

Chief Sec. to Govt,

from the Editor  
D. S. Obass  
Editor + Proprietor  
The Yoruba News  
Ajaba Square  
Ofunpa Rd.  
Ibadan

The

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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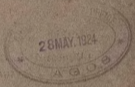
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## IWASHI NI OJA'DA, IBADAN.

Editor: Yoruba News'.

Mo ni inn dahun lati fi iwe yi rohin iru ohun ti mo ri ni Oja'ba, Ibadan ni *Good Friday* 18 April 1924. Loko omu ibiḡe Ibadan paṣa ni mi, mo si nṣiṣe ni Ofa, mo si ti se opolopo odun *Easter* ni Ofa ninu eyi ti mo Piyest pe awon onigbagbo omu ibiḡe ko mo adun odun Easter rara. Bi o ba se odun yi ni Ofa, o ko ni mo pe inkankan nse fofe rara; sa joko siṣe re pelu awon enia re. Nigbati ipoko ododun an ni ti awon ti a muba siṣe si fun wa ni aye pe ki a mase wa si ibi se lati *Friday* 18 de *Monday* 21; sugbon ki a pada de ibi se ni *Tuesday* 22; ni je kini ig o joko si? Gbara bi a ti gbo ni *Thursday* 17 'April' mo wo oḡo lo si Ibadan.

Ni ojo keji, *Good Friday* mo lo si Ile-Ism Kudeti ti i se Ijo temi papa. Ninu Iṣin Owuro ni Eni-owo C. E. Doherty fi ilu pe: Isin Litani yi o wa ni egogo mefa osan. Lehin ipari Isin Ale bi a ti njade ni Soṣi ni Abia to gboḡo enu ggeṣ bi o ti to; si a ba fofe lo Oja ba pelu orin, ko si lo ti ri ni. Nigbati a de Ofa, a ba awon Ijo wonyi ni Awon, Ogunpa ati Mapo, lehin a ni awon Ijo miran nṣe ggeṣ bi Saleude. *Salvation Army* ati Ijo miran lehin ti gboḡo Ijo de ten, ni Abia Agba Eni-owo J. Okunṣinde ati awon Eni-owo D. A. Williams, C. E. Doherty, A. B. Akinyele ati Alalade: awon wa wo agbo igunwa ggeṣ bi ise won, awon si joko tele ra woyi. *Salvation Army* na joko ti won, sugbon ko wo agbo igunwa ggeṣ la awon yoku: gboḡo Ijo si pugbo yi awon Abia ka, awon Abia wonyi si pin ara won si ibi se: eḡoniran ka *Lessons* eḡoniran *Psalms*, eḡoniran Adura beḡe ni won se, igbati o kan 990 iyanu Eni-owo Okunṣinde lo ko siwaju o si ki gboḡo Ijo pe: won ku gṣṣin, awon ku iyedun, ki Oluwa mu emi siḡ amuḡun, gboḡo wa si se Amiu, Iḡin eyi Abia miran tun soṣo iyanu: lehin na lo wa kan Eni-owo C. E. Doherty ti Kudeti. Lḡun, didi o si 192 si arin lati soṣo. Eru lo opolopo enu, nigbati o ni fun won pe: Iyanu bi duro di oju omu kanti ese nibe?

awon Keferi ati Imale ni a to wa; enikeni ti o ba je Onigbagbo ko kuro ni oju ona fun awon ti a to wa. Eyi ti a nwi yi ti pe, ona ti niḡ gbayawu, okunrin na wa lo tara soṣo awon Keferi ati Imale to wa ni iso gran, o si pe won: won si sele e lehin; o si mu won de oḡo wa. Lehinna lo soṣo iyanu fun won, bi ti nsoṣo be lo nfi orin jeri re. O gbo mi, *Editor*, bi enia ba ti ri, se ni ki a soṣo re; mo gbadun oṣo Eni-owo C. E. Doherty ni ojo na, mo si ngbadun oṣo re loṣo bayi; nitiori awon ti awon si wa iworan ni ojo na yio jeri ni ikẹhin ojo pe: awon gbo iwasiu ti ojo yi.

