

The Honourable
The Chief Secretary to Government
Chief Secretary's Office
Lagos.

P.O. Editor
"Yoruba Herald"
Lagos

THE Yoruba News.



FOR GOD, THE KING AND THE PEOPLE.

VOL. VI. No. 29.

NEW SERIES, IBADAN, Oct. 29 1929.

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The Yoruba Review

Oct 29 1939

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Obituary.

With deepest regret we have to chronicle the death of Prince E. A. Adeyemi, the Eldest Son of His Highness The Oba of Ife which sad event took place at Otu Royal Buildings, Ife, on Wednesday the 23rd inst after a few days illness. His remains were interred at Aiyetoro Church yard.

Our heartfelt sympathy to His Alaiyelawa His Oba of Ife, the royal family and members of the Ife Union.

ADEYEMI OMO OBA, ORUN IRL:

Ilagiri da ni Ile-Ife ni ọrọ Wednesday ọjọ ketalelogun osu yi, ni ibati Adeyemi, arimokunrin ti Alaiyelawa Oba Oba, se alaisi ni Ile-Ife lehin amali Eyi igbona ti o kolu omo-oba na fun bi iwon ese kan. A sin oku re si ogba Sesi Aiyetoro.

A dupẹ lowo Major Bowen, Ajele, Ife ati Rev. J. S. Adejumo fun ujo ati gbogbo ti nwon fi le to Oba ti ọfẹ ni yi ni ọjọ na. Ko ọ ni; gbogbo il-paro, a fi gwigiri ese awon ero ti ni lo roba: Afin ko gbaye mo, tinu tode ni onia ti wo kun patupata ti koluku ngiyan omi loju perere. Ese awon ijaye pe samsamu lati to Oba ninu, won ko si fi Afin si ọ nigba kan.

A ki Baba wa Alaiyelawa ati gbogbo idile Oba pelu awon omo ati aya ologbe E ku irin. Ki Olawa tu nyin ninu, Ki O si da awon omo re si.

OWUYE.

AŞITO

Ninu iwe irohin wa ti o sọ ni eyi ni a kiyesi aşito oruko gbajumo onişowo ile yi ti a so ọ ọ re nipa Ajo Idaraya ti Ijo Baptist, Idikan. Ogbeni A. O. Johnson eniti gbogbo Ibadan mo bi "Ekiti" Johnson ni ki se C. O. Johnson tara o,

News & Notes.

A Joint-Deputation of Ibadan Agricultural Society and Egbe Agbaotan waited upon the Honourable the Senior Resident Capt. W. A. Ross, C.M.G. and the Resident of Ibadan on Tuesday October 29, 1929, at the Government Lodge Agodi, upon the subject of Land Registration and Leases.

The Deputation was composed of the Hon E. H. Oke, M.L.C. The Rev. Canons Jas. Okuseinde, and A. B. Akinyele, Messrs J. Adelagun, S. Agbaje, E. D. Adebisi, E. S. Johnson, D. A. Obasa, J. M. Odunsi with the Joint-Secretaries Messrs R. A. Macarthy and Akinpelu Obasan. The Senior Resident accorded the Deputation a good reception and sympathetic hearing.

Mr A. Papa Simadis, the District Agent of Messrs G. B. Ollivant & Co., Ltd., who had been away on furlough returned by the last boat, looking quite fit.

We say "Kabo o!"

OGBOMOSO (Contd).

Gabriel Isioye Olufon the Native Court Clerk of Ogbomosho has been detained in custody for embezzlement of public money. His post has been occupied by a new man, one Mr. Olufada. We hope he will do better.

Thanks are due to our energetic District Officer Mr. R. H. Lapage for the steps taken in these matters.

Petitions have been sent to the Government regarding the need at Ogbomosho of a Post and Telegraph Office. The Government is seriously implored to put these petitions into favourable consideration as there is a great demand for a proper post and telegraph Office in the town.

Candid Communications.

