

To The Chief Secretary  
to the Government  
Lagos



Editor & Proprietor  
"Yoruba News"  
Ajunpa Road  
Ibadan.

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. I. No. 11.

IBADAN. 25 MARCH, 1924.

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Ni inkan bi agogo mejì abo qan 990 qe ijeta, ni gende okunrin asiwere kan wole wa ba Ogbeni E. A. da Silva, Cashier B B W. A. ti ile<sup>4</sup>yi ni ile re, ni Oke Padi; warn-vere okunrin asiwere yi ti fi agbara si ilekan ona yara, o si ti tun rapala wò abẹ ibusun bed Ogbeni yi.

Ki wón to le wò q jade, o ti fò pupu nina awo, igba, ati inkan pépépé miran ti o wa ninu yara na. A si kepe awon Ijoba lati wa ona ti wón yio gba lati mu awon asiwere bayi kuro ni arin ilu, ki wón ma ba le huwa ti yio buru ju eyi lo — Imototo

## ILESA.

A yò pupo fun Ewi-owo I Lanilum fun ewu amodi to se e laipe yi.

Ara a lokun o!

A si ki baba wa Alabojuto Ijo Ilesà Ewi-owo Oyebole fun ajo ati aniyàn re ninu amodi ore wa yi. Ki baba pe fun wa o.

Ewi-owo Ajibola ni Alufa titan ti ni q si-  
re ni Ijobu-ijesa. O se iwaju alara kan ni Ilesà ni March 16, ti o mu gbogbo Ijo lokan pupo.

Ki Qlorun busi ise na o!

## EKITI

Ise Ile titan ti Ewi nko ni Ado nlo nade. Wiwon Ile na si dara pupo Ni-  
gbati a ba si pari Ile na, Ewi ni yio je Qba Ekiti keta ti o kple Afin ni panu. Elekple ko tiré, Deji ni Akure ko tiré, Ewi ni Ado yio si je ibi keta.

Ni 990 March 13 ni Captain Pullen, A jele kekere ni Ado, ati aya re wò Boat Train ni Osoybo fun ati lo si ile nitori aye ti nwon gba.

Lojo kanna ni Ogbeni Richards A jele Ondo lo pelu. A ki nyin o, oko a refo o.

Ni ojo ke-logun oju March, obinrin Alaja (alahalja) obinrin ti o ti lo si Mecca-kan pelu oko re (kise alahalja) Alua kan si ni ati arawasi obinrin, pelu opagun, dide lati Ilesà lo si Ado lati lo se Nasu fun awon Imale nibe. Qlowo Qba Qwo si ti ranse si i pe ki o ma o wa si Ilu oun nigbati o ba ti ndari ti Ado bo.

Iwoso obinrin na ya opolopo eni le ni Ilu-oke. O wo Sokoto abe lan funfun, Ibesa funfun, Bata oniroba funfun, Ighinna o wa wo kabà funfun o si fi ase felefele funfun kan bori.

Awon ataju owo Ijoba Ekiti nse dara nipa pe nwon umura pupo lati se ona fun Moto gba ibikibi. Qua ti o ya lati Igbara-Oke yio lo titi de Iyapa lati ibe, lo si Ijan ati Aiyede ati lati ibe lo si Iko-  
le titi yio fi de ona. Lokojá. Eka kan yio si wa ni ona Qun ti yio pupo mo ti Iqcin. Lghinna nwon si ti la ona kan lati Igo Akoko jade si Ado nisisiyi ti o kaja lam Ijan, Aisegba, Iruu titi de Iyayu. Ki Oluwa le je ki ohun rere yi se oju eni wa ki a si le je anfaani re pelu.

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## "AWON AKEWI"

on

## YORUBA PHILOSOPHY.

## PELEPELE.

Pèlèpèlè, pèlèpèlè  
 Pèlè n' arẹ̀wa rin.  
 Igba onipèlè kii fọ  
 Awo pèlè kii faya.  
 Ohun ti a f' esọ mu,  
 Kii i bajẹ,  
 Ohun ti a f' agbara mu,  
 Koko ni i le.  
 Pèlèpèlè n' a i pa  
 Amukùrù i pèlè.  
 Pèlèpèlè 'n ni  
 Ejo i ti gi i g' epe  
 Igbin ko f' owo.  
 Igbán ko f' esẹ:  
 Èsọ esọ n' igbin gba gun 'gi.  
 Ab'irin gberẹ  
 Ni yio m' oye de 'le.  
 Asure tete  
 Ko r' oye je.  
 Gidigidi ko m' olà  
 È ma sure tete mọ!