Mo si tun ngbadun *Salvation Army* fun oṣo to so ni ojo na, o soṣo bi jagun jagun nitoko; o si fi han pe omuḡ ogun ni omu ni toso, Nwon gbe Bem'be (*Bandi*). Asia ati Ili-gaworo wa: bi a ti nigbirin bent won nlu Bem'be ati Ili-gaworo yi, bi a ba gbo ko se ro ni, o dun pappo: Irohin ko to afojuba. A kuro ni Oja ba ni inkan bi agogo mefa iby ale, emikakuku Ijo si gba ona de won.

Ni ipari oṣo mi, mo ki gboḡo Ijo Ibadan pataṣa pe won ku odun, won ku iyedun, ki Oluwa mu eṣi di amuḡun.

Mo si ki awon Abia ati Agboḡin Ijo pe: nwon ku ise Oluwa ki Oluwa mu a seko wa ti Keferi, Ju ati Imale yio wole sin ni agbo I e s u, mo si tun ki Eni-owo C. E. Doherty je o kuse, Oluwa ko bakun ile ati ona re, seṣi ti o nse loṣo, gboḡo re ni mo ri. Ki Oluwa je ki o le pari re dida. Lḡun oḡe! Mo gbadun re.

Eni ni ymṣ Isale Iḡon,

Si Onise Irohin 'Yoruba' Ibadan.  
Alagba

Mo 1990 gafara lati toka si Irohin *Bazaar* ti o fi sun iwe re ti April 22, pe: Awon Eḡeḡe Oḡonrin ati Omugeṣe ti *Diocese* ni awon Ijo C. M. S. ni Ibadan ni won se Ayo Ijaja na, ki si se ti Ogun' a nihan.

A si se tun se ajumose Ayo Ijaja na lekan si pelu Oḡonrin Ariya, Orin ati Isanu *Refreshments* ni Ojo Ibi Oba *John* 3. Igbara Oluwa ni ibi kuru.

Eni ni tere nitoko,

A. A. Williams.

## "AWON AKEWI"

## YORUBA PHILOSOPHY.

## ERIN.

Erin f' oja mi,  
 Erin f' oja yan!  
 Ajunaku, a b' iru ba mba  
 Ajunaku ko l' ekan.  
 Oba ti yio m' erin so.  
 Ko i ti i je.  
 Anaku da 'na i' ju,  
 O da ina s' igbo!  
 Okunsoso Ajunaku  
 O m' igbo kiji-kiji.  
 Kaka k' ebi ko p' ajunaku,  
 Igbe f' oju o ti:  
 B' igi Apa ti wo  
 Be f' Oro nya'  
 O f' Oged; wu t' id t' ni.  
 Ipa erin n' igbo  
 Ju ipa onigba oke lo.  
 Pantiri t' o ni ki  
 Erin ma de Aló,  
 T' om t' erin ni je niq'  
 Erin goke o.  
 Erin g'oke Aló  
 Agunton.  
 Erin g'oke Aló  
 Ajunaku kuto ni  
 "Mo ri inkun firi"  
 Bi a ba f' erin k'a pe a r' erin  
 Erun wo ni mbe ni gbo  
 T' o koja erin?  
 Ehin igbati Ajunaku bi tun  
 Ng l' a ny' Ogbó.  
 Tani je y' Agida l' oju erin?  
 Quo t' anaku bi,  
 Ko le ya, Ra Ira:

Oja ti erin bi bi,  
 Erin ni ipo.  
 Erin f' oju o ba.  
 Ajunaku erin bi oke  
 Atari anaku.  
 Ki i s' erin mode:—  
 Igbo ni i gbe e si  
 Agun-ton-isaly re  
 Ni i sun n' Ili-ogun.  
 Bi erin ba wo,  
 Ng l' a k' "Oke" re wa' le.  
 A ni: "Erin wo ó  
 L' Oke Anibálá".  
 Be erin ki i wo  
 Lai ni "Itelé" kan.  
 Ninu ko f' Odu-oyá.  
 Ninu Okete Ewu,  
 Ninu Igba on Olufe,  
 Mo n' erin erin  
 Ko se i yipada kun.  
 O f' ij; a ba kan erin tun  
 K'a to i r' "Itelé" erin.  
 Erin f' oke oke o tan,  
 Ti abe re f' o kú  
 Oke abe erin ni  
 I ta erin n' inu kakaka  
 B' erin ka 'wo ija le 'ri  
 Tani o duro?  
 A ki i ro erin erin loji  
 Ki a má f' ese de 'ho Iry.  
 Eant' o r' erin l' até  
 Ko moyi erin!