BY DAWID

The Organist, Ebenezer Church,
Ogunpa, Ibadan

Sir,

You murder original compositions in the way you interpret music during the service by your habitual "Gamut operations" and "Flourishes." These are the only peculiarities of the "Village Organist" as distinct from others of better tastes. This is no doubt an embargo to the attempt of the Curate in-charge to modernise the Church. In the interest of progress and decency, scrap the practice.

LETTER AIR MAIL SERVICE

Dear Sir

For the information of our readers we publish the G.P.O. particulars of Letter Air Mail Service for onward transmission from the United Kingdom.

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Arabia North East Persian Gulf	same as Persia
Argentine Republic	'all parts' same as Egypt Letter and Post Card 4d per half oz Printed papers commercial papers and samples 3s 6d per oz

*To be continued.***ACKNOWLEDGMENT.**

We acknowledge with thanks the receipt from the Honourable the Chief Secretary to the Government, copies of the following correspondence between Lord Baden Powell and His Excellency the Governor, on the subject of

THE BOY SCOUTS JAMBOREE.

The Boy Scouts Association,
25 Buckingham Palace Road,
London, S. W. 1
11th September, 1929

Dear Sir Greame,

Now that our brother Scouts from overseas are leaving or have left these shores. I should like to send Your Excellency just a word to say how much we appreciated having so fine a contingent from Nigeria at our Jamboree

They made a splendid impression on the Scouts of the world assembled at Arrowe Park and won golden opinions for their smartness, efficiency and good Scout spirit.

The wet weather during the first week was unfortunate but your Scouts smiled and whistled under all difficulties and entered into everything—including the mud—with the utmost zest.

I only hope that they have enjoyed their visit to England half as much as we have enjoyed them. It has been the greatest pleasure to have them amongst us and I am quite sure that many of them have made lifelong friends among their brother Scouts.

With best wishes,
Yours sincerely,
ROBERT BADEN-POWELL.

On tour at Idah
15th October 1929.

Dear Lord Baden Powell

Many thanks for your kind letter of farewell to contingent of Scouts from Nigeria on their leaving England.

I met them on their return and can assure you that they thoroughly enjoyed their visit and appreciated all that they saw and the generous hospitality which was extended to them.

With best wishes,
Yours sincerely,
(Sgd) GRAEME THOMSON.

Lord Baden Powell
The Boy Scouts Association
18 Buckingham Palace Road
London, S.W. 1.

1st insertion.

A BILL ENTITLED

An Ordinance to provide for the Appointment and Deposition (Title) of Chiefs in the Colony and Head Chiefs in the Protectorate.

Be it Enacted by the Governor of the Colony and Protectorate of Nigeria with the advice and consent of the Legislative Council so far as the provisions hereof relate to the Colony and to the Southern Provinces of the Protectorate, as follows—

1. This Ordinance may be cited as the Appointment and Deposition of Chiefs Ordinance, 1929, and shall apply to the Colony and Protectorate (including the British Cameroons).

2. Upon the death, resignation or deposition of any chief in the Colony or of any head chief in the Protectorate, the Governor may appoint as the successor of such chief or head chief, as the case may be; any person selected in that behalf in accordance with native law and custom (as for which the Governor shall be the sole judge) and if no such selection is made or if the selection made is not approved by the Governor, the Governor may himself select and appoint such person as he may deem fit and proper as the successor of such chief or head chief, as the case may be.

3. The Governor may grade head chiefs as first, second, third, fourth or fifth class according to their importance.

4. The Governor may depose any chief in the Colony and any head chief in the Protectorate whether appointed before or after commencement of this Ordinance, if after inquiry he is satisfied that such deposition is required according to native law and custom or is necessary in the interests of peace, or order, or good government.

Object and Reasons.

To provide for the appointment and deposition of chiefs in the Colony and head chiefs in the Protectorate.

J. C. HOWARD,

Acting Attorney-General.

WHAT THEY SAY.

APPOINTMENT AND DEPOSITION OF CHIEFS.

