

OWUYE.

Ogbeni O. Esuronbi-Aro, Akowe ti Iga ati Idile Ijara l' Eko ti o ti wa si ile yi nipa ti obo Daddy Carrol ti pada lo si ile.

E ku ifide ojo o.

AKOWE ALAIYE. OGBENI C. A. TITCOMBE.

Pelu ayo ni a fi ri Ogbeni yi ni Fraide ijaron ni ile yi bi o ti mura lati rekọja lo wo awon ore re ni Ile-Ife ati Ede. Inu wa dun pe ore wa na ko ru rara pelu bi o ti ni ise pupo to ni Ofisi Oba Alake, ati oja Oba ti nyo si i laro.

Kabiyesi o! Alaiye. Ki Ade pe Fori, ki Bata pe l'ese o!

ISIN IKORE.

Ijo Baptist Idadan mura lati se isin ikore ni Synde keji ninu oju ti mbo Oktoba 11.

Ofin "Gbwo-osi" di inkan ni Ona Idikan. Enikan ti olopa mu pe ko gba Qwo-osi ni lati sun Oke Merin si Kotu Alapadi ni ose tohun. Gba Qwo Osi!

Awon Bipeto ko awon ti won nta Cocoa ti ko gbe, bibu ati ebibaje ninu ose ti o koja. Owo ti nwon sun si apo Ijeba ni Alapadi ko kere. Enikan sa n Ponun marun, Ogun Oke, ati pe ki o danu sun Cocoa re na.

Eyin ore wa, eso d'owo nyin l' odunni o.

Be si ni awon awanjo ti won ko lo si Alapadi tun sun ogidi-nleje owo sibe.

Awon Egbe Odanokunrin Oluranwo ti Ijo Ebenzer Omo Ibile se isin iranti ni Synde 20/9/25 fun okan ninu omo Egbe won Emanuel Adioti Taylor ti o jisi ni May 11, 1925. O se awon Egbe na pupo.

Lehin oju iwe gbe ti awon omo ati ebi re ko, Uju da Akire ati Oyesefi sibe.

lati Qwo nibiti nwon ti mu u lo lati bi odun mafa, o si ti pada lo si oko re. Adupe eyi.

ABEOKUTA.

Ayo fun Ogbeni S. B. Orija ti Erunwon Iyawo re ledele ti o bi omo kunrin kan ni ijo kewa oju yi ki Oluwa da omo na si.

Anu se ni nigbati a gbo iku Oluwa Itoko gni ti o ku ni ile, kejo oju yi. Ise wa enia se ati lu si wa enia se nigbati nwon ko ayo re sibe aragbamu ni, osaki aso papaju. Bi oku ta ti ni adun to, arin Oja Toko ni nwon te e si, nse ni awon Ologboni ngba otun ti won ngba oti.

Awon Ologboni te oku na ni 11/9/25.

A ki awon omo re ku inuwo, E ku asghinde.

AJE O KU IJOKO O.

A ki Ogbeni A. B. C. Piumtree fun inawo nla ni ti o se nipa ile-oke ti o se se ko tan ni ona ati mado si ibiti nwon nla Ejo ni Ake; a ki Ogbeni yi ku inawo ati ku ori re, nitori alagbamọ ti da a loyoko nipa ile mimọ na. ngbon alagbamọ na mo ti botọ si i lara. A o le se alaima ki Ogbeni E. Oriade Solotan, gni ti o kan ile na, kikan re ko ni se, ati gni ti o ba de ibe. a wo sifila ni ile na, ile ti Ogbeni kan wo titi ti o fi saba lu mọto Dr Adefala ti o wa niwaju ile na.

Won bere pe, kin ni o nwo? "Aje ku ikale" ni esi re, ki Oluwa jeki owo ma re oke, gni ti o ba de Abeokuta ki o lo wo ohun ti aje se nibe.

Eni-owo E. A. Kayode ati areta kunrin re Loya Adedapo Kayode koja ni hin nigbati awon ti Ile-Ife bi ni Fraide ti 11.9.25.

Anu se ni lati tu obo Yesefu, omo Bile Sutu ti o jisi ni Synde ti 10.9.25.

