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IBADAN.

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lo sanwo. A ran awon toku leti pe ki won ma jafara lati mu ti won lo. Be na si ni owo Iwe Odun (Licence) fun Awon Onimoto Baisikulu. Keke Elesin, Fifa ati Eleru. Owo te awon die kan ti ko gba iwe odun yi Adajo si da seria fun won.

ADURA ODUN.

Eto ti Ose Agbayika Adura se ohun igbadun fun gbogbo ijo ile yi ati awon Ojise Olorun wa ni odun na. Isokan fun si nifarahan siwaju si i. Ki Oluwa je ki iru ife ati irepo bayi ma dagba si i larin ijo Re Amin.

EGUN ALARABARA NI ALASE.

Ni ojo Isinmi ijewa (Jan 6) awon Egungun alarabara jo fun Bale wa ni Alase. Pupọ ninu awon gbatunmu ilu lo ba a lo si ibi iran na.

Lekan lodun ni awon Egungun won yi njade; oruko won a ma je: Ire. Akuko, Layewu. (Oniko) Agbonrin. ati Olojukan. Okokan ni awon njade wa jo niwaju Bale; olukuluku won a si sure pupo fun u ki o to pada wele.

Alase yi jinna si Ibadan bi irin ibuso meji tabi mile metala lona Moto to lo si Ojo. Opolopo Moto ati Baisikulu ni won fi uko ero lo sibe niyo na. Anu se ni lati gbo pe oni Baisikulu meji lo farapa nigbati won mbo wale.

GBEDE LAIYE NFO KUGU.

Awon egbe imale kan to nje Gbede-laiye se aisan ere won ni ale ojo Satide to koja ojo kejila osu yi, ni ita Bale Olugbode; won be re ni dede ago mejo ale, sugbon ni dede ago mesan ni Ereola Driver to sese fi moto gbe Sadiku Giwa won wa, aisan ere a dun lopolopo; Isola Onilu lu boto sibe, gogo kan ori ni won to tuka

MO RI ORI OLOGBO L' ATE

Awon egbe yi jo ni ojo keji ojo Ose a aktyesi ohun kan nibe ti o jo wa loju to, awon egbe yi kan ile Digi alarabara

kan ti o ga ni iwon ese mefa. kan re to ese merin; Ninu re ni a gbe ti Sadiku (Manager) mo ti enia merin si ngbe e. Bi egbe ba fe duro lati jo ni ibi kan ni won to sese ma gbe ile onidigi kale, ti ao sese sadiku fun Manager lati jade jo.

IWON TUN WON SIN LAIYE NFE.

Bi a ba so pe ki a ma rohin seranwe oniruru aso ti Sadiku won ni ojo yi ab fe rohin re yio dabi enipe a nse ete lesso. awon Gelu ti o wa si orun pelu owo ati omu ika ni ojo na: ti a ko le se dai ko fi enu ba, bi a ba wipe ki a ko gbogbo wonyi si ori iwon, gbogbo re to nkan ti le fi Ogota Poin se ni asiko ti a wa. Ajo yio ma kun o. Sugbon ao gba awon Egbe yi ni imoran, lati ma mura ni iwon tun won-si fun Manager ni igba ni ...

Aiye gb' eso o!

OGBENI WICKLIFFE

Ogbeni J. K. Wickliffe akowe ti awon Oloko (Engineering) ni Zaria gba isimi osu meta, wa si ile ninu akoko odun yi. Ogbeni na je okan ninu awon enia pataki to se ise Ijo Ebenezer African Church ti Ibadan, lati igbati ijo na ti sese bere titi won fi tun kile-isin titun ti isinsinyi ti won si si ni Oso August 1922. A ki ijo ati awon ore re "E ku afojuba o."

IHIN LATI ABEOKUTA.

ILE F ENIRE JE.

Anu se ni lati gbo iku Ogbeni J. Sodolamu Sofunde ti o sele ni Eranwon Oke ni ose to koja, a sin ni ojo keji. Ni opolopo Odun sehin Ogoeni yi lo mu owo awon Oyinbo ti a npe ni (Mac Iver) wa si Abeokuta, okan ninu awon olufokansin Ijo C.M.S. Arọloya ni nse. O wa si Soba aso kan si ileyi ni odun to koja, nibiti o gbe nsowo ki inira amodi to mu u lo si Abeokuta laipe yi. A ki Iya ati iyawo re, awon Ebi pelu omu re "ku aschinde, Olorunk' o gbe e si afefe re."

IPAROKO.

Si ni iwe-irohin "THE YORUBA NEWS."

