement that monogamy is the cause of adultery among young ladies who are looking forward for mono-

gamic marriage. How can this be? This is the same as to say "Railway is the cause of death in Ekiti country." It is obvious that Railway cannot be the cause of death in Ekiti when Railway has not reached there.

So monogamic marriage cannot be the cause of adultery for those who have not entered the union.

The causes of adultery among young girls are:—(1) Weak control of the parents over their children. (2) Coquetousness of the girls to get all the latest dresses without working.

(3) The shamelessness that is often attached to such action.

The writer again attaches barrenness among women to monogamy. This shows a great error in his reasoning, for it is quite impossible that monogamy should cause barrenness.

The causes are:

1. Weakness due to early marriage.
2. Diseases due to boys' and girls' early sexual knowledge.

3. Weakness caused by constant sexual intercourse with the opposite sex.

4. Hereditary diseases may again be the cause.

5. All Christians should remember that children are gifts from God and we should be content with what God gives us.

Monogamy cannot therefore be the cause of barrenness among women.

But these two other questions which the Alasoye did not touch at all are always alleged against Monogamy.

I also prepare to give answers to them from the light of fact.

J. O. A.

To be continued

Correspondence.**ILE-IFE NEEDS**

A POSTS & TELEGRAPHS OFFICE.

The Editor,

Yoruba News.

Sir,

Kindly permit me through the columns of your valuable journal to voice Ile-Ife cry to the Authorities for a Posts and Telegraphs office in the town.

Considering the number of mercantile firms established in the town and the volume of Produce trade, Cotton Salt, Iron Sheets and general merchandise business transacted there, it is now clear that the necessity for a regular postal establishment at Ile-Ife is an urgent one indeed.

The way and manner that letters are being delivered and distributed presently at Ile-Ife is most unsatisfactory and has caused many disappointments and losses to those who posted the letters and also the addressees.

The Mail arrives at Ile-Ife on every Saturday and in the absence of a Post Office, it is always taken to either the Native Court House or Treasury Office to be distributed to those who are known. In this way, only the prominent persons are easily reached, and the rest after lying there for about two months are usually passed away as unclaimed.

To buy Postal Orders and Stamps, Ile-Ife people have to travel to Ilesa or Ede—twenty miles away. A telegram sent on a Tuesday only reached the addressee on the next Monday. This is a great disadvantage to the trade and progress of this important town.

The Government would be conferring a great boon on the community by

supplying Ile-Ife with a Post Office at an early date.

The Ile-Ife Helping Society, here is a chance for you to act your part.

Thanking you Mr. Editor for space allowed.

Your Brother,

An Ife.

THE UNION OBANIBOASIRI SOCIETY.

of Ijebu-jesa.

We beg to notify the public that the above Society has been established since 1st January 1920, at Ijebu-jesa and the movement of this Society have been progressing very nicely.

Further informations will be forthcoming.

IDAPO EGBE OBANIBOASIRI TI IJEBUJESA.

Awa toro gafarin lati fi han gbogbo enia pe Egbe yi ti a ti da silẹ ni Ijebu-jesa ni oju kinni oṣu January ti oṣun 1920, ni oṣe de. A si nmu lati fi gbogbo eto nipa egbe na han sode.

D. B. Aloja

Hon. Secretary,

8, Ondo Street Ebute Meti.

ANSWERS TO PUZZLES.

- (1) "WAT" equals, watch, water, wá,
- (2) Any number 'a' e.g 5 and 0.
- (3) Shoemaking.

**WA POLOWO
NIHIN**

MINNA NEWS.

Mr. C. D. Blades, Senior Station Master, Nigerian Railway, left here on Tuesday the 2nd instant proceeding to the West Indies on leave. We wish him Bon voyage.

Major J. M. Framantle, M.B.E. Senior Resident, Niger Province, on tour passed here from Bida to Kaduna on the 3rd instant for a championship challenge in a Tennis Tournament. He passed on the 5th instant to Bida.

Owing to the death of his father at Elmina Gold Coast, the Right Reverend Bishop Thomas Marshall of National Church of Christ Mission, has cancelled his tour up to Zaria and Jos. He arrived here on the 4th instant and left next day for Baro and thence to Cape Coast via Accra and Elmina for performance of the funeral obsequies. Our sincerest sympathy to His Lordship the Bishop and the rest of the bereaved family.

The Reverend Aiyedun, B.A., arrived here on the 5th instant from Kaduna.

He conducted services at C.M.S. Church at 10. a.m. and again at 7. p.m. The church was full up to hear the eloquent and interesting sermon of the Rev. Aiyedun.

It is rumoured that the extension of his tour to Zungeru will not materialise. He returned to Kaduna leaving here on the 9th instant.

Mr. I. K. Daniel of the Post and Telegraphs Department arrived here on the 9th instant from home on a well spent leave. We wish him "Berka da zawa."

Mr. G. H. Anaman, local Agent of Messrs John Holt & Co. (Lpool) Ltd., Badeggi passed here on a flying visit to Zaria. He hopes to return to his station on Friday the 12th instant.

A male child born on the 4th instant to Mr. G. W. Graves, of the Provincial Officer, Minna, and Local Agent for the 'African

Messenger' and the 'Yoruba News' Our congrats.

A male child was born on the 5th to Mr. E. A. Inverary, West Indian Station Master, Nigerian Railway. Our congratulations.

The European Minna Uphill Tennis Club and the African Tennis Club had a Tennis Tournament on the 3rd instant. His Majesty King George V's Birthday. Rain interrupted the game being played. It was resumed on the 6th instant. It went in favour of the European Minna Uphill Club.

On the 10th instant Mr. Thomas's son about six years of age fell into a pond in the sugar cane farm, behind the Government Native Hospital, and got drowned.

This unfortunate boy was one of three children, a girl and two boys, going to School (Roman Catholic). The boy was buried towards the evening. R.I.P.

The lamentation of the father especially the mother is indescribable.

Mr. Thomas is a cook who has been here only a month awaiting the arrival of his master, Dr. (?) from leave.

We wish the bereaved family our heartfelt sympathies.

TO LET.

White's Golden Female Tonic

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Gbogbonise fun Obinrin

Egbogbonise fun Aboyan, Iju, Ede, Owo, ti o ba fi baft, ati oriṣiriṣi arun mi ti ki e ki obinrin bimo.

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Aremo fun Okunrin

Nigati obinrin ko ba tete loyan, a ma nro pe ara obinrin na nikan ni arun wa. Şugbon nigbopopu ni o nje pe ara okunrin ni arun wa, Egbogbonise fun Aru, Ede ati gbogbo Arun ti ki je ki okunrin se abimọ.

N. B.-- O ye ki gbogbo okunrin ma lo igo mejimeji loyọu -- iṣe ti egbogbonise na nje ni ara ko se royin.

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Egbogi fun ara—karun dara Omokunrin ko ma ye o. Ya a'be ki o mu tiye, o le ri Alabojuto lagiri bi o fe. Ki Olowo wa, ki Alawin wa, araisan ni ko dara. Iwo ko tiye gbo oruko ibe ni ndan? "ISE OLODUMARE."

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