In the *Nigeria Gazette* of 24th October is published an ordinance which is to come before the next session of the legislative Council under which the Governor is practically to be invested with the powers of making and unmaking chiefs. Clause 2 of the proposed Bill runs thus: 'Upon the death resignation or deposition of any chief in the Colony or of any head chief in the Protectorate, the Governor may appoint as the successor of such chief or head chief, as the case may be any person selected in that behalf in accordance with Native law and custom (as to which the Governor shall be the sole judge) and if no such selection is made or if the selection made is not approved by the Governor, the Governor may himself select and appoint such person as he may deem fit and proper as the successor of such chief or head chief as the case may be. This Bill is bound to meet with the strong opposition as it represents one more effort on the part of bureaucracy to make an inroad into the social organisation of the country. While we quite appreciate the aim of Government to ensure that such important offices as that of Native chiefs are occupied by only those best fitted for the task, we are not so sure that the safest road to achieve such an aim should be through the virtual demolition of existing traditional structures. In a way, the Government will be stultifying itself if at the same time that its efforts are being employed to reconstruct native society and to create Native Administrations based on the traditions of the people, it should set up a policy which cuts right across this very purpose.

Nigerian Daily Times 28/11/29.

THE YORUBA NEWS.

Editor & Proprietor

D. A. QBASA

Office:—Ajata Square, Ogunpa Road,
P. O. Box 60, IBADAN

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WHAT WE SAY.

HERE can be no two opinions about the Government's new move in the proposed Bill entitled "Appointment and deposition of Chiefs in the Colony and Head Chiefs in the Protectorate" ordinance, a copy of which is published elsewhere in this impression. It will surely prove, if enacted into law, a sudden drop from the universally accepted democratic system of the British Government, into the out-stretched arms of the hydra of autocratic rule.

This proposal is a decided attempt to upset the fabric of the time-honoured institutions of our country, by trying to transfer the powers vested in our senators—the Egbo, Iwefas, the Ogbonis, Odis, Elders, etc., etc., to the Governor unreservedly as "the sole judge" in the appointment and deposition of our Chiefs in the Colony and Protectorate. It will, in effect, prove the removal of the keystone from the arch which had controlled and protected our national life from disintegration, decay, and final dissolution.

We have never heard of any British Premier wielding such a tremendous power of "being the sole judge" of so grave decisions as the appointment and deposition of Kings, Princes or Peers of the Realm.

It is time our Representatives in the Legislative Council of Nigeria should

remind our paternal Government of their obligations to our Obas, Bales, Chiefs and Elders, who have, according to the measure of their light, been ruling and guiding our country from time immemorial, as independent rulers in their own states—now autonomous since their coming under the protection of the British Government, the mouth-piece of our Sovereign Lord, George the Fifth, The King-Emperor, Long may He reign over us.

We are convinced that all our Unofficial representatives will unflinchingly vote against this needless innovation, whenever the Bill is presented to the Legislative Council. Otherwise, we shall, through our disunity, be sounding the death-knell of our own racial entity.

IBADAN AS COMPARED WITH HER SISTER TOWNS

There is no sincere intelligent and patriotic man who is really a Native of Ibadan that would admire her "progress" in her present state, after carefully comparing her with her sister towns like Abeokuta, Ijebu, Ife, Ondo and Ilesa. I wish so far as my humble power will let me, to strip her of her false glitter, and expose her in her bare and ghastly deformity or rather to strike the keynote of our drawback, which might be discordant to our hearing but which is an *axioma* medium of some facts. She may appear advancing to many but I for one fail to see at present the direction the advancement goes. She may progress materially but I doubt if she advances both intellectually and spiritually. Let us for a moment view the question with an eye of fact.

I own that as far as greatness is concerned, she surpasses the other

towns; but may I say that mere greatness is nothing, and can do nothing. It is like, a perfect, beautiful huge lamp unfilled with oil and unlit. For as it is the oil which is the real source of light, no matter what the lamp may be, just in the same way our youngmen stand for oil to make Ibadan luminous. It requires no logic to prove it.

Well does a foreign proverb say *Mens sana in corpore sano*. If the body is sound the mind must be sound also. If Ibadan as a town is to be considered great, the men constituting her must be great as well. But what does one find on the contrary? Weak mind in a sound body.