## INAGIJE TABI APEJA-ERIN.

Erin ti ladugbe, s' oju  
 Atari ko je erin ko rin  
 Eant' atari je n' iya  
 T' o r' erin ro je si 'do ori wa

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Iko nwu o ni?  
 Ori nfo o ni?  
 Inu nrun o ni?  
 Akokoro nba o ja ni  
 Otutu nmu o ni?  
 Ese ndun o ni?  
 Eti ndun o ni?  
 Ehin ndun o ni  
 Oyi nko o ni?  
 Iwo ko ri Igbonse se?  
 Iwo use Igbonse pupo ni?  
 Oju ndun o ni?  
 Iwo ko riran kawo ni?

Mã bọ ni ile Egbogi ti  
 a npe ni "ISE  
 OLODUMARE."

Mã bọ ni ile Egbogi  
 ti a npe ni "ISE  
 OLODUMARE."

Mã bọ ni ile Egbogi  
 ti a npe ni "ISE  
 OLODUMARE."

Nkan-ki-nkan ti o wu ko se o mã bọ ni Ile Egbogi yi, ni Gbagi odojuko ile oja Oyinbo Aje (G. B. OLLIVANT). Ile Egbogi na si silẹ losan ati lorun, bi ofe ni gbogbo re, fi oju kan Alabojato ibe yio te o lorun, iregbe ni yoku "Arun ma jogun, ndagba si Eleda re."

E MA ŞO O!

KI NU U?

OJO PATAKI

TI

OIBO ALAGBON

(Ile Owo Ekini ni ile yi

yio si Ile-Oja Titun ti  
nwon seşe ko si

BODE IDO, IBADAN.

Orisirisi Aşo, Işoşo Wo-  
slwósl, Awo Abomafó,  
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ati Opo Orişi Oja miran lo  
mbe nibe.

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**OWUYE.**

A ki Ogbeni Akindele Oshodi fun yiyọ ti Olorun yọ o nigbati mọto rẹ sojude ni ọna Olodo ni Tuesday to kọja sugbọn ẹnikeni ko farapa.

**OKUNRIN LOYUN ? ?**

A gbọ pe Ogbeni kan ti oruko rẹ nje Gbolarumi ni ẹba ile Basorun Apampa pade ijangbọn. Ogbeni yi ati awọn onisegun egbe rẹ pade ni odo ẹnikan ti ara rẹ ko da ; a gbọ pe ni ibiti awọn gbe bẹrẹsi i jyan pe : "Emi ni yio wo amodi na" Iwo ko to be e" ni awọn ti Gbolarumi ba nibẹ nawọ si i, awọn si sọ fun u pe : "O fẹ loyun jyan ? Ni ikun Ogbeni yi ba bẹrẹsi i tobi gegebi ẹniti o loyun. Ẹnikeni le ri okunrin yi lẹ o ba fẹ ni lẹsẹ-Osi.

**IYA QRE RE 'LE.**

A ki Ogbeni S. Qre Coker ti o wa ni Ede nipa ti Iya rẹ ti o se alaisi ni awuro Satide May 17.

Ni oṣe keji ti o kọja nigbati Ológbe yi lóláti se abewo omọ rẹ Ogbeni S. Qre Coker ni Ede, ẹnikeni ko si le i mo pe o jọ Iya nsumọle rara : nitori ko si amodi kan lara rẹ titi di awuro Friday ti o so pe igbansẹ die nse oun. Sugbọn nigbati ile Friday fi gu ko se ise mo, ni Iya ba dakẹ ni awuro ijo keji. Oluwa ko gbe e sa'afẹ rere.

A si ki Balogun D. Şowemimo ati awọn ẹbi. E ku aşhinde.