## MAKANJUOLA.

Makanjuola!  
 Atọrọ ohun gbogbo  
 Lọwọ Qlorun:  
 Kii i kanju.  
 Èni Qlorun da  
 Ko se i farawe.  
 Qla Qlorun  
 Ko n' ipekun.  
 Makanjuola!

Èni oja n' gẹ̀nu  
 Qlorun ko dabi awon woyi  
 B' o g' enia lo da o bẹ,  
 A ti siregun:  
 Makanjuola!  
 Qla Qlorun nikanfoso  
 Lo to ghojule!  
 A pe e f' orun koje:  
 O f' aṣọ penpe ranse si won.  
 Qsàn orun ko pọn.  
 Makanjuola!  
 Ènit' o ba ya  
 A ma ba tire lo.

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 TO LET.
 

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 TO LET.
 

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- Ikọ nwu ọ ni?
- Ori nfọ ọ ni?
- Inu nrun ọ ni?
- Akokoro nba ọ ja ni?
- Otutu nmu ọ ni?
- Eṣẹ ndun ọ ni?
- Eti ndun ọ ni?
- Ehin ndun ọ ni?
- Oyi nkọ ọ ni?
- Iwo ko ri Igbonṣe ṣe?
- Iwo nṣe Igbonṣe pupọ ni?
- Oju ndun ọ ni?
- Iwo ko riran kawẹ ni?

Mà bọ ni ile Egbogi ti  
 a npe ni "IṢẸ  
 OLODUMARE."

Mà bọ ni ile Egbogi  
 ti a npe ni "IṢẸ  
 OLODUMARE."

Mà bọ ni ile Egbogi  
 ti a npe ni "IṢẸ  
 OLODUMARE."

Nkan-ki-nkan ti o wú ko ṣe ọ mà bọ ni Ile Egbogi yi, ni Gbagi odojukọ ile oja Oyinbo Ajẹ (G. B. OLLIVANT). He Egbogi na ṣi silẹ loran ati loru, bi ọfẹ ni gbogbo re, fi oju kan Alaboju to ibẹ yio tẹ ọ loran, iregbe ni yoku "Arùn ma jogun, ndagba ṣi Eḷẹda re."

OPO OJA.

NI

**ILE ALAGBON,**

Ni Ẽnu-odi Bode Ido,  
IBADAN.

Oibo Onisowo nla yi nfe se

OHUN ARA

ti ẹnikan ko se ri ni ile yi

Eyini ni pe titi di oṣu

meṭa oni, ẹniken ti o ba

lo ra oja £ 5. Ponun

marun nibe won o fun u

ni ebun sile marun. Ẽ

mu Iwe Eri *Receipt* Oja ti

e ba ra wa lati fi gba ebun

loḍo Oniwe irohin yi.

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**TO LET.**

### OWUYE.

Anu re ni pe 9mọdọ Awa-moto L422 ti o fi je Jeremish fi ara pa pupo nipa Ile-ery-mánámáná Battery ti Moto, oga re ti o gbina mọ ọ 1989 ni *Wednesday Mar. 19* ni Opopo Gbagi; nipa ẹsi apoti kekere kan ti a ko gbọ dọ ẹi silẹ ninu ẹyọ nà.

Ina mánámáná jo o ni ayo ati ẹgbẹ osi pupọ ki o to le sa jade kuro ninu ẹyọ mọto nà.

Okiki kan pe enikan jom sinu mọto ni Gbagi o! Eru ba ọpọ enia lati gbọ irohin babura bayi, pupọ si ni awọn ti o se a jo lo wo ẹni nà ni Gbagi. Ifarapa nà pọ de ibi pe wọn ni lati tete gbẹ e lẹ si Ile-alaran fun itọju.

Qgbẹni Kẹlapp, o ku ẹwunà, bi o tun kà ki Oluwa nà yọ ni o.

### IKOKO DE !!

A ngbo ọ ọna pupọ pe koriko kan wọ ilu. O si ti upa pupọ ẹ ninu awọ ẹran ọsin bi agutan ati ewurẹ kiri ni arin igboro.