The other towns are yielding out year by year University men as Doctors, Lawyers, Engineers, etc., to meet up their future material demands, and thus produce strong and reliable citizens that would fill up their important positions in future and producing as well graduates for their spiritual needs. But what is Ibadan doing towards this? What is she aiming at? Is she not sacrificing her mental and spiritual power at the expense of luxury and lucre? Is extravagance of this nature not anti-social as it is anti-religious?

Let us view her political standing and see. Go to the mercantile line. Truly she is well situated and favours commerce, and can boast today of having more Firms trading within her walls than any of her sister towns; but the question is whether she is capable of meeting up the demands of these Firms. Are the important posts as Book-keeper, Cashier etc., not filled by the Gold Coastians, Sierra Leonians and capable men from the other towns? Has she got a technical school for this demand as it is the case in Gold Coast?

Go to the Government line. Who fill the most important and highest

posts there? Are they not men from the other towns? Is she blind to the establishment of a Government Survey School which would be turning out capable boys in future for this important work? Does she care a rap to qualify her children for that important work—Agriculture? She depends on farming and she is ready to spend the last farthing on land-dispute "*Ofo Ibe*" to gain her property, but she is blind to her own interests by failing to train her children for Survey and Agriculture. How many Ibadan children to-day are under training in these schools, when the tuition there is free and those under training in them come out better clerks, highly rated and in better posts than those who are clerks of sorts content with £1 10/- or £2 a month?

Go to the teaching line—of the qualified teachers both male and female working here today 90% belongs to her sister towns, despite the privilege of having *Oyo* College nearer than any of her neighbours. She is blessed to have in her established, a new Government College for the training of teachers—one of the first three such schools in Nigeria. But she is not ambitious to have her children trained in these Colleges and by that come out qualified. In the ministry branch itself, how many intelligent men has she as the other towns can proudly boast of to-day? Are the other towns having these privileges? I say "No." Surely then, this is nothing but an abuse of privilege for which Ibadan must pay dearly either sooner or later.

We have the proverb always given '*Alagbara ma m'ero baba olo.*' It is true she was warlike, and it is well said that a warrior is a perpetual type of heroism to his fellow men. But now that there is no more war, she fails to turn her warlike spirit to these directions and be as powerful as ever.

This article is not meant to run Iba-

den down as a town, but it is one to call forth sympathy and co-operation of us all—specially that the youngmen should 'buck up.' For our conduct depends in no small measure upon our opinions, and according to the idea that we form of greatness shall we endeavour to be great: for we have it from the pen of John Fletcher thus:

"Man is his own star, and the soul that can render an honest and a perfect man; common is all light, all influence, all fate. Nothing to him falls early or too late: Our acts our angels are, or good or ill, our fatal shadows that walk by us still."

AN IBADAN BOY.

"WHO ARE THESE AND WHAT DO THEY WANT?"

THE RESULT OF EDUCATION IN NIGERIA

What does education in Nigeria imply?—Mendacity and poverty. I am not reluctant to say that education in Nigeria from the last twenty years has come to 'Naught'. It has become the stratum of prolific afflictions and an increasing source of poverty among the younger generation. There are men, numberless to count, even three fourths of those who had been employed, wandering about without any job. In one way the Nigerian boys had been Europeanised, and I do not deny that we sometimes need European—like supports in any way. Two things are necessary to any human being.—Food and clothes. The first is as to human being, what wood is to fire, and the other what lips are to the teeth. The number of the half-naked persons are much in this world of cares and sorrows now a-days. Think of the children coming behind on the education line. Hence, if the old students of about

ten years ago, have nothing to do with their educations, what will the new scholars do with theirs? many boys had hardly acquired their knowledge through unbearable sufferings, and apart from these, what is it for men to suffer about for the super-penal periods they spent in school? I venture that the scope and intention of parents sending boys out to school is chiefly to only one object,— that they may work and earn after they have been out from school and when the parents have become powerless to render any further supports upon their sons, that the sons may be able to live their lives more happily. But what do these become in turn? The parents again and again have to under-run another fresh responsibility upon the same son once supported for his schooling. If the number of the learned men is greater than the work in this world now, so that men are conditionally suffering should we rid the line? A man who was eating from the table before is now eating in a leaf. The number of applicant seeking work at the Tribute Office on the 15th ultimo was over Four-hundred and fifty, and only six of them were engaged. How regrettable was it on that day? in other time, we see that there were employments waiting all about and desires in the world but what happens now we do not know.