Eni yio sopo pupo bi o ba le fi aye kin fun mi ninu iwe re lati ki gbogbo omo Yoruba. "Kii ewu omo titun ti 1924 bi si Aba-Qlan (Ibadan)."

Mo fi iwe kekere yi juba awon Onile bi awon Bale to ti ku lehin igba odun die-die tabi pupo egge bi ipin awon. Sogbon awon baba wa a ma powe pe bi "omofe ba pe loko a se igi rere wale." mo juba Sita Bale ati awon Ijoye re pe ope ti o pe lori oye o nse igi rere jo lati fi pin fun awon baba re lehin ota: ki Bale pe o, Amin. A ko gbo pe enikan da Iwe Irohin sila ni ilu yi ri siwaju akoko Sita Bale, mo tile ro pe a ko fi oju ri ero itewe ni igboro Ibadan yi ri bikose akoko tere. O wa ko tubo ma mu ohun rere wolu o.

Mo ki gbogbo ara Ibadan ti dudu ti fun fun "Eku Ewu Odun." Mo si jo fun nyin fun ohun rere ti Oluwa so si ilu yi ninu odun titun, a mo awon agba a ma pa lowe pe: "Ati je awu ko to ati mami." A ri pe Oluwa mu ohun rere wa fun wa, o wa ku ati to omo na dagba! Ona ti a fi le mu emi omo titun yi pe ni emi ife ati otto, nitori bi a ko ba ni emi isoto, be si ni laisi iranlowo nyin nipa rira, kika ati sisgnwo iwe irohin yi dede a ko le je ki emi iwe Irohin na gun. Oluwa ko je ki emi re ko gun fun gbogbo wa o, Amin.

Kini ona ti a le fi ri emi gigan fun ohun rere yi? Ona na ko ju pe ka ma wadi oran ka to so o, ati pe ki a ma fi keta tabi irira pegan ara emi! Nitori bi iwe ko ba so otito awon alagbara aye yio yena Iwe na pa; ki Oluwa maje ki a fi ese ko o. Lagbara Oluwa bi mo ba tun ri aye emi emi yio so riri iwe irohin ati aniani re fun nyin.

Mo ki o, o kare omo Oni Ilare, Oluwa yio ran o lowo ki o je huwa bi awon asiwaju re ninu iwe Irohin fun ire ilu wa.

Janna, ka mura lati ran Oni we yi lowo g je bi awon ara Eko ti ma se; eniti o ba nka iwe irohin "Eko Akete" yio ri

bi awon omo iya wa ti nda bira l'le, o lati ma se iranlowo: nitori iwe irohin je okun ninu ohun pataki ti igbe ilu ga ti o si niyiyi fun ilu.

Oke Ibadan yio gbe gbogbo wa o, a mo pe ode je, ode yie si d'ero l'odun yi fun gbogbo wa o, Amin. Mo dupa aye to fun mi.

Eni ni ti nyin.

BOLORUN KOPANI.

Ibadan, 10, 1, 24.

CORRESPONDENCE.

To the Editor of

"The Yoruba News."

Sir,

I cannot find words to express my feelings of joy to-day, my heart is too full of hope, admiration, and pride for my countrymen of both section upon the great and grand occasion of the publication of local paper in our town. It may not be inappropriate for me to suggest that it seems to me that one most vital question that touches our country life is how to express oneself modestly in regard to political claims, as a greater number of countries are already doing.

Be that as it may, I am filled with gratitude for your struggles, and you have already won the reputation as the first newspaper inventor in this country and I do hope that your aims will be, "for God, the King and the People." "That you will take no sides in any controversy," "that you will disregard the superficial for the real." "That you will always stand by the side of truth without fear or favour and must abstain from equivocation bigotry; and to avoid buffoonery, oft and unite together for the good of our country and race.

I heartily congratulate you, wishing you long life, prosperity and success in the problematical enterprise of the Journalist's career.

Yours Obediently,

Mustafa Ali.

Ibadan.

11th January 1924.

Editor & Proprietor:—

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THE SALAAM.

IT is customary in every civilised society for a new-comer who enters the ring to bow or pay his obeisance to the leaders of the show and the audience before performing on the stage. Under like conditions, *The Yoruba News* presents its compliments with profound salutation to the veteran Editors and Journalists in Nigeria and other portions of British West Africa, for their patriotism and loyalty to the cause of African advancement; for their love of country which has nerved them to the noble task—though a thankless job—of bearing the heat of the battle during these many years under great disadvantages and adverse circumstances.

The need of a newspaper is a long felt want in Ibadan and the whole of Yoruba, for the following reasons: Firstly the recording of dates of important happenings in the country—the news of which seldom gets to any of the

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Ẹ fi owo ati Letter ransẹ si Editor.