Bi a ti ni ọ si ode ni awurọ ifọ kan ni ọre wa kan fi ibiti koriko yi gbẹ pa ẹran agutan kan ẹ ni arin Oja'ba l' ora ọjọ nà. A si ri ẹje ati ajeke ẹse ẹran nà ni bẹ.

Awurọ ana *March 24* l' a gbọ pe Koriko yi tun pa ẹran mejji ẹ ni ibi Arọ Qgbẹni Larinde Alagbẹde ẹni Oja Igbo lẹba Aremọ. Anu fya arugbo ti o ni awọn ẹran nà ẹni. Awọn Oḡ mejji ti o wa ninu awọn ẹran nà ni wukewukẹ nile.

Koriko yi si tun rpa wọn l' ẹran ni Isalẹju pẹlu. Eyi fihan pe ipado Ọsin-Kudẹ ti ni ẹranko buruku yi farapamọ si. Ewu nla gbà lo si ẹ fun ẹni enia ni arin ilu; toripe anu ilu ni ibiti a wi yi. Ọsin-Kudẹti

bẹre lati Oke-Ofa, o san koja lo ni Oje, Alafara, Beiyeranka, Isalẹ-Ọsin, Isalẹ-Jẹbu, Agbongbon, Oluokun, Kudẹti, Iluko, ati Mọlete.

O je ohun edun pupọ pe bi awọn Oḡ ti usọ ẹranko buruku yi to, owo wọn kot ti ba a.

A bẹ Ijoba pe ki wọn maṣi topasẹ Koriko yi nipa opolopo Oḡ, ki wọn si pa ẹranko buruku yi run, ki alafia ati ifaiyabale le wa fun ara ilu.

### BI TI SE DI IJA NU U.

O je ohun ti kowọ lati gbọ pe awọn Afà kan tun fẹ bẹresi ọ pe Eleṣin-magan-ẹsin wa si Mọsalasi lodi yin, gẹgẹ bi a ti ri i ka ninu iwe irohin yi ni ọse ti o kọja *March 11*, opolopo enia ti o je Imale ni a si ni nibi ti wọn ngan ẹsin mọto, ati kekẹ ati oriṣiṣi ohun miran lẹ si Mọsalasi.

A bẹ awọn Afà wonyi ki wọn ma-eda ija Mọsalasi silẹ lẹ lẹ wọn nitoripe ni ọse yi ni Alajo Sir Frederick Van der Meulen pari ija Mọsalasi ti awọn ara Eko nibi; ti Ologbon Adajo na si fi ebi fun ẹlẹbi ati ara fun alare, awọn ẹlẹbi si ni lati san owo.

Nitorina ohunkohun ti ẹ bari pe o lodi si Ẹsin ẹ ọrọ ọ pelepele a bẹ nyin ni ki ise a se.

Ṣugbọn ni tiwa lati gan ẹsin wa si Mọsalasi ko buru, bi o ba si je ohun ti o buru, ẹ le jowo darukọ apa ibi ti o wa ninu Tira fun gbogbo Janmà.

A bẹ nyin pupọ ki ẹ jowo, Ijaba Gẹsi ko fẹ ija bikosọ ireṣọ ni ilukutu ti o wa labẹ itọju wọn.

Eni ni ọre nyin,

## IPAROKO.

Si Oniwe "Irohin Yoruba."  
Mojoba o.

O dun mo mi pupo ati opolopo enia ti o nfe ire fun Ibadan yi lati ri i wipe a bere Iwe irohin "Yoruba News" ni ile yi, ti o si je wipe oniwe Irohin na ntenu mo eko akosile: nitorina eyi ni anfani ati ire ile wa.

Nitorina mo fi imoran k-kere yi si iwaja enyin agbalagba: wipe bi a ba le ri enia ti o je omowe Teacher ti yio da llewe Ale silẹ fun enikeni t'omode t' agba ti yio fe gbiyanju lati kowe re si-waju; mo si ro wipe yio se olukoni na ni anfani pela.

Mo dupẹ fun aye diẹ ti o gba mi lati fi imoran mi yi si iwaju awon agbalagba.

Emi ni tire nitoto.

Bosere.

Offa Town, 19. 3. 24.

Si Oniwe Irohin "Yoruba News."