DEPARTMENT OF AGRICULTURE.

Applications are invited for a post of Assistant Master at the School of Agriculture, Ibadan. The teacher appointed will be in charge of a class of fifteen youths of age from 17-23 years. He will be responsible for instruction in English and Mathematics and will supervise practical science classes and possibly field work. A salary of £180-£12-£100 is offered and the master will be eligible for confirmation after a probationary period of six months.

Applicants must possess teaching experience in English and Mathematics (including Geometry and Algebra).

Applications, supported by copies of testimonials or by the name of referees, must be received by the Director of Agriculture, Ibadan, before October 7th 1925.

The master appointed will probably be required to assume duty in November 1925.

Agricultural Headquarters Office,
Ibadan, Nigeria,
September 1925.

MOTOR FOR HIRE! MOTOR FOR HIRE!!

A Dodge Touring Motor Car No. L 113 is placed at the disposal of the public at Moderate Charges.

For particulars apply to:—
Idikan Garage, or Animashan
Gottschalek's,

I B A D A N.

QWQ

Mr. E. O. Adebayo, agent for the C.M.S. Bookshop, Qwq has been suddenly transferred to Oshogbo on the 20th ultimo.

Mr. Adebayo came here during the latter part of December last and since then has been striving every nerve to speed on the work. On his arrival, a new Bookshop was started and he was residing at the Mission House where he sold books from a small room. When the Bookshop was being erected, he showed his earnestness and diligence by paying frequent visits to the contractors and labourers.

When we learnt that the Assistant Manager, Mr. J. R. Oliver, Bookshop, Lagos was coming up to open the shop we were all eager to congratulate our friend on its completion. But on the contrary, after taking the stock, and removing the books into the shop he was ordered to proceed to Oshogbo on transfer. What a disappointment after all our expectations! He has since been relieved by Francis Akinkunmi.

Mr. Adebayo needs no other qualification than to be called a gentleman; his friends, both teachers and clerks, will miss him much, and will always long for his *timely jokes*. The consolation we have is, that his transfer to Oshogbo is a promotion. May our prayers strengthen him in his new sphere of service!

We heartily congratulate the C.M.S. Bookshop on the new branch they have now put up in Qwq—A long-desired demand answered. Praise is due to the Rev. C. W. Jebb for his energy and the skill he showed when he was "Foreman of Works" of the building.

May God make use of the Bookshop thus built for the spread of the Gospel.

Well, our dear Mr. Adebayo, take heart; we part indeed, but not for ever, you know "Change is our portion here."

Thanking you Mr. Editor for the space allowed.

Yours sincerely,

Ara Qwq.

Education in Nigeria.

In the September Number of the Nigerian Catholic Herald the Editor bewails the deficiency of Education in Nigerian, and suggests the use of the vernacular as a medium of instruction at least in Primary Schools. His views thus coincide with those expressed by "Ajaja" in the issues of 21st July of the "Yoruba News" and the "African Messenger" respectively, under the caption "Education in Egbaland and Nigeria generally." Now that the suggestion comes from a recognised educational authority, it is hoped our Managers of Schools will speedily reconsider the advisability of enforcing the use of Yoruba Readers as of old. Most of our youths cannot write correct Yoruba, and the English language they know but imperfectly. Where are we? How long shall we continue to fumble and blunder?

AN OBSERVER.

Obituary.

MRS. A. FRANZ-LAURENCO.

It was on Saturday morning, between the hours of two and three, that the Angel of death entered into Mrs. A. Franz-Laurenco's dwelling chamber and indited 'finis' on the last page of her life's history and the book was closed for ever.

Men and women, old and young at once neglected their duties, and with mournful heads, made their way to Mr. Shepherd's "Olowogbowo Villa," Eko-tele, where the grim tragedy occurred, and bitterly lamented over her corpse which seemed, as it were, ready to obey the command of "get up!" from any one.

Mr. Laurenco is away in Zaria in pursuit of his daily living, and death did come during his absence and caused a perpetual severance between husband and wife. Mr. Laurenco's sociality and generosity whilst at Ibadan, coupled

with his wife's meekness and gentility have won them the affection of many men and women who gathered to do her the last honour.