Nigerian papers.

Among the greatest portion of our people, the usual method of reckoning dates is to connect the event with other well known incidents in the country; for instance: "I had my third child exactly 16 days before the first Ileya or Egun festival after Baleṣo and so's installation; or "my great grand uncle died 6 years before Olomiro War." We all know the clumsiness of this process of calculation.

The social development that is taking place almost daily in the life of the people deserves closer observation and leading into the right channels for the good of the race; no less than the industries of the land, which had remained stationery for centuries inspite of the advent of up-to-date machinery that are in use in other countries.

The commercial possibilities of the country need more advertising to the outside world so as to secure more avenues of livelihood for the sons of the soil.

Agricultural informations for the benefit of our farmers and planters—the preparation of farm and forest produce for home and foreign markets.

Our Cotton and Silk industries,—ginning, spinning, weaving, dyeing and

Dressmaking, Smithery and Smelting operations, Pottery, Leather works, Oil and Soap-making. Game-hunting and fishing, Trapping and Netting.

Education of our sons and daughters on practical lines is sadly wanting. It is not book-knowledge alone that will cure all our ills: we want more instructions in the knowledge of some useful trades and handicrafts that will make the rising generation resourceful and self-dependent in life. This means that industrial training should be given and made compulsory in every school in Nigeria and that no student should be allowed to leave any school without mastering a trade.

The life history of our great and famous men and women deserves preserving for the benefit of generations to come. Our singers and bards also should be encouraged and assisted as in other countries.

The arts and sciences of our fathers that are now running to extinction must be refined and developed and not neglected. Investigation into every aspect of religious beliefs and practices of our land is much needed.

The collection and reducing to writing of the laws and usages of the land. Dissemination of the knowledge of the principles governing the latest sanitary and hygienic measures for promoting the increase of population and prolongation of life.

The foregoing are subjects for a newspaper in the heart of this country for voicing the best advice of our specialists,

and leaders in each of the different departments and branches of knowledge.

Though our objective in entering the journalistic field—as our name implies—is primarily the interests of all Yoruba states, we shall continually devote attention to matters affecting other parts of Nigeria, the Sister Colonies and the Empire as a whole.

Our aims are therefore service and co-operation with all that makes for peace, good government and progress in this portion of His Majesty's Dominions.

GOD SAVE THE KING.

MO JU BA O !

Gege bi aṣa ilu wa ati gbogbo ilu to ni Iṣaju ni pe bi enikeni ba fẹ wole ki o ke "Ago o! tabi eniti o ba fẹ wọ agbo lati jo tabi lati se re k' o juba awon agba tabi olori agbo ati awon daworan ki o to ma pidan ti o ba fe.

Be gege ni iwe "Ihin Yoruba" *The Yoruba News* ko le se alaiki awon agba okowe ni Ile Oya *Nigeria* ati ni ilu miran labẹ Ijoba Geṣi ni Iwo-orun Ile Kuni-dudu pe "Ḳ ku ifarada" lati opolopo odun wa ninu inra ati isoro aintye.

Lotito ise ailope gba ni ise Outwe irohin nitoripe awon t' o mo iyi re ko wopo.

Iwe irohin je ohun ti a ti urankan re ni Ibadan ati gbogbo Ile Yoruba ni ojo pupo nitori ati ma siro aseko awon ohun pataki-pataki ti o nṣele ni ilu, ti irohin won ko si nhan ninu awon iwe irohin Eko.

Larin awon enia wa, ona ti a fi nṣiro ojo ni lati ro akoko ti ohun nla kan ba se ni ilu mo ojo tabi aseko ti a fe se aklyesi i re bi

bayi: "Ijokewa ti mo bi omo ni keta ni a se Odun Ileya tabi Egungun kiini ti aiye Balé-Bayi-bayi" tabi "odun kefa ti aburo baba-baba mi agba ku ni Ogun Olomiro de. Nje ka bere Odun kelo ni Balé-bayi-bayi jaye tabi Ogun Olomiro? Ise suru ati aburo lo da.

Ilosi ati ifuwa enia wa ti o nuyipada lojo jumo nfe omojuto ati tity si qua rere fun ire ilu.

Be si ni ofisirişi ise ti a nse ni ile wa ti wqr duro bakanna laisi ilosiwa lati ojo jofu ti awon obi wa ti nse awon ise wonyi: bi o tile je pe oniruru ero ni awon opolopo ilu nlo fun isurun ise awon ise wonyi.

Owo ise ilu wa nfe pipolowo fun awon ilu okere ni gbogbo agbaiye ki ona ririse le posi fun omo ilu.