Gege bi a ti ri i ka pe o ye ki a "Fi ohun ti nse ti Caesar fun Caesar, ki a si fi ohun ti nse ti Olorun fun Olorun," nko le sai so bi orukọ iwe yi "Elet-i-Ofe" ti ye mi si.

Yio dara bi a ba le ri ona lati yi orukọ iwe yi pada. Orukọ yi "Elet-i-Ofe" o je okan ninu aimoye apele tabi oriki Olodumare:—

Alaiyeluwa, Elet-i-Ofe, Elet-i-Gbaroye, etc. etc. etc., bi ao ba ka a, ao fere ra iwe Elegbawa.

Nje nitorina, inu mi yio dun bi a ba ri ona lati yi orukọ yi pada.

Mo jaba Enyin Agba.

Emi ni Aburo yin,  
"Ogbon kise ti Inikan"

## NEWS.

On Saturday the 22nd instant a "Send off" Party was given by a Committee of Gentlemen, in honour of Mr. & Mrs. T. Clarkson Williams of Ibadan Hospital. Mr. Williams was deputed by the Government as a Dispenser to accompany the Nigerian party to the Imperial Exhibition, taking place in England next month. Mr. S. Agbaje's new Block House at Gbagi, was tastefully decorated for the occasion. The function came off successfully, in spite of the inclemency of the weather.

A host of friends accompanied Mr. and Mrs. Williams to the Railway Station to see them entrained for Lagos yesterday the 24th instant; they are expected to join the T.M.S. 'Abba' which sails next Friday. We say, O dabọ o l'okọ arefo I I

Band-Sergeant T. O. Johnson of the 4th N. R. Ibadan, was discharged as time expired, after 20 years' continuous Service in the Regiment. The Sergeant was given the usual gratuity and a very good certificate with the best recommendation. We congratulate him.

## MOTOR ACCIDENT.

On Monday March 24, at 3 o'clock a.m. Dodge Car L381 ran against a large tree near 1 Mile along Oye Road. The Car was frightfully smashed; its occupants were badly injured. Mr. B. W. Addison, Agent of G. Gottschalk had a fracture of his left leg, and was sent to Lagos Hospital by Passenger Train yesterday morning. Also Mr. E. J. Vine, Agent of Radcliffe who was wounded in the arm and ear, is now under treatment at the Ibadan Hospital.

We extend our sympathy to these two gentlemen, wishing them a speedy recovery.

## OŠOGBO.

In honour of the Rev. and Mrs. S. V. Latunde's transfer to Lagos Mr. David Morris gave a Farewell Party at his residence "Ikole" House on Monday the 17th instant. We congratulate The Revd. Gentlemen upon his promotion.

### Correspondence.

Dear Mr. Editor,

Permit me through your valuable column, to draw the attention of and suggest to the high Officials in authority at Headquarters, the vital need and advisability of employing say at least four or more Postmen, attached to the Postal Department of this Town, for the purpose of distributing letters etc. to the general Public, around the various divisions of the Township area of Ibadan. Though it is an undeniable fact, that the area of the Town of Ibadan is most extensive, still yet, it is heart-rendering to see the quantity of undelivered or unclaimed letters now lying at the Post Office, Ibadan: especially when one comes to calculate the value in Stamps affixed on these letters.

Much as it has pleased the high authorities at Headquarters, in the Service of His Majesty's Government of this Colony to allocate and appointed a European Supervisor over our hardworking Postmaster Refell and staff, who arrived here on or about the 17th instant, to superintend the general accounts of the Post Office at Ibadan, and probably other adjacent Stations, it would not be out of place on his part, if he takes up and recommend most seriously this question, as an item in submitting his first report on the general working order of the Post Office at Ibadan to the interest of all classes of the Community.

Thanking you for space, and wishing you all progress and prosperity in your amiable achievements.

Yours faithfully,  
Kitoyi.

### Duty towards Neighbour.

It commands us to be quiet in our stations, diligent in our callings, true in our words, upright in dealings, observant of our relations, obedient and respectful to our superiors, meek and gentle to our inferiors, modest and lowly, ingenious and condescending in our conversation, candid in our censures, and innocent, inoffensive and obliging in our behaviour towards all persons. It enjoins us to root out of our hearts all envy and malice, all pride and haughtiness; to restrain our tongues from all slander, detraction, reviling, bitter and harsh language; not to injure, hurt or needlessly trouble our neighbour.