When the day was setting at about five, the Revd Father L. Friess with his attendants came to the spot to lead the corpse to the church. The church was thickly crowded and during the funeral obsequies, men acknowledged that

"Life is but a passing shadow
O'er our life, one moment exist."

The procession from the church to the grave yard was marked with all serious calmness and melancholy.

Mrs. Laurenco was married only about 19 years ago, and at noon, when hersun was shining bright, death crept in and suddenly darkened her brilliant career. We tender our sincerest sympathy to Mr. A. Franz-Laurenco, Mr. Shepherd, and all the bereaved family especially Ore, the son of the deceased.

We commend them to the preservation of the Almighty.

May she rest in peace.

IBADAN SOCIAL GLEE CLUB.

In a last month issue of the Yoruba News a correspondent, obviously a member of the Glee Club, waxed eloquent on the patriotism of the members of that Club in providing dances for the community at great cost. It is however open to doubt if the enlightened members of the community other than himself will find much that is patriotic in money spent on dances and refreshments while worthy causes requiring financial support glare then in the face. Would not concerts etc., that yield return organised periodically and proceeds devoted say towards providing a small "School Library" which shall be accessible to all Teachers and Pupils in Ibadan be much more patriotic? In my humble opinion, Dancing Clubs savour more of self-gratification than of patriotism in any form.

An Observer.

THE YORUBA NEWS.

Editor & Proprietor:

D. A. OBASO.

Office—AJABA SQUARE, OGUNPA ROAD,
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forwarded to the Editor.

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PELEPELE!

Pelepele, pelepele!
 Pele an l'agbara mi,
 Jeje l'omọ ol'di iyan;
 Igbá onipele ki i fẹ.
 Awo pele ki i fẹ.
 Ohun t' a f'ese mi,
 Ki i loje;
 Ohun ti a l'agbara mi,
 Koko ni i le!
 Ibanju t' om i pele,
 Ogbogba ni nwon i so!
 A b'irin gbèrẹ,
 Ni yio ni oye de le;
 Asure tete
 Ko r' oye je!— *Awon Akere.*

*PELEPELE.

To the Editor Yoruba News.

My dear Sir,

I read with interest the criticism on African Messenger inserted in the Yoruba News of Jan. 23, 1925 pages 1 & 5. I am a great but unknown friend of African Messenger; but do not palliate faults nor do I want men to palliate my own; therefore I feel I had no ground of defence for my friend the African Messenger.

To my surprise, in the issue of the pa-

per July 23, 1925, a taunt appears under the heading "The New Bale of Ibadan"—as follows:—

"We do not know if the mere fact that we sometime get informations in advance of some of our contemporaries should be imputed to us as a crime. Nor that we mind in the least the abuses with which such informations are generally greeted &c."

I do not know to what contemporaries the A.M. refers, but if reference is made to the advice contained in "Yoruba News" of June 23, 1925, where "Pelepele" is given as counsel, every right minded man says the taunt has no place.

The Editor of the "Yoruba News" certainly was not referring to your statement as incorrect in point of fact but incorrect in point of date. Is there any plea for one who assigned 1924 to an event which only occurs in 1925? One should rather like you to confirm the statement that the Bale was deposed *at the time* the Messenger mentioned, and the Balogun was installed *at the time* specified.

Now in the issue of Thursday, July 23, 1925, it is stated that: "The Bishop of Lagos (Dr. Melville Jones) has returned to Lagos from Ibadan where on Tuesday the 14th he officiated at the ceremony of laying the foundation stone of the new Town Hall of that town, which was truly and well laid by the Senior Resident of the Province, Captain W. A. Ross, C.M.G. in the presence of the new Bale and thousands of his people.

The writer is an eye-witness: the Bishop of Lagos was present at the laying of the Foundation Stone but it is incorrect to say "he officiated at the ceremony. The Bishop of Lagos can be approached if the Editor desire to do so.

Following the strain of the "Yoruba News" of June 23, 1925, I repeat the advice to the Messenger "Pelepele o" if it is the Messenger's "One Who Knows"

who purposely gave *one date* for an event which only happens at a later date. "One Who Knows" will soon convert the African Messenger from a News Paper into an Astrologic and Prophetic reading.