**IYA EBUN BE 'LE.**

Iyafin Elizabeth Amosu se alaisi ni

Eko ni oru Satide, a si tu ofo rẹ ni Isin-nle Sunday May 18. Ofọ nla gba ni fun Ijo Wesley ni ile yi papa ni Ijo Agbeni, nibiti ológbe yi jẹ olori awọn obinrin Ijo na. Be si ni ipo rẹ ko kere larin gbogbo oniṣowo ile yi, o si se oniture pupọ.

A se idaro pelu awọn omoloku ; E ku aşhinde. A si ki awọn Alufa ati Ijo Wesley ni ile yi, E ku ofo. Oluwa ko f' orun ke e.

**KOTU OJABA.**

**IYAWO OMOLE.**

Awọn Onidajo se ohun ti o to fun Iyawo Omole, Olopa jagada, ti a ti rohin eji rẹ ni oṣe keji to kọja. Obinrin yi jeri eke gbe Omole oko rẹ nigbati oṣe te e. Sugbọn lẹhin na, Ijoba wa ile ofo na wo, nwon si ri i pe iro nla gba a ni o pa fun awọn Onidajo, nwon si fi obinrin na si ewon osu kan ni awuro Wednesday May 14.

Enyin Eleri-eke ti e nda oju ofo ru ni lle-efo, E se pelepele ni idi ofo oforo o, ofin ko mo olawo.

Okunrin kan ti nje.....ni awọn Adajo so pe ki o fi ila silẹ, nitori igba gbogbo ni okunrin na npara ewon lati ojo pipe.

Okunrin kan ji eru igi kan ti nwon nta ni nauin 9d awọn Adajo fi si ewon osu kan.

Omokunrin ti nje Scott ni nwon fi si ewon odun kan nitori ole jija.

A ki enyin baba wa Onidajo Olan Balẹ, Osi Balogun, Ekerin Balogun at Baba-sale Onigbabo, E ku ise o, E ku atunse Ilu, Ilu a toro o ki Balẹ o pe o.

Mọto L151 kọlu Afara Gẹgẹ ni ọsan Satide, o si takiti si inu ipado, ẹgbọn ẹsẹ ti ẹhin kọ irin Gada *Girdler* ko jẹ ki o le kanle, o wa nro dirodiro, ko le ẹbu de isale. Gbogbo awon ero ti nwon wa ninu mọto na ni nwon fiara pa *Driver Lasisi* se l'apa ati itan.

Gbogbo nwon si wa ni Ile-Alarun nisisiyi.

Oko-ile pe obinrin kan ati omọ re ni ori Gada (Afara) ti Odo-Owa ni oju Isinmi ijeta May 18. nibiti nwon nfe lati kọja si odikeji ni oko-ile yọ si won lojji, eru ba omode, o si ese ha si arin Gada bi iya re ti pada lati fa a yọ ni oko-ile ba te awon mejeli pa.

### ILEṢA.

Awon ara Ijo Omofe nko ile gbigbe fun Alufa Ijo won. Nwon kan panu re ni Friday May 9.

Didara ile na je okan ati ni agbegbe na, koi ti i si iru re, peranwo ni.

A ki Eni-owo I. M. Lanahun fun eniyan re lori ise yi ati itaju Ijo na. Ara n l'okun o. A si ki awon Ijo Omofe E ku inuwo ise nla yi, Abusi Oluwa o.

Si Oniwe Irohin Yoruba

Mo bere foli o.

Mo dupe lowo Odumokunrin ti o mu imoran wa nipa Itan Ilesa. Mo rope o to akoko l' oju Oluwa ni gbogbo inkan si nyogba ni sa yi. Bi eko ba tubo gbi-je ni ilu Ilesa gbogbo inkan ni yio ma lo dele.

A si tun be awon omọ Ilesa nibi gbogbo pe ki nwon mara si ilosiwaju ju won. Ni ibi oro Ile-eko ti awon

Egbẹ Atunluse fe da silẹ ni akoko ti mbọ, a fe ki gbogbo omọ Ijẹsa ti awon ti a o yan ba gbe Iwe Itoro-owo de odo won sa ipa won nipa dida owo ti o jaju sinu Iwe na.