Eko ni ona ise Oko fun awon agbe wa nipa bi-a ti itoju ire oko ati ti igbogun wa fun awon oja arin ilu ati ti ehini-odi.

Ise Owu ati Sanyan; yiyé, riran, riré laro, hihan, siso di aso-ilo. Irin-pipo ati ise agbede, Amokoko, Isona-awo, Epo-ise ati Ose. Ode oke ati ti omi, kike Pakute ati Ebiti, Okun kike ati awon didé.

Eko, wiwulo fun awon omokunrin ati omobirin wa kuna pupo. Ki ise iwe mimo nikan ni yio se wa lore. A nfe ki a ma ko awon omo wa ni oniruru ise owo ti yio wulo fun awon iran ti mbo; ti won yio fi je 'lagiso' 'lalehu'; qua ti a o ma fi ko awon omo wa ni iwe ati ise owo ni gbogbo ile eko ni ile Oya ati pe ki a mase je ki omo kan jade ni Ile-eko lai jafafa ninu ise owo ti yio wulo kan.

Itan igbaiye awon emi nla ati olokiki ile wa t'okunrin t'obirin ye fun pipamo fun iran ti mbo; o si ye ki a ma se iranlowo ati ohun iwari fun awon Olorin ile wa gege bi awon ilu miran ti nse fun tiwon.

Awon imo ati ogbon ijinle ti awon baba wa nparun lo firifiri: a ni lati sa-son jo ki a si tun won se. Be si ni

awon orijisi qua esin ile wa ni yitanwo.

Oju, asa ati ilosi ile wa ye fun sese-jo simi iwe. Itankale imo nipa imototo ati ilera pefu ato fun emi gigan ati iposi ara ilu.

Gbogbo ohun ti a ka silé wonyi ni ise ti iwe irohin ni lati se ninu ilu; si ni lati ma kede inoran atata ti awon oggbon onimimó wa ba nla silé nipa oniruru ogbon ati imo wonyi.

Ete wa ni lati sese fun ire ilu ki se lati ta kanraogbon: "Lalelele koba ti ija wa 'do." Isepepe fun ohun gbogbo ti yio mu alafia, didara ilu ati ilu-siwaju wa fun awa nibin ni apakan ile Ijoba Gesi.

Bi o tile je pe ohun patiki ti a fesusun ni tile iwe irohin yi ni ire gbogbo awon Orile Yoruba gege bi onko wa ti fihan, a o ma safiyesi awon ohun miran ti o ba kan ile-Oya Nigeria, ati awon ilu amona Gesi ybku ni lwo-iran ile-Eniadudu ati ni gbogbo agbaiye.

KI QORUN D' OBA SI.

EDUCATION.

On the subject of Education many persons have written from various countries of the world, yet the last word has not been said or written and it is not probable it will ever be said or written.

True Education aims at making a man responsible agent therefore it ought to teach man his duty towards his Creator and towards his fellow man.

The mastering of the Art of reading and writing, which ought properly to begin at childhood, but at whatever age this is acquired is no Education.

up
the
back
etc

Education is the bringing up.— The future—Tuition of the moral and physical faculties. The bringing up of the inherent and latent principles in man; it includes instruction.

Where man fails to recognise his duty towards his Creator and towards his fellow man he can hardly be said to be properly educated.

The use and mastering of present appliances as Railways, Telephone, Telegraphy, Airships &c., supply man with increased power for good and evil; they do not ameliorate the fallen condition of man though they are the offshoot of Education.

The last "World War" which shows failure of true education in Europe supplies certain data from which we can infer that man requires superior matters other than Art and Sciences to make man recognise his duty toward fellow man.

All modern equipments of warfare can not make one single man better than another. After their use they leave man worse than they met him; but it is a fact that these modern war equipment wherever they are efficiently and sufficiently stored for action, man takes care before he trespasses into the rights of fellow man. This betrays the Animalism of man.

We are thankful that early missionaries to West Africa from Europe and America had never underrated the importance of Education. They have at various times undertaken steps to give us True Education, by establishing Primary and Secondary Schools and maintaining them at great expenses.

The English Government following the path of white missionaries from beginning encouraged education work by helping existing schools pecuniarily and by establishing schools and maintaining them at

some of our people are being opened to the importance of education. As we see some of our Primary and Secondary Schools are being thronged by our youth so much that in some of these schools attempt have been made to limit the number of children in school and discourage new admissions. Another difficulty factor is the want of capable and efficient teachers and the means for maintaining them.