If it is the same "On Who Knows" that will like the public to feel that the Bishop of Lagos (Dr. Melville Jones) officiated when he did not, we advise again "Pelepele."— Test the correctness of statement of "One Who Knows" before publication.

All readers of the Messenger are anxious to read the "Special Article" on the Ibadan affairs under the caption "The Bale of Ibadan, Mr. Herbert Macaulay c. n., and £300. for a petition to the Secretary of State, which will throw a side-light into the destoolment of the ambitious Bale of Ibadan.

The writer is not a controversialist, but an observer. He goes no further.

Thank you Mr. Editor for space allowed

AN OBSERVER.

Affairs in Lagos.

It was, I believe, Mr. Adegboyege Edun of Abeokuta who, on a public occasion in Lagos some years ago, did declare for the edification of many that the attitude of aloofness which generally characterised our educated great men could do very little good if any to the race. The present chaos in Lagos is, I opine, a striking effect of this attitude. The time is overdue when our enlightened great men should realise it is their duty to move freely among the illiterate chiefs and the younger generation, in order to benefit them with ripe experience and inspire broadness of vision and enlightened patriotism. If the elders continue to form societies of their equals and make themselves generally inaccessible to youths to whom they must naturally some day hand-over politics etc., where is their patriotism? Cannot age be denied just a little

for the general weal?

Our great men should get into close touch with the community. Christians, Mohammedans and Pagans form the community of Lagos, and they have their advisers etc., often most practical and beneficial to tender. Notes must be compared, as many heads, as many wits.

Our Yoruba elders say "Ajaje, owo kan-sojo ko gb'eri d'ori," which being interpreted is "Unity is strength." What Lagos needs today is not a "Democratic Party" composed exclusively of elders, nor a "Union of Young Nigerians" guilty of the other extreme, nor indeed any other such separate conflicting bodies dabbling in politics. Lagos needs a combination of these in due proportion, under any name in the world, the essential thing being that such body be fully representative of the Intelligentsia of Lagos—Christians, Mohammedans and Pagans. When thus there is a united community, one social structure, only one well organised political body seeking not self but public interest, peace and order, the all prevail.

Such an organisation as outlined above cannot fail to be of immense and lasting good to Lagos. It will be faction-proof, all sections being fully represented, and besides rendering the duties of the Representatives on the Legislative Council easy and thorough, it will be quite competent to guide public opinion and to advise the Eleko on all matters affecting the welfare of the community. Had Eshugbayi had such a united force behind him he never could have fallen. His ignominious fall should be the first and last of its kind in the annals of Lagos.

This organisation is by no means an impossible undertaking. It could be called into existence and set in perfect working order within a quarter of a year if leavening influences set to work, and work seriously. There then, ye lovers of Lagos, ye patriots, you have a field for your activities. God speed you.

Ajaje.

ISIN ISOJI NI ILESÀ.

Ni Oḡoṣṡi 16 ni a bẹ́ isin yi ni oniduru Sḡṡi ti o wa ni Ilesà nibiú. Awon Eñi-owo meji ti a yan fun isin yi ni P. V. Adebiyi Alufa Ifeḡbá sá ni J. S. Adejumo Alufa Ile-Ife. Ni áyá ọ́yá Sunde Alufa P. Adebiyi wa si Omo-Ife Alufa J. S. Adejumo kó sí Ilorin.

Awon olusun Olorun gbo aramugba gbo lewa Eñi-owo yi. O mu ọ́yá iyanju na lati inu Iwe Kinid Timo 1 : 15. O pin ọ́yá na sí ọ́má meji:—Igbala ati Eṡe. O si pin ọ́yá Igbala sí ọ́má meṡin (i) Ilikun Oso-Ife, (ii) Iyokuro mimu eṡe, (iii) Ilesà Alafia, (iv) Ipintunni Eḡon Eñi mimu.

IṡERE A lu ti gba o lu bi?

O ọ́yá ti o ka gboḡbo enia lara tabi ti o ye enia darudara. O pari ọ́yá iyanju ná nipa kiki orin "Oṡiṡo Jesu f' agbara irenṡun." A pari isin áyá pẹ́ lu Oore-Ofe.