E ma si jafara nipa titẹ Itan Ilesa si inu iwe.

Emi ni ti nyin,  
J. D. Epe Abiola

### OGBOMOSO.

BI INA KO TAN L'ASO. EJE KI ITAN  
L'EKANNA.

Eyin agbagba Ibadan, mo tun toro gafara lowo nyin nitori owe Yoruba so bayi pe:—Agbalagba ki be ni oja ki ori omọ tuntun wọ; loju mi o dabi pe ilu Ogbomosho ni ologbo ole jori si, awon to je oloto enia yio je mi leri si eri, fun eniken ti o ba gbe Ogbomosho ni ose kan, yio ri asiri bi awon ole ti po to, ti won si nse fakara lopolopo ninu ilu.

"Eniti o duro de oja awowo yio wo o" ni won nse. Bi onile duro nwon yio sa a ni ogbe asapa, laisi onwi tabi onjiyan, "ko si giri ti iki ologbo mo pape" ni ti awon ole je ni Ogbomosho. Bi o ni aso daradara, o gbe ni ilu Ogbomosho, ko si ibi ti o gbe le gbe e wo fun egbe ole ti njade ni egbegbe ni alale.

Emi ti mo ko iwe ko ni je ki eti agbagba Ibadan sinmi titi awon Ijoba yio fi risi oro ilu yi nitori awa bi omọ ilu Ogbomosho nwo Ibadan bi baba wa, baba ti enu re to oke ni enyin nse e mase dake wo ilu yi nitori igbe didẹ lo je fun awon ole. Bi ile basti su eniti o ba fe ki eni on wa ni aye ko mase rin felefele be si o le, bi loko bi o be sode, nwon



yio be oluwa re lori, efufu ni yio tufọ re.

Ghogbo awon agutan ni Koriko yio paḡ bi oluḡ-agutan ba jafara. Aisi ero oibo *Wife* ni ilu tun je ki awon enia laburu wanyi tun ma yo lorunlorun : nituri oju awon Ijaba ko to ilu na da-da bi o ti ye. Mo fi diḡ yi si nyin leti ni. Ma ti fi akoko mi silẹ lati siḡe nla yi, oluwa ti mo si aḡ ni otito ni monḡ. Omimun yio tun jade laipe yi.

Mo dupe fun aye to fun mi.

Emi ni, Oloto.

### ABEOKUTA.

Emiti o ba de Ile-ḡia African Association ni si yi yio kivesi wipe gḡḡ bi Ile-ḡia Olḡbe Bank le Bailey ti nkan gḡḡ ni aḡko Epo, beni o ri. Akowe Idḡḡ Oḡbeni S. O. Biobaku ni o le wipe o nra bato oja ju ḡiken ni nira awon akowe yoku lo laise abusḡ. O si nto iwun agogo meḡa tabi meḡan ale ki o to siḡo ni oḡ miran: beni eyi ko si wipe ki o ma tete de ibi iḡe ni owuro ḡḡ keji. Oluwa ko fi alubarika si iḡe.

A ki Oḡbeni Duluḡḡ Somoye kn oḡo ti Iyawa re Bala ni : emiti o se alaisi ni oḡḡ keriḡa oḡu yi, Olorun ko je ki oḡḡ jina si ara won.

Eyin Osiḡe Oḡba Miller Bros. ḡ. ku idele Oibo yin, Oḡbeni A. C. Wilson, ca'nure, Olo o refo, Oluwa ko mu emi tire pada bo wa ba tiwa o.

### "ORE DI ERE."

Anu se ni nigbati a gbo Idajo ti Omdajo Kotu Oḡagura se fun Garuba ti use Ona-awo ni opopo Lafenwa : emiti ni oḡḡḡ Satide to May o pe pupu ki o to siḡo. Gambari kan pelu aya re ba a ni iso, wuro si be e pe ki o je ki awon sun fi abe. Baka re mojomu o gba fun awon nitiripe ko alo Baka yi lale o tile duro lati sajo wuro. o si ba won ran kan

ije lehin eyi o fi nwon silẹ. ḡugbon nigbati o di arin oganjo a gbo