

*The Chief Secretary  
to Government  
Lagos, Nigeria*

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Editor & Proprietor  
"Yoruba News"  
Ogunpa R.D.  
Ibadan*

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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**IROHIN KO TO AFOJUBA**

OWUYE

A nḡbawo p: iḡ, nḡ a wḡa Harra ni Ona Okoko lo. Elewa, Onikoko ati Awotan fi rḡle niḡsiyi. Ko si ewu kan fun awon ero ati ara oko l'ona wonyi.

A dupḡ eyi.

Orun mu pupo uti la enu ose meta yi wa. Awon odo fere gbe tan ni arin ilu, benu Odo Dugbe ti idaji ilu olo p:n mu. Omi ti won nḡn mu awon koto mu agbara ni Gege ati Ayerunbo ko dara nra, nḡe l'o dudu la oni ato.

Awon sitan nlanla atayebaiye ni orisan ati ibiti oni na fi nḡn lo. Bi ni oni Gege yi ni awon fi nḡe omḡe ti eḡia nḡ, ti awon si tan fi nḡo sḡe wḡu. Nigbawo ni arun ko ni wḡo ilu?

A dupḡ lowo Gomina Agba ti o wḡo fun Bala pe iḡe Oni lila si ilu ko ni pe ki o to biḡe.

Owo Koko olumḡ ko bosi i tara i dipo ere, s'lamu ni awon ipa. Awon wabe ati obo olowo ni nḡere na. Ko ab olun meji ti nfa a wa ju egidi-taje m'ato ti wḡn ko ju si idi owo yi lo.

Nigbati enia ati l'adun l'ra Koko ni kire ni iye kanna ti obo ngba a ni l'adun, la s'iro owḡ m'oto pelu; ti o si nyania ti pe: "Eni ni mo ni moto ni," ti un onisowo be ko sḡo owo *Peind*, Epe, Iyila, Awam'oto, Owo ti o fi ra m'oto na ati eyiti o fi nḡan un se ati owo omḡe ti omi p'ipa nḡe niḡe niḡe? Benu awon Awḡsan ko m se slai ye Koko na wa teḡun-terun la woti to yonla re fun tita. Alara "Bam'gbe e, ba mi sa a" niḡe?

Awon inawo k'ek'ek' w'agi ti awon enia wa ko kasi ni nḡi gbese si wḡo l'atun. Ijoko orḡ na l' eyi nigbati e ba ngbḡ pe Lagbafa "S ti," Tanḡo "S ti." Se aim'e, aimero l'omo iya nḡia fi ku s'oko- l'agbafa? Oḡo yi to gḡ tun a wḡa nḡa wa pe ki un'ni l'ero si i.

Idagb' l'ad' Oḡo Oḡo nigbati ilia ti

Eko da ni ose ti o koja pe o ko ri Ogbe ni John Oyebale ti o lo ni ibi ise re ni ogba Reluwe-Gbata Mela. A ko ti i ri i bi a ti oke ye yi l'ayḡ. A dipo awon olḡ ati ebi re pupo. Ki Oluwe se o ni riri fun wa.

NEWS & NOTES.

The Honorable the Senior Resident, Oyo Province, Capt W. A. Ross C. M. G., returned from furlough last Sunday and has resumed duty on Sunday the 7th instant.

The Senior Resident motored through the town to the Ibadan Council Hall in course of erection and then through the Old Residency to Oyo. We say I to abo.

Major F. S. Williams-Thomas, D.S.O., who acted for the Senior Resident, left here this morning for Lagos, proceeding on furlough by the next boat.

Wishing the Major lion voyage a good time among his family in England and a speedy return to us.

Our condolences to the Hon. Dorothy Townsend the Generalissimo of Egbaland Christians for the loss by death of his son, the General Officer Commanding the left wing of the Egba Christian Army. May he rest in peace.

We are pleased to learn of the Governor's approval of the new constitution of Egbaland. Hitherto, the office of a councillor was limited to certain Chiefs of different townships, the Ogbos, Otrogans and Parakoyis who are life members of the council. The new constitution among other things provides for the election of fifteen educated gentlemen every three years as members of the council.

This is a step in the right direction. It is to be hoped if a Excellency the Governor will extend this much needed reform to all the Councils of the Sister Native Administrations in the Southern Provinces particularly the Ibadan, Ibebo, Ife, Ilesha and Ondo Judicial Councils.

In this connection a Correspondent of *African Pioneer* from Ibebo Ode in its issue of the 8th instants says: As pointed out in these columns sometimes ago, the proposal of including fifteen educated men in the Egba Judicial Council has received the approval of His Excellency the Governor.

We the Ibebos should not be behind. Our Judicial Council will be considerably strengthened were more educated men given seats on it. The people of the North had already established amongst them a regular judicial system before the advent of the British Government, which has been improved upon by safe guarding fair and honest trial of cases. It can never be said that such was the case with us before the occupation. At best

the present system is a wise experiment which can be improved upon. The proceedings have to be recorded in English for the Resident or his subordinate Officers. The presence of educated Judges will ensure accuracy of report."

## THE YORUBA NEWS

*Editor & Proprietor:*

D. A. OBAŠA

Opposite AJAGA SQUARE, OGUNPA ROAD  
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## EDUCATION IN SOUTHERN NIGERIA.

THE rumour is current that one of the proposed reforms to our educational system will be the use of Yoruba instead of English as the medium for communicating instructions in all the schools of the Colony and Protectorate. Of course, in the absence of official pronouncement on the matter, it is difficult to express an opinion. But we are convinced the best arrangement for the present will be the teaching of Yoruba or its employment as the basis of instruction in all the schools up to Standard III and side by side with English from Standard IV upwards to the highest classes in the Secondary Schools and Colleges. It is true that we want to preserve and develop our language, Yoruba, but we have not yet arrived at the stage where we can conveniently discard the use of the language of our Protectors the British Government. It is *Palsy Vou Franciase?* in the French Colonies; the Arabic and Hausa in the Northern Provinces—even the English language and literature were gradually evolved from the Latin and French. The absence of sufficient Yoruba Text Books for all the

subjects taught at school should not stand in the way of introducing the much needed reforms in this direction. The books will grow as the demand increases. The majority of the authors of our present Yoruba School Books are still with us in the flesh and will only be too willing to produce more if required by the authorities to do so. We have such veteran educationists as Bishop L. Oluwole, Revs. W. B. Euba, J. Okuseinde, R. S. Oyebo, E. A. Kayode, the Hon. E. H. Oke (E. H. Hanley), Revds. J. J. Ramsome-Kuti, the Akinyele, the Lijadus, Messrs J. G. Kuye, Ariyo Sorinolu, Prince Losi and others.

It is to be hoped the authorities will not hesitate to take counsel with our leading educationists in arriving at a correct and improved method of education for our country.

## ORIKI

TI

AWON ORILE-EDE

ILE YORUBA,

IKOYL

Ikoyi Eṣo,

Qmṣ Agbajana,

Qmṣ Aalṣn ayina.

Qmṣ Agbṣn ti ko r'iku sa !

Qmṣ Apo y'apo,

Qmṣ Qfa y'Qfa ;

Qmṣ Qrṣn y'Qrṣn !

Olṣta Egi, Yṣn-bi-Olu ;

Qmṣ a-m'ogun l'olele !

Eṣo ki i gb' qfa lṣhin ;

Eṣo t' o ba gb' qfa lṣhin

Ojo l' o ṣe !

Qmṣ Arṣni, 'Mṣtṣ Orṣ,

Wo iyoku loju iwe keje.

## A LAST WORD ON WEST AFRICAN SEGREGATION.

OR

A COMMON SENSE ANGULAR VIEW  
POINT OF THE QUESTIDIX.

By an Occasional Correspondent

Continued from our last number.

Secondly; Medical science teaches that the *criterion* of malaria in the blood is a rise in temperature as indicated by the thermometer when applied to the patient or subject. Now, has any test-experiment been made to prove that the temperature of an average African in the *soundest conditions of health* rises higher in the thermometer than that of an average European or American in the *same conditions of health*? If not, upon what presumption has the theory been formulated and enunciated?

Again; has total exclusion of Africans from segregated camps been effected, or found possible? If not what is the value of a theory formulating an impossibility? Further; what graphs record has been taken which shows a rise at intervals, in the number of cases of malarial poisoning in segregated camps where there has been social intercourse between Europeans and Africans, in contrast to a similar record showing a decrease in camps where the total exclusion principle has been found possible?

It has been our privilege in our travels to visit military camps of the French Colonial forces at various posts in French Guinea, on the Ivory Coast, and in Dahomey; of detachments of the W.A.F.F. in Sierra Leone, on the Gold Coast, and in Nigeria, in all of which cases such European Officer was attended by, at least, 3 or four men, Native Africans, including an orderly a steward, a cook (besides their wives) during the 24 hours of every day's existence for 12 months' tour

of service at the least. At night, the boys with their wives confine themselves to their apartments which are generally at not more than 12 to 20 yards distance from their Officers, and we have been surprised at the indifference to malarial poisoning manifested by these European officers and N.C.O.s, as they associated and mingled with the men *on all occasions*, without any sign or apprehension of fear of being infected. If there was any danger, France, shooing all nations, would have been the first to detect it; but, instead of that, we noticed that, on the Ivory Coast, there was only one Medical Officer to attend 3 important military posts through a distance of 315 kilometres, and he was himself a Coloured man.

There is one more weak spot in the reasoning of pro-segregationists, on the score of malarial infection, and this must be exposed although some has been anticipated by themselves. It is absolutely impossible for all Europeans to be immuned from mosquito bites; then, what is the sanitary condition of the physical systems of such unfortunate Europeans as may have been bitten? Have they, too, become "Magazines" and "Reservoirs" of malarial infection? If not, why not? If so, what is the character of a segregated camp in which they may have been residing? Is it as to be regarded as immuned or better, still segregated? And does such a camp still retain the meaning and intention of a segregated area?

### Rationale of a Preventive Belt.

The suggestion of a Preventive Belt as a local limit to prevent mosquito flight would appear to be a child's talk, as it seems to assign, tacitly enough, *mind*, i.e. motive, and intention to such an insignificant thing as a mosquito—partly a vegetable and partly an animal organism. It can have no plan or chart of its journey, and is swayed by a most instinctively of the most reflexory

kind viz., those of motion and of the appetite. Wings, indeed, it has but they are soon put out of action by the wind and are undependable for reaching a destination, even if we concede to it the faculty of planning—a faculty exclusively reserved for animals of a higher order—it therefore goes "Withersoever the wind driveth it."

Being only slightly heavier than the air itself, it is always, at the pleasure of the winds except, perhaps, at the first attempt at flight after its recovery from the effects of a gale or tornado. Hence, it seeks refuge among leaves, in a sheltered corner of a room, or in some vessels; if not crushed, a mosquito may be blown through 40 miles or more; and if that terminus happen to be within a segregated area, there it is to be found even beyond the Preventive Belt itself, much to astonishment.

To keep off these pests during their prevalence, it is customary with the Natives to keep all doors and windows open during a storm when they are blown off, if not from the town, still from the houses.

#### Further Remarks.

We have seen the maize grown in gardens within a segregated area; this is welcome invitation to mosquitoes and is seldom refused. As a matter of fact a most dangerous kind is bred, seemingly, out of the blossoms of the maize and of wild cane-like grass and of the sugar cane and rice blossom\*, as native farmers too very well know. A custom is prevalent in many aboriginal towns to prohibit the growing of the maize within a prescribed distance off the towns so as to secure an immunity from the visitation of mosquitoes.

Having considered at some length the argument of pro-segregationists on the score of malarial poisoning, we shall endeavour next to examine objectors' view-point.

#### Objectors' View-Point.

We remarked at the outset that this party's only weapons are *Sentiment* and *Economy* which cannot effectively attack from a scientific point of view but constitute objections *merely*; for it is one thing to object to a certain course of conduct, and it is another thing to muster arguments in support of those objections and to attack an opponent's position. Indeed, there could be no argument against Segregation; and it was this conviction that urged on the Governments to proceed with their schemes of Segregation without wasting time awaiting the issues of the controversy.

It would appear, however, that cause for an objection was occasioned by the base insinuation of would-be scientific reasonings. No argument is needed, however, to prove the utility of Segregation to mankind during life, and even, after death as Holy Scriptures put it. For the benefit of those whose vision is made clearer by Scriptural proofs, we would refer to that passage in the Gospel in which is depicted the relation between the good and the bad in after-life:— "Then shall He set the sheep on His right hand and the goats on His left &c." This is quite conclusive of the value attached to segregation.

But, to bring the truths nearer home by appealing to facts of our every-day life, we must examine the character of African primitive life.

#### Primitive Life—Segregative.

If we go back to primitive life we shall find that it agrees, eye-to-eye, with what now exists among our aboriginal Natives:—the head of a family is surrounded by his own immediate family consisting of, his wife, his sons his daughters and domestics or slaves.

As his eldest son comes of age, a site, nearest to his father's is assigned to him to build upon; he builds and

marries and thereby takes up the responsibility of a family. His younger brothers, likewise, have sites allotted to them nearest to the eldest rotationally and in order of seniority. The slaves or domestic come next; they also build and start family life, the compound has thus been extended and, to conserve it, a wall is built, or live-trees planted round, to demarcate the limits. Upon the arrival of a guest, who wishes to the settle permanently, he is allotted a space outside the first compound on which he builds for his own comfort and convenience and those of his family. In this way a Native village soon spring up until, by additional influx, it assume the dignity of a town. Is not this *segregation*, each family or group of families living separately and independently, from a social point of view, and called by the names of the respective heads?

To take another example: in the peopling or settlement of a new Colony such as Freetown, Sierra Leone, for instance, special care was taken, at the outset, to locate each batch of settlers on the principles of *date of arrival* and of *nationality* in separate allotments: the first batch of 1787 or Mr. Granville Sharp's Settlers, on the East side, and called Granville Town at the head of Destruction Bay (a post humorous name); that of 1792, or Lieut. Clarkson's Settlers, on the East of what is now known as Government Wharf, and called Settlers' Town; the batch of 1800 from JAMAICA was placed by itself northward and called Maroon Town; the batch of Voluntary emigrants from the South of Cape Mesurado, as they had been flocking into the Colony as free labourers from its foundation, were collected and located on the East of one Eli Akin, and is now called KAYTOWNS. Similarly were formed PORTUGUESE TOWN, FULA TOWN, MANDINGO TOWN, SUSA TOWN, &c., &c., so that the Capital and

all the villages or Settlements were all built on the principle of Segregation.

If we take the other Colonies of the Gambia, the Gold Coast, and of Lagos, we shall find that their own division will correspond with either of these two principles or are preponderatingly primitive. Sierra Leone is peculiar in this respect for the simple reason that, of all H. M. West African possessions it is the only place that has been established on the pure colonial system as an *asylum* for foreigners and in this respect the name, when properly used, should extend not beyond the Peninsula. But whether on British Colonial principles or on Principles of primitive life, all the West African Colonies are on the basis of Segregation and the wonder is that the name has caused so much consternation for several years past in West Africa.

Segregation a Principle rampant in Nature.

In the lower animal world, one is confronted with the fact, at almost every turn that animals of the same species or genus however different in appearance, go together and are restless and, even, tormented when out of their own company. birds do the same, reptiles follow suits and insects go in swarms, and this is in accordance with the dictates of the Laws of Congruity, and of those of Self Preservation and Defence which are Natural Laws. Man being an animal and a part of Nature, must conform to them or be crushed.

Man's necessities for Segregation

To come nearer home with the truth. It is quite apparent that man, in his origin and environment, has conformed or suited himself to some conventionalities and congruities, the majority if not all of which, although originally accidental, subsequently became a part of this very self. Out of these congruities and conventionalities others have evolved and to all of them, man has become

an abject slave. These may, for the purpose of convenience, be grouped under one name.—*Civilisation*. The term is descriptive of the sum-total of the quality of being, (internal and external) influences upon manners-character, education and religion. Civilisation affects and permeates all social, moral, religious, and intellectual life, enjoyments, tastes and sentiments; words and acts are tempered by it; it gives flavour so to speak to all functions of body and mind.

But the term, being rather relative than absolute, does not *always* mean the same thing or imply identical relations, but includes various and different modes of living and forms of thought which we feel justified in describing as *antagonistic* and *incongruous*, in many instances, for, it often means one thing here, and another thing there, even among members of the same creed, and kin, country and colour.

For the sake of convenience, Civilisation may be roughly and briefly divided into *Eastern* and *Western*, on the basis of the two hemispheres, or into *European*, *Asiatic*, *American* and *African*, on the basis of the division of the Continents; or, *ancient* and *modern*, in relation to the phases of terrestrial evolution; or with regard to the apparent motion of the heavenly bodies, *oriental* and *occidental*, or, according to political divisions or Nationality, Chinese, Egyptian, Austrian, Greek, Japanese, English, French, American or German, &c., &c. All these are not meaningless names merely, but imply necessary distinctions and, even, when applied to members of the same race they have **fundamental** and **basic** differences. We can very well remember how repugnant it was to British sentiment and tastes when Russian Prisoners of War were quartered, by the German High Command, in the same camps as British Prisoners, if, in that predicament, British prisoners could object to quartering with Russian prisoners of their own colour, one can imagine what it would be under favour-

able circumstances.

There are other distinctions imposed by caste or rank, creed, professions, education, and training &c., &c., which we have purposely omitted for the sake of brevity, if, to those already enumerated, we add the *necessary* elements of the uncivilized sections of a community, consisting more or less of the savage and the barbarian, from among whom the *Reikinim* are obtained, we shall have, in an average West African community, quite a medley of different kinds and descriptions of classes to which the name **Lesion** is applicable. (For they are many). That these heterogeneous masses should be left to squab and settle down promiscuously as neighbours without regard to differentiating localities would not reflect much credit as a stroke of policy on a good Government whose duty it is to see that each element of population is protected against the encroachments of the others in legitimate pleasures, and in the enjoyment of the natural faculties of body, soul and mind. What means of enjoyment would be left the Chief Justice, for example, if his immediate neighbours were our washerman, on one side, and a fisherman, on other? These **necessary** but humble stems of population, the washerman and the fisherman, would in course of time be as tormented as the Chief Justice himself had been before Police interference was called in. It is just to enable Government to carry out its onerous functions of protection by reducing the chances of clash of political liberties and enjoyments that Segregation steps in to minimise causes of civil wrongs and to set each homogeneous section of our Community free to enjoy itself in a manner altogether congruous to itself and beneficial to the whole community.

Would it not be a shame if Africans themselves were not as happy to live away from segregated camps by themselves as Europeans are from the towns which have, *virtually* become in the same sense, *segregated areas* of Africans?

To be Continued.



## KONTAGORA.

On Thursday the 14/1/26, the Acting Senior Resident, Niger Province, Mr. T. C. Newton, arrived here on a visit. He was met in the usual way by the Emir and the Native Administration Staff. On the 15th he interviewed the Emir and Chiefs, and on the 16th paid the Emir a return visit and inspected public buildings in the town. He left on Monday morning the 18/1/26 after receiving and seeing off His Honour the previous day.

On Sunday the 17/1/26, His Honour the Lieutenant Governor Northern Provinces, H. R. Palmer Esq., M.A., LL.B., C.M.G., C.B.E., arrived here with his Private Secretary on a flying visit, and was accorded a most cordial and enthusiastic welcome by the Emir and all. His Honour had an interview with the Emir and the Native Administration Staff during which matters calculated to increase the financial prosperity of the Emirate were discussed. This visit was the more appreciated by all for the fact that the last of its kind was in 1922 in spite of his many engagements. His Honour found time even to say some kind words to the Clerical Staff. With the very best wishes of all, His Honour left towards evening of the same day after motoring to the town to pay valedictory visit to the Emir.

On Saturday the 16/1/26, Capt E. Valle Dop of the W.A.F.F., arrived here en route for Zuru, whither he left on Monday the 18/1/26. He was present at the Reception and seeing off of His Honour the previous day.

On Thursday the 21/1/26, The Medical Officer, Dr Morrison, left here on tour to Zuru (Sokoto Province) to investigate epidemics reported there. He returned on Wednesday the 27/1/26.

The redoubtable harumattan starting towards the close of November reached a climax in mid-December. It has, however, been on the wane since mid-January, hottest part of the year in Northern Nigeria, viz. mid-February and March.

## Wanted a Tailor and a Shoemaker.

The very fact that there is not at present a single tailor or shoemaker in Kontagora is a sufficient evidence of the brilliant opportunity for money-making which presents itself to men of these crafts, the majority of whom crowd in other large towns complaining of scarcity of "jobs." A tree up here ends unemployment and makes

them "big men" again. There are no "hard times" here for any such craftsmen provided they are industrious *ward sap*.

## ORIKI IKOYI.

O bere lati oju iwe kej,

Gbo'le gbo'le, gbe 'le.

Aroni ko gbe 'le :

Onikoyi ko sini ogun ilo.

gbouso agba ikoyi.

Won ki i F' Ewuse a jeko.

Ikoyi ki i j' okete :

Atangun ni

Baba won fi i se :

Omo a ku rotogodo,

Omo a sun rotogodo

Omo a ku ranna, ranna

W' gbe l' enu.

Omo eni' o ku n' ile,

T'a gbe r' egi re i sin i

Igun ko gbodo de 'be

Akala ko gbodo be 'be wo :

Tentere ko gbodo yo 'lu won.

Eso ko j' gba l' ohun dede.

Olori Egi, Yau-bi-olu,

Omo a j' gba l' olele.

A l' Eso o wa ku

O no, se sile :

Ori l' a ti i ko,

Tab' ese ni i ?

Omo Eso r' ogun

O yo sese :

Eso ko de 'le wi,

Onikoyi fi diq b' Omi tan.

## Orin

Ijo Iku Eso :

T' emi t' apo,

Ma sun gbalaja :

Onikoyi o, Ajaguna

Oloye m-ji l' o mu 'le

Gbe 're won :

### The Gap.

The statement that the educated African is divided from his uneducated countrymen by a gap, which puts him out of sympathy with them, is frequently made. In its extreme form the African who has spent some years in Europe while qualifying for a profession are said to be de-Africanised. The poor man is supposed to be at a loose end and to have lost his African mentality without having acquired the European, rejecting his African fellows and rejected by the Europeans whom he spurns; an outcast from both camps, wandering in a barren wilderness; useless to his country and miserable in himself. In short, he is a good African spoilt by education. From this premise those who think that the African is innately inferior to the European, and that his proper place is in subordination to the White Man, argue that the higher education of the African is a mistake, and that his education should be limited to qualifying him to subservise the White Man's interests, and that to carry it further is to spoil him by giving him a false idea that he should aspire to equality. These are, I hope, a steadily increasing minority. An increasing majority of Europeans see that if education spoils the African by detaching him from his natural environment and filling him with ambitions which he is not qualified to realise, the fault is in the system of education. The philanthropist is shocked by the unhappiness caused by well-intentioned but misdirected effort, and the statesman is alarmed at the possible political consequences of producing a class of men out of touch with their environment, filled with yearnings they do not fully understand, and embittered by the apparent breach of the promises, they thought, were implied by their education.

As the number of educated Africans

increases, and as they acquire, in the liberal atmosphere of Great Britain, a more thorough training and greater efficiency the gap is closing, principally by the efforts of the best educated and most enlightened. Their race consciousness is re-awaking, they have turned to the study of their native traditions, history and institutions, and are joining hands with their uneducated brethren to mould and adapt these to the needs of a progressive race. They are more and more taking part in the life of their countrymen; are becoming more and more imbued with the idea of service, and acting as guides of their countrymen along the thorny path of progress, and the protectors from exploitation. The aims of educators and the policies of Governments are now directed to the preservation of racial consciousness and restoration of the Authority of Native Institutions. Educated Africans are realising that their place is beside their countrymen, and that they are the bridge over which enlightenment is to be conveyed. The realisation by Europeans that the educated African is their best helper, and that he is the destined instrument of that co-operation which is essential to friendly relations between the races, and to the prosperity of both, is growing.

As long as the educated African is regarded as a "spoilt" African, there must be discontent and friction. A difference there must always be between the educated and the uneducated African, or education is in vain, but there will be no gap between them as the educated men realise that their proper function is leadership. The conservatism of the uneducated will act as a brake on the progressive tendencies of the educated, and the interaction of the two forces will ensure orderly and stable advance.

W. F. H.

**White's Golden Female Tonic**

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N. B. - O ye ki gbogbo okunrin ma lo lgo maji maji loyosun ati agbogbi na nro ni ara ko se royin.

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 Omo gwo, Aran kinisa, Ede, Inṣan, oriṣiṣi Egbogi fun silera Ohinrin.  
 Egbogi fun ilera Omokunrin, Egbogi fun arun-karun lara Omokunrin  
 ko ma ye o. Ya niye ki o mu tire, o le l' Alabajute lagiri bi o fi. Ki  
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