From many instances we see that our forefathers were not Europeanised and could easily carry on their responsibilities. But education has rendered us very docile so that we do not seem fit or capable for any other works. Again the generous and noble action due from the men in the Offices would be to help those applicants and not to deride or scorn them.

The readers will please excuse my slangs.

R. A. O. A.

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R. A. O. A.

Correspondence.

To Mr. Dawil,

It is a great surprise to see how Mr. Dawil construed our meaning in the issue of the "Yoruba News" of the 15-22 October, 1929.

We however still think it is not abnormal in the interest of our rising youngsters to advise our friend to speak in a simpler tongue; and this advice our friend has taken as a challenge against his knowledge of English, and thereby vainly strives hard because 'we do not intend to say Mr. Dawil is 'Un-English' yet'.

We are still open to the conviction that Mr Dawil is not incorrigible though intolerant; but perhaps his misconstruction of our view is due simply to his lack of ecstasy in literary appreciation. It is rather humiliating to notice such a woeful want in so distinguished a man.

Of course we do not countenance the ideas contained in Mr. Dawil's reply which is not half so obtuse as nine out of ten of his mighty nothings. We do know that our friend wants to regard his horse, his gun, his singing, his planning, and even his literary attainment as all paragon. He is the forehorse of the parish, he lives at Number One. The water out of his well is stronger than wine. Pooh, the greatest wonder is that men of this kidney don't see that everybody is laughing at them—They brag themselves blind.

We hope the next step for our friend when in modest humour—as all tall talkers like him do—wont be to borrow words from David and say: 'The earth is dissolved, I bear up the pillar of it'.

Probably Mr. Dawil may ultimately have cause to believe our motive to be rather genuine and pure than depreciative.

Your good friend,

VINCO.

TO MR. DAWIL THE GREAT (?)

Dear Mr. Dawil

You ought to know that silence may not always means consent; well might every right thinking person say 'bravo' to Vinco for his last publication against your childish style of writing. You will soon be undeceived to learn that ninety-nine per cent of the intelligent members of this community are no such fools to be charmed with your plagiarisms.

We can afford to smole a smile over your incorrigibility because your reply to Vinco and the language in which your other candid communication were couched show no signs of any change in you, and what is worse, you still glory yourself in your ignorance. I would not have been so hard on you but desperate malady, men say, needs desperate cure; the chains and the rod play their parts in the cure of a lunatic.

It does not need the wisdom of a Solomon to show to the world your being un-English against which Vinco was contending. Take for instance your "candid communication" to Mr. Odu: in a short note of ten lines you gave seven quotations, which act betrays your poverty of materials for your unsolicited job. What is the use of scrambling over a dozen of other men's books in order to purloin such phrases and head-aching words as "Kissed the Blarney's stone," "Tan-gram", "Cachinationaire." "Taken the huff.", etc- etc- etc.?

A newspaper is not a place in which a tyro in English composition ought retail his ignorance.

I am,

Awaiting you.

MODESTY,

IROHIN IGBIMO L' OKE MAPO,

Josko lati Oct. 9.

Akanwo eni ti o ti wa pe gbo siwaju Bale ati awon Igbimo pa, lati igbati oibo ti wa se ala fun awon ni oko won ti nje Orisunbare ni ile Bamgbegbin Baba onn, ala ti won si se na arin awon merin ni nwon se nigbati oibo si ti se ala na tan, kaluku si ti bere si ko enia re kuro ninu oko ti o wo ara won, sugbon ogbeni ti nje Ewebiyi gbo awon enia re ti o wa ninu oko onn laiya ko si ko won kuro; beni onn ti ko awon enia onn ti won wa ninu oko Ewebiyi kuro. Nitotorna onn wa sa ba awon Ijoba ki won o ran onn lowo, ki won o ba onn ke si Adeoye ati Adeosun ti awon je enia Ewebiyi ti o wa ninu oko na ki won kuro ninu oko onn; lati igbati onn si ti fi gbo siwaju awon Igbimo, won ko fun onn ni esi; onn si so fun un titi pe ki o ko awon enia tire ti oruko won nje Adeosun ati Adeoye kuro ninu ile toun o si fi eti palaba re.

Nigbati Igbimo pe Ewebiyi o si so tire bayi pe, o to ofun metala ti onn ti wa pe Akanwo lejo ni Oke Ajele tori ile oko yi kanna: Ajele si dajo na fun won, onn ni nwon da lare, Ajele si ta won je ni ponun merin merin pelu.

Nigbati eleri awon mejji (Akano at Ewebiyi) so tenu won tan, awon Igbimo wa da gbo na pe ki Ewebiyi lo ko awon enia re kuro ninu oko Akano, Ogbeni Ewebiyi yi ko tile jeki awon Igbimo o so tenu won, bi won ti nwi beni onn na nwi; nigbati oro na wa kuro niwon, Bale wa dahun, o ni: ki won ma ma ba a fa oro na gun lo titi, se awon ti pase fun na? ti o ba wu ki o ma ko awon enia re kuro ninu oko na, ki Akano o tun wa mu esuu re wa fun awon ki o wa wo bi a ti fi se alagboran enia, ogbeni yi sa bere si wipe ki won o sa jeki onn lo mu awon eleri mi wa ko si eniti o tun dalohun ni.

Ajele si tun pe awon Igbimo o so fun won pe onn rope nibiti awon fi Ijoko

awon Alase mererin (Bale, Balogun, Otun-Bale ati Otun-Balogun) siun, ibe te won lorun ati pe awon kosi se se sibe pe nibe nikan ni awon Ijoko na ni lati ma wa; ti o ba wa won, awon le gbe Ijoko si iibkibi ninu ile Igbimo ati pe onn rope nibiti Akowe won joko ati ibiti awon elejo nduro siun jina si won pipo; o si bere lowo won pe: Nje won ngbo gbo si elejo ti o duro niwaju won nigbana nro? Nwon ni: awon ngbo. Otun ni: awon ngbero ati se irufi ibiti awon elejo nduro si ni Koto Gararan si iafi ile Igbimo yi. Awon Igbimo ni yio dun mo awon ninu bi awon ba le se be.

O to inkan dede agogo malkanla ni Ajele ba lo si Oke Agodi pa.

Sodipo eniti o kowe si Ajele pe onn ni ile kan ti onn fe fi haya, onn si fe ki won fun onn ni ase ni Ajele da iwe re pada si Bale ati Igbimo funjowo pe, bi o ba tolo, ki won o fun a nigbati o di oni ti won bere Igbimo ni Oke Mapo awon Igbimo ni awon fun un ni ase ati ina fi ile na haya, sugbon, yio si ma san pa ninu mejji ni ododun; o si ni onn o ma san a.

E. C. O. Johnson, eniti o kowe si Ajele pe onn ni ile kan onn si fe ko ile ni ori ile na ni Ajele da iwe re pada si Bale ati Igbimo fun iyewo. Awon Igbimo si yan onise merin le e lati lo won bi ile na ti ri. won si tun ni ki Ogbeni Okoya akowe ile o lo won ile na ki o si ya a si inu iwe ki awon o ri i. Nigbati o di oni ti Ogbeni Okoya na iwe na wa, ti awon onise ti won on lo si jise: won pe Ogbeni na sugbon ko wa, oyo lo ran wa, awon Igbimo so fun oyo ti o ran wa pe awon ko le fi oyo si iwe re, ki o jise be fun oga re.

Ogbeni Jones akowe oibo Onisowo ti nje Russell tun kowe nipa iru ile be, Ajele si tun da iwe re pada si Bale ati Igbimo. Igbimo si tun so bakanna fun u pe, awon ko le fi oyo si iru iwe be.

Koi ti pari.

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