Eñi ká yio gboḡbo lati so fun ayin pe Oḡa Ile-ẹ́kọ́ (S. A. Banj) tẹ́ ti pí duru ni áyá ọ́yá na. Awon enia ti nwon wa a si in na jẹ́ 1:2.

ISIN ALÉ.

Ni isin alé Eñi-owo J. S. Adejumo ni o wa, o se iwasi a-gbo-f'ese-sile kan ti oka enia lara bi eniti o fe aṡa a'imu. (Iḡhan 3, 20) Awon ti o wa si isin je 379; a si pari isin pelu Ibukun.

ISIN TI MONDE.

Ni Sḡṡi St. John, Ilorin, ni gboḡbo awon Iḡ wa lo je isin ni owuro ni ágo mefa. Eñi-owo P. V. Adebiyi ni o si se isin na, o soṡo iyanju fun awon enia tati di ágo meje, a si pari ipade ná pelu Oore-Ofe.

ISIN OSAN FUN AWON ONISE.

Ni osan ni ágo meṡin, awon onise gboḡbo glá, Alufa, Katikisti ati awon Olukọ́ Ile-ẹ́kọ́ lo si Sḡṡi St. Peter Iḡon, awon aya won si wa nibe pelu. Oṡo iyanju awon Eñi-owo P. V. Adejumo

mu fun awon onise ati aya won je amunlana. Lehin eyi ni Babu Iḡo bi Eñi-owo K. S. Oyeḡoje fi Oore-Ofe pari ipade awon Onise.

ISIN ALÉ NI OMOFE.

Ni alé ọ́yá Alufa kanina ni ágo meje Eñi-owo J. S. Adejumo se iwasi kan ti o mu ki enia gboḡbo ni "Iḡi di" bi enia a so Iḡeḡe Iḡoḡo. O mu iwasi te lati inu Iwe Gid. 6 1-5.

Ni alé ọ́yá na Alufa P. V. Adebiyi (m.u.) tẹ́ ti Epa ni duru. Bayi ni a pari alé ọ́yá na.

ISIN TI TUSIDE.

Ni áyá na ni isin ti Omo-Ife, Eñi-owo P. V. Adebiyi se iwasi kan ti o mu ki gboḡbo enia mu ara won ni alape ni waju Olorun. A si pari isin áyá meje Iḡo pelu orin ati adara.

Ni alé ni ágo meje a lo pari in na si Ilorin. Eñi-owo J. S. Adejumo li o se isin, o soṡo fun awon olusun lati mu itan Esua ati Jacobu. Lehin iyanju ikunni ti o wa pin gboḡbo awon enia si ọ́má marun I. Okunrin, II. Okunrin, III. Okunrin, IV. Okunrin, V. ati awon Omo-were.

O ba awon enia wonyi soṡo bi ipa olukuluku ti ri. Fun ipari gboḡbo ipade wonyi ni olukuluku awon olusun wa ko ọ́yá ipinnu wonyi sori lati inu Iwe Rom. 8 : 35.

Alufa wonyi ati awon olusun gboḡbo si dagbere fun ara won. Lehin eyi ni a ko orin 542. Eñi-owo tabi Babu Iḡo si fi adara ati ibukun pari gboḡbo isin ná ti a ti nse lati ọ́yá Sunde. Adina na ti pe to nigbati enia bi didin ti egbe-je nko. "Ki Olorun so o ki a fun ipade," ni akọ́jade ninu Sḡṡi.

Ni ọ́yá Tuside ni ágo mefa "Districts Religious Inspector of Schools" wa si Ile-ẹ́kọ́ ni Holy Trinity Omo-Ife, Ilesà, o dan awon omode wo ninu ẹ́kọ́ ọ́yá Olorun. O si yin won pupọ́ pe nwon se adara.

KANO.

Ni aro Sutide 28, 8, 25 ojo nla kan ro lati bi iwon agogo meje aro titi di agogo mesan fere lu, ara nla kan san, o si pa okunrin mesenja *Post Office* ti nlo si enu isg re ninu ojo na.

A ki awon enia re pele o.