J. F. SOWUNMI.

### A Foolish Little Fly

He buzzed about too near a spider's web. Pretty soon he was caught, and before he knew it he was held so that he could not break away from the web; for the spider was holding him fast: and by and by the poor, foolish fly was helpless, and soon the spider would destroy him. If the fly could now speak to other flies, he would say to them all, I think "Keep far away from spider's webs."

For little boys and girls, and older ones too, there is a lesson here. Let us think what it is. A spider's web is a bad place for a fly to go into; and a spider is bad company for a fly; and the lesson we find for ourselves is, that we are to keep away from all places where we ought not to go, and we are to keep away from bad company. Every sin is like a net spread to catch us, and hold us fast, and destroy us. The only way for us to be safe is to keep far away from sin, and very near to Jesus. We think the fly very foolish to be about a spider's web; but boys and girls are more foolish who yield to TEMPTATION and come near to that which is wrong. "From Great Thoughts"



## THE YORUBA NEWS.

*Editor & Proprietor:—*

D. A. OBASE,

offices AJABA SQUARE, OGUNPA ROAD.  
P. O. Box 60, IBADAN.*Subscriptions payable in Advance.*Ibadan 12s. per annum. 13s. Post Free in Nigeria.  
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## TRUE PATRIOTISM.

## PART I.

TRUE Patriotism is the co-ordinated labours of everybody for the good and welfare of their country.

A great many of us often regard ourselves as patriots when we are as a matter of fact partisans, and a still far greater number are egotistic in our methods of patriotism. The idol—self—is more often magnified, so excessively as to cover everything in the horizon of our vision of the welfare of the country and whatever we do in this respect is always with a view to our own self aggrandisement.

It is this same motive that is responsible for our envious feelings against anybody else who may be doing his best for the same cause, we like the natives of old are ever ready to "stop them from going so" because they do not follow us or come under our patronage; under the circumstances, a true patriot should be able to say "let them alone" it is for the same country.

We should always remember that no single unsupported effort can maintain any good cause indefinitely and that everybody is destined to play his or her part in the struggle for progress.

## ASAN-SILẸ NI OWO GBIGBA RE.

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Ẹ fi owo ati Letter rangẹ si Editor.

The spirit of man regards none but itself alone which it rightly or wrongly considers the centre of the universe or the pivot upon which everything else in nature should revolve; it is the operation of this same spirit that makes everybody to believe that he or she is the best person who could successfully carry out the great work.

A great many even try to consider themselves indispensable in the consummation of the Eternal plans. With this assumption they spend all their days like frogs in a pond after the early rain, clamouring and croaking:—

Tá l' Oba? Tá l' Oba? Tá l' Oba?

Emi ni, Emi ni.

i.e.—Who is the King? who is the King?

I am, I am.

It is this egotistic sentiment that is responsible for all the troubles we are experiencing in our attempts to rise as a race. But Africa shall never rise as long as we permit this selfish spirit to gain the mastery over our thoughts and deeds.

The construction of a Locomotive Engine is an object lesson to us indeed and a practical illustration of the necessity for unity, which is the source of all strength. Although it is composed of different parts serving different purposes, yet they all in their separate functions tend to the same end—The Boiler, Condenser, Piston, Crank, Shafts, Valves, Fly-wheel &c., each operating in its sphere, complements the action of the others to produce motion and progress.

Similarly every intelligent leader of our race should be content with the task allotted to him by his Maker and without try-

ing to displace one another, work together hand in hand for the uplift of our country.

Our proverb says:

Okunrin r' ejo,  
Obirin si pa a,  
Nwon ni bi ejo  
Ko ba sa ti lo, o buje.

i.e., The man saw a snake,  
And a woman killed it.

As long as the snake is not allowed to  
escape

It matters not who killed it.

Realizing the fact that before us lies at the present a great work designed by the Almighty to test our fitness as a race for the stern duties of life. A kind of Competitive or Entrance Examination required of every race of men who would forge ahead and retain their hold upon the face of the earth or rather "in the land which the Lord" their "God giveth" them.

Let us do our work unitedly and with a singleness of purpose, each man in his place. As the poet sings.

"Honour and shame, from no Condition  
rise.

Act well your part, there all the honour  
lies."

## MUSINGS.

BY A "PHILOSOPHER."

I have since kept silent not having anything to write about; however, I shall glean from the field of the "Yoruba News" and see what I can reap for the benefit of your Readers.