These form the crisis of the present and demanding from us a united action free all denomination of native christians to pool our hands to our pockets, congregate as citizens to give our benighted brethren a chance in education.

Here and there is seen sparks of individual lights flying to Europe to complete education, but the need of the time is far greater. The masses of the people are still in deep ignorance and are unable to grapple with the situation. It is not sufficient to look up to those who are well to do among us, the very poorest of us can do something in this respect.

The pursuit of wealth—a desire ever neglected in every age and country, when achieved entails certain amount of responsibility—where followed too far for self ends, to the neglect of more sacred duties, it has a reaction somewhere to the detriment of individual passion.

Here in Ibadan the greatest yet the poorest of the Yoruba country, deep seated prejudice prevails against the spread of education. Examples laid by missionaries from foreign land and the constant calls of christian community for the cause of education, fail to arrest the cloud of ignorance and utter indifference in this

AT REASONABLE

Correspondence will be cared. F. H.

OWE AGBA.

“ISE NI OGUN ISE”

iyi dun I ãlẹ-Ba tba-ba je kãro yi yio dabi ohun kekere ni oju ye tagbon tabi olukawe pe a mu iru oro lo dã wa siwaju yin.

Ilesi mo ni Nigbati mo wa ni ewe, eni a ma se ilu, yesi oro kan ti awon agba ma pa love pe ise ni ogun ise, o ti je mo ti ko tete ye mi ri, sugbon nigbati mo di okunrin tan lati sise, mo tun fiyasi lati yin won fun oro lakare na. Mo gbagbo pe e o kiyesi daju pe laisi ise fun omọ enia ko se anfani, papa omowe enia ti ko ni ise lowo omolewe san ju u lo, laisi ise owo ko si, laisi ise isin ki jusin, laisi ise ilu ko le mo ni, laisi ise enu ki to, le lati soro larin ise; ju gbagbo re lo larin ebi papa, arije ni akoko, ekun ni. Eyi mu mi ranti oro kiyesi ojojumo ti mo ri ni nu Iwe Eke ti awon Egbẹ Bokini Sesi Oremy Ibadan, oro na so bayi pe, O'pẹ ku mariwo tosi."

Adura mi ni pe ki o wa Oluwa orun Alaiye Olufu ni ni ohun rere gbagbo lati pese fun aini olukuluku wa ni in.

S. S. Oyetunde,
12th January, 1924.

INAWO LORI EKO.

Owo ti o to ko Eko ko kere. Owo lope enia ni inu se royitroyi nipa owo Ile-Eko Giga lairo anfani to wa ni. Mo rope won ko le so pe awon ise alaimokan o le se gege bi o ti to awon imo ye be eniti o ri oye die nipa eko, ba wa nparun iye koro ama mu ni wa ni ipo ju ki a si tui omọ luwabi eyi la npe ni "akara Eko."

Eko meji lowa: Ekini, Eko iwe pataki, lehin igbati enia ko ba le lo si ile eko giga. Eko keji ni "Eko ise sise."

Eyi ni ije ka mo bi a ti ise sise, a ma mu ni di atata enia ati ologbon; bi Oluwa ba si fi ibukun si, o le ni lowo ju eni to lo si ile-eko giga lo. Ife alafia ati oro ilu lo mu mi so oro eko, o ye ki a fe ibugbe eni nitoripe iferan ni mu ilosiwaju wa. Awon eya kan ti won tile wa ni inu aginju ati ibi ti ko ni igbadun, a ngbo pe won nfe ilu ati iran wiwo nitorina oto fun awa ti a wa ninu ayọ ati ibi igbadun lati si ara wa ni iye ati lati se iran lowo fun ara wa. Bawo la ti fi iferan ilu wa han lonakona to to? Lododo a feran ilu wa pe ko bori gbagbo ilu mi ran nipa iwa ati ife ara wa. Nitoripe glomiran le feran ara re ju lo nipa gbagbo nkan; bi o ba nfe lati je enia rere o ni lati ma se rere. Iwe kiko siwaju lo le ran wa lowo lati le se nkan gbagbo wonyi.

Mo dupe lowo oni we irohin to fun mi ni aye die lati soro kekere yi ki Oluwa ki o ran o lowo. Amin.

Nihin ni mo duro,
SERIKI.

Ibadan, 12/1/24.

WANTED.

A Premier School of Journalism.

To The Editor of
"THE YORUBA NEWS" Ibadan.

Dear Sir,
Please permit me a space in your valuable journal to insert the following:

Of recent date a local journal has strongly advocated in its columns that the idea of merry making dancing etc. by our young men should be lessened and much attention should be paid to the study of Political Science, Economics and Sociology. In taking the lead to be