Lati inkari ba oko melo kan schin ni a ri ti ese nwo girigiri lara ile awon adaisan a si wa gbogbo Ogbeni Salu Onifoto ti Ijo U.N.A. ni o nsunodi; a si ri pe otutu iba na wog lara pupu-ko da; o wa lenu re na di bi a ti nwi yi. Pele o. Allah shi kawo saoki.

Ni Wese 3, 9, 25 ni a ri lojiji ti Ogbeni Thomas Dispenser ba oko de lati lako; a nje inu wa dun, a se bi won yio fi Dispenser Laoye si Ile Egbogi (Hospital) ti Sabongari ni, a fi igbati a tun gbogbo pe nwon ti so fun Dispenser Laoye ki o palmu lati lo si Kaduna ni Toside 17, 9, 25—Isge aje ko ni Boji (no place to work for money is expected to be shady but in the open sunny field)

Won ti fi Tresser Tom si He-alarun (Hospital) Sabongari ni Toside 15/9/25

Oko Ero ti o yu ki o de ni agogo mo kanla Satile 12/9/25 de ni afejumọ Sondi 13, 9, 25. Ninu awon ojulumo ti o de ni Iyafin Emily Popoola ti adape re nje Iya Titi Adefoye ti Kaduna, o de si oko alagba wa Ogbeni Oluwole ti ijo Holy Trinity, A ki Emily Popoola Barika de sua. A si ki Ogbeni Oluwole sonu de Bakwa.

REV. D. F. ADE: JONES, KANO

Ni Monde 14/9/25 Eni-owo D. F. A. Jones wo oko, o nlo si Eko fun isinmi die; o ka awon ijo re lara pupu fun ako die ti yio fi won silu—awon ijo Yoruba ti Sasi re ni a nwi o. Awon egbe Y.M.C.A. ninu Ijo Yoruba re na ta Gre lwe pelu isici ti won fi ko leta (letter) si i, cun na si fesi kekere si i; leta won mejeji na niyi:-

Sai ka dawo Mallam Misa Jones.

KANO

To The Revd. D. F. ADE: JONES,
Postor, Holy Trinity, Kano.

Revd: & Dear Sir,

In view of your departure to Lagos (home) on leave of absence, I am directed by the Officers and Members of the Young-Men Christian Association to hand you this present as a souvenir for your appreciated services amongst us for the past seven years during which you were with us,

We feel that this is not really handul, but we pray that you will accept it not for its intrinsic worth, but for the motive which has prompted the gift.

We wish you a safe journey to where you are going to spend your well earned leave and a safe return to your beloved flock.

It is our earnest desire that our Heavenly Father whose domains are universal may spare your life also ours for more usefulness in the Master's vineyard, and may He graciously grant our request.

In conclusion we beg to end the farewell with the following lines:—

"God be with you till we meet again,
When life's perils thick confound you,
Put His loving arms around you;
God be with you till we meet again."

I remain,

Revd. & Dear Sir,

Yours in the Master's Service

D. Ade: Stanley-Adeniyi

How Secretary.

Youngmen Christian Association

Dear Mr. Adeniyi.

A thousand thanks for the Book and Valectictory letter.

Better reply will be forwarded on my arrival home.

Yours as ever,
D. F. A. Jones.

J. D. E. ABIOLA Co.

General Merchants, Proprietors of Motor Transport Service.

OKE-OMOFE, ILESA.

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COME ONE. COME ALL.

A CORRECTION.

In our issue of August 18th under the caption "Bad News" we inadvertently included the Oba of Ado-Bini among the Native Rulers of Nigeria.

The ex-Ruler from the Benin Province who is now staying at Oja-Igbo in this town is called Oba Ado-Bini by the general public, hence our error.

We regret the mis-statement, and hereby tender our apology to "The Oba of Ado Bini" and all concerned.

The Emir of Katsina is not the one who went to England last year, but his predecessor in office.

Forestry Department,
Ibadan 10th Sept. 1925.

The Editor "Yoruba News."

Dear Sir/

I have been given to understand that in a column in your recent issue regarding

the deported Native Rulers from their homes, the Oba of Benin has been mentioned as having been deposed and exiled here. The testimony is inaccurate and, indeed, it is degrading to us the Benins here not to speak even of our worthy Monarch who is still firm in his seat in his Kingdom, still recognised by the Government to be the sole Head of so large a Native Administration which exists in the Benin Province and who, we earnestly pray God, should have no cause to offend the Government in any way as to warrant the employment against him of such a drastic step as now falsely alleged against him by your informant and your paper. The allegation applies partly to the Government which has been said to have punished a Native Ruler who is in agreeable terms with it, by deporting him from his home. The man in exile here is the Ogiuromi (Head Chief) of Uromi, a place in the Ishan District, the inhabitants of the whole of which district were, before the British Occupation subjects to the Oba of Benin; and quite coincidentally, as the result of the survey undertaken by the Government in the course of the formation of Provinces for purposes of administration, the natural boundary has been left to stand as it was in those days and the whole of the district has been included in the Benin Province.

For these reasons, the people from the various parts of the Ishan District claim "Benin" in the Yoruba countries and other places where the history regarding their relationship to us is unknown and not on records. I do not know who your informant is, but he may be an Ishan who apparently bears "Fowl-Toes" on both corners of eyes his as illustrated marks of heathenism, and it is a pity that you would have had his information, published in the absence of investigation from a pure Benin in spite of the fact that you were fully aware that there are few educated Benins here.

As we have been deafened by the disgraceful rumours emanating from your publication, it has become my desire to address you with a view to amend it so that Ogiuromi of Uromi is substituted for the Oba of Benin. I shall be glad have your advice when action has been taken.

Thanking you in advance for your early attention.

I remain, Dear Sir,
Yours faithfully,
Alfred. O. Gbogodo.

NEWS AND NOTES

We welcome back Mr. M. O. Idowu, of the Cocoa Manufacturer's who arrived here from Abeokuta on Friday the 18th instant, where he went on Tuesday the 15th for the funeral obsequies of his father. This occasion necessitated Mrs. F. A. Sowunmi's departure to Abeokuta on Thursday the 18th, we tender our sincere sympathy to the bereaved family.

Mrs. Suberu returned from Badagry on Saturday the 19th instant where she has been in connection with the death of her father. We tender our sympathy to Mr. & Mrs. Suberu and the bereaved family and we greet them "E ku zehinde o."

Mr. E. A. Sowunmi of the Agricultural Dept. Ibadan has our congratulation on the arrival of a male child on Monday the 31st August. We understand both the mother and the newly-born babe are doing well.

GOOD FORTUNE

Dr. A. Ojo Olaribigbe, L.R.C.P.E., L.R.C.S.E., L.R.F.P., and S.G., of London, Gambia and Sierra Leone who was in town as a guest of Mr. S. Agbaje left for Lagos last week and is expected back today.

Dr. Olaribigbe has decided to establish in this town and we consider his coming to practise his profession here is a rare good fortune to Ibadan, and the whole Province.

Already, two receptions have been arranged in his honour. One at Wesley College on the 25th and the other by Agbe-O-Tan Society on the 2nd Proximo.

Wishing the Doctor every success.

IKIRUN NEWS

Mr S. L. Ologhenla, Goods Clerk. Traffic Department, was transferred to Agege tion on the 3rd inst.

We wish him all success at his new Station.

ABEOKUTA.

On Monday 14. 9. 25. Balogun of Egbas, Mr. J. B. Majekolunmi the Otun of Egbas, Hon. D. Sowemimo the Balogun of the Egba Christians, Balogun of Ologun, Adimu Egbeyemi the Otun of Ago Owu, Mr. Coker, Surveyor and other Councillors assembled together at Mr. J. S. Okukenn's Bungalow to go to Ago Owu for an arrangement of a New Road from Ibeju to Lafeywa they returned after a few hours.

E ku ise lu o.

"OIBO NEWS" DITO

YORUBA NEWS

A kin Onirohin Ofa lehin fun oru ti o so ninu Yoruba News ti Sept. 1, 1925 oju iwe 2 fun "7".

A ngban iringhin Hesi, ati ti Abeokuta ti njide ni ede Yoruba nigb'ogbogbo.

A be Onirohin "Owo" ki o ma ko Hosi ni ede Yoruba, ki o ma ni Gesi bi o ti se ninu Yoruba News ti August 25 ati Sept 1 1925 mo. Ninu uwa ti a ti ilu isale gbogbo wa, awon won ni le ka ede Gesi ko to idanpa (one third) awon ti ko ma gna Sokuru. Opolojo owo "Owo" ni o wa lehin oti ti yio jasi ore nia fun lati ma ti irohin, ilu won ni ede ti o ye won.

E dakan o, gbogbo enyin ti nko Iparoko sinu Yoruba News bi e ti pro ti awon omowe (scholars) bi ti nyin, e ma ro ti "awa slabidi figigbi nitoripe awu na nfe gbadun gbogbo pro ti e nky sinu iwe irohin.

Bi a ba se atigbin fun "Editor" "Yoruba News" yi nija ghigba iwe na ki a si ma san owo dede, ko ni soro fun glomi lati da Iwerohin mi silu ni ede Oibo fun awon Eleibo, ki won ma wa juke Gesi ati Latini bi won ti fe.

FOR SALE.

Owner driver

MOTOR CYLCE with or without
SIDE CAR.**B.S.A.** $4\frac{1}{2}$ horse power 1921 model
over-hauled at Works England
1925.**Cost When New £120**
Present Sale Price £50
or nearest offer.Together with £2 to £3 with spare
parts and brand new back wheel
in good running order and ready
to use at once.

Application to:—

Editor Yoruba News,
Ibadan.**OSOGBO.**

Ni ọrùn Oḡṣṣṣi 19 ni awọn olẹ pelu
ibon lowo wole oibo awon oniwaya P.
& T. nibiti won ti nko apoti oibo na
(meta) lo sinu igbo, lehin na ni won
tan pada wa wo ile ni oibo yi ji o gbi-
ja. Awon ole lu oibo na yupo tobe ti
won fi lu ni imu fo, ti won si sa jade;
oibo ranse si Koburu Olopa Eko ti Idi-
ko; eniti o ko Olopa re de leseke-se,
o si wadi gbogbo re lowo oibo, o si fi
olopa kan wo ile na. O ran okan lo si
ile, oun na mu okan yoku dani lati wa
awon ole na. O ri won opelepe ogbon ti
Koburu yi gbon ti o si ran olopa yoku
lo si anakan ona, oun papa wa fi ara
pamo si eba oju ona; ni agogo marun
abo ni ole yi jade si Koburu, pelu ope
itile ti o wa lowo olopa yi; o na ole ni
igi lemeta, algbati ole yi ri pe o fe mu

oun, o yinbon sugbon olopa yo ibon na
sugbon ko fi i sile. Ole wa yo obo,
Kopulu olopa yi gba gbogbo eru ti a-
won ole ko pamo patapata. Obe ti ole
na yo l' o fi gba ara sile. Kopulu S.
A. Saola, o ku ise obo o. Ki Olorun
gba ni lowo ole olopa onibon.

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Splendid Remedy for Female diseases such as—
 Barrenness, Weakness, Painful and Irregular
 Menstruation, Leucorrhoea, *Hysteria*, Cramps,
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 &c. A Tendency to Miscarriage etc etc.

Made and sold only by Victor White Esq

41, Office Road Lagos.

N.B. Not obtainable elsewhere.

Gbogbonise fun Obinrin

Egbogi yi dara pupu fun Aboyan, Ija, Ede, Oyan, ti o ba fe bajẹ, ati oriṣiriṣi arun mi ti ki ẹ ki obinrin biaw.

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 breeding. Every sensible man ought to use two bottles every month, to cure or prevent weakness of the generative organs.

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Aremo fun Okunrin

Nigeti obinrin ko ba tete loyan, a ma dro pe ara obinrin na nikan ni arun wa. Sogbon nigiti pupu ni o nje pe ara okunrin ni arun wa. Egbogi yi dara pupu fun Arẹ, Ede ati gboṣo Arun ti ki ẹ ki okunrin se abinimo.

N. B.— O Ẹ ki gboṣo okunrin ma lo igo meji mejì loṣoṣo -- 1/6 ti egbogi na nje ni ara ko se meyin.

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