"Why were the Ijebus disliked by other Nations?" is a question asked by a Mr. George Badejo of Mupa Ugbu Ole. Sometimes ago in your past issues, I have since been watching if any sensible reply will come from interested persons concerned.

The writer who signed a "Son of the Soil" instead of coming out frankly and say the truth has evaded the question, he says: the cause is due to the ill-treatment that his Grandfathers gave to the slaves of those days or other nations. What a fee-

ble excuse indeed! Are not other nations on the Coast guilty of such treatment as well? Can the Ijebu be compared with countries like the Dahomians, Porto-Novians, Calabarians, Bonny people, Jekiris, Benins and lastly the Lagosians—who traffic largely in slaves for the Trans-Atlantic slave trade of those days? Why they are not disliked by other nations? The Ibadans ought to be hated the most, for they are those who go about to hunt for those slaves and have sold and owned any amount for war purposes.

I cannot help but smile at such a feeble answer. The reason is simple:—It is due to Pride, Self-conceit, Ignorance of the outside world.—Note the appellation given to the Ijebus:—"Ijebu Mure Ajeji Kowo." This sound is repellant. From days of yore, no stranger can sojourn freely amongst them—and perhaps till to-day—This must die out eventually.

As civilization is advancing and a united Nigeria is formed there will be a fusion of all Races in Africa. They will be bound to copy the virtue of other nations, then we shall be "One sheep under the same Shepherd."

YORUBA CHRISTIANITY.—I feel with the sentiment expressed under this heading—and I dare say it is a very good idea indeed—if we adopt it. But, I beg to advance a few suggestions. Christianity is too sublime to be compared with any other Religion, we cannot treat it as above as yet, especially in this country. Our people are rather too low in their moral estimations. Once you allow them a free chance at any innovations, they will surely go to the extreme. I do not at all despise our country's customs. But would like us to follow christianity to a great height—and if there

should be a clash—which God forbid, it will not be too heavy. Then "Yorubanising Christianity."

I can safely recommend our Native Stringed instruments to a marriage feast, or to any place of merriment—when there should be no ceremony whatever. Thanks.

### LAUGHS.

I was in a train the other night, and in the carriage was a lady with a little boy.

The boy was tired and restless, and to send him to sleep, she told him a story about Adam and Eve.

She told him how they took away one of Adam's ribs and created Eve.

The little boy fell asleep, but in a little while he awoke with a pain in his side.

His mamma asked him what the trouble was, but the little fellow with the pain in his side did not seem to know, but finally he looked up in her face, and between sobs said, "Oh, dear me! I guess I'm going to have a wife!"

An Editor who has been keeping a record of big beats announced at last that the beet that beat that beet that beat the other beet is now beaten by a beet that beats all the beets, whether the original beet the beet that beat the beet, or the beet that beat the beet that beat the beet that beat the other beet.

I met a friend to-day. He was dressed in black. I said, "Good Morning." He said, "Poor John's gone." I said, "Where has he gone?" He says, "I don't know, but I think they've put his address on his tombstone." I went to the cemetery to have a look, found the tombstone, and said, "John Burns."

BE PREPARED

### ALO—O!—ALÒ.

1. Okun nho yaya, oṣa n'ho yaya, eṣe abori lùtù ki ori bọ ọ.
2. Igbo didi yáyá, igbo didi yáyá, eṣe abori lùtù ki o ri bọ ọ.
3. Bálẹ̀ lo ni ilu, balogun ni à yin.
4. O fi oṣunṣun ṣe ikekere o fi araba ṣe iboye, o ni ko si igi ti o to okun idẹ ni igbo yi ni ọ.
5. Eṣin baba ni kan lailai, bi a ba so ni ọ ni igbe, oju ona ni iti ma ṣoro.
6. Oku atọdunmọdun, oku atọdunmọṣu, a ba a ni oke odo o nyan guguru ṣe.
7. Igi gbigbe gbehin tutu.
8. Aṣi gbigbe gbe adẹ lo sori igi gbigbe o ni lo lati ala kenge.

That's will be given to the one who gives the best answer.

1. Oku atọdunmọdun, oku atọdunmọṣu, a ba a, o nse eṣe.
2. Ka mu ragba-ta-ragba, ka mu ragba-ta-ragba ka mu ragba ka fi takuta gbà.
3. Opo kutupu igi Eleda, oṣanṣoṣo na ni a fi ro ile baba ni.
4. Ki iso, ojuṣunṣun ni à ika a.
5. Mo ri i li oke oja, li ona ibode Elekute, o ṣe ara rogboṣo, o fi eṣena ṣe oju.
6. Arugbo oke Eṣeja, o ni ope eṣemu mejì ni oke Magbon, kò ni igbà, kò ni àla, kò ni oṣe, kò ni kérégbè, bi yio ba da Eṣunrẹ. eṣu ara rẹ ni ifi ida a.

### ABẸOKUTA.

Adajẹ Qfada Ogbeni Moṣanya Oṣeta ṣe idajẹ Quqbinrin kan ti ni Sala ni oju 11/3/24, ni M. k. jokin; eniti o ni ṣile marun gbe ninu owo iya arugbo kan ni oja Mowe, Adajẹ fi i si eṣun Oṣe nieta.

Quqbinrin yi ṣe eniti nwon ṣe sin ni iyawo ni iwon oṣe mejì ki bilisi to ti i sinu idanwo yi.

## Correspondence.

To the Editor, "Yoruba News,"

Dear Mr. Editor.

Please permit me space in your valuable journal to bring clear to the Public mind a brief sketch of my speech at the Lecture held on the 14th inst. and which appears to have been misrepresented by the reproduction in your issue of the 18th inst.

The "Theme" of the Lecture was based more or less upon the "Education of the Masses". It is an open secret that in Nigeria, there is always a feeling of some suspicion existing in the minds of the illiterates for their educated brethren; and bearing in mind this fact, the subject presents a difficulty when one considers the practical issues of the case, especially, if there should be an attempt on the part of the educated section to bring about a scheme for the education of the masses of the people, who, in fact, are in the majority.

There is a saying that "wisdom is expressed in few words" but the West African, for the most part, appear to do more of talking than acting. To my mind, it will be absolutely out of place, in a country like Ibadan, to begin to give speeches and speeches such as may have a bearing upon subjects like Science Arts, Astronomy, Chemistry, &c. &c for, it is without a mistake, that three-fourths of the people, even at the lecture, would not comprehend.

Education is a very wide subject and its branches are numerous. It will be absurd to begin to teach the people beginning from the Sixth Standard without going first through the A.B.C. There is infinitely a difference between Education and intelligence as there is between book-learning and civilisation. "Action speaks louder than voice", and if the educated section of the people in Ibadan really have a patriotic spirit, and are alive to duty to their Country and Race, it appears essentially necessary that they should begin to act and speak little.

For this reason, I invited or rather confined my speech to reducing Education to a system. In order to illustrate my meaning

I cited, as an instance, institutions such as the Boy Scout and Girl Guild movements. I held that if education is to have a hold on the masses, it must really begin with the young. Confidence between the two sections must be cultivated but only by a slow and gradual process. There can be no hope of achieving the desired end by neglecting the young and forcing a way to get at the old. Both cannot be entirely overlooked; there appears to be more favourable opportunity to begin with the young rather than with the old.

My idea therefore was, that if institutions on the bases of the Boy Scout and Girl Guild movements be established in the School, the boys and girls will begin to realise their responsibility and will have a greater facility than grown-ups, in getting in touch with children of illiterate parents, and would gradually influence them to go to school. It must be remembered that the subject is entirely a matter for the Community rather than Denominational, and therefore, it will not only enhance the status of the Community as well as Missionary efforts, but will also render effective service in the course of Christianity. No education - Physical, Mental and Spiritual - can be complete without the knowledge of, at least, the three Rs.

Again, to accomplish the aims of the Lecturer, it is obvious that the Churches could not be easily overlooked, bearing in mind the fact that the schools in Nigeria, for the most part, are in a greater or less degree under Missionary control. Therefore, it appears absolutely impossible to get at the Schoolmasters and Teachers without the assistance of the Ministers of Religion, and without their co-operation there do not appear to be any possibility of achieving the desired end. The Press too, is an essential factor in the matter.

This, dear Mr. Editor, was the meaning of my speech, but perhaps I might have expressed myself badly. I trust therefore, that this letter will help the Community to gain a clear perception of my speech. Wishing the Community all success in their venture, while thanking you for the space allowed.

E. V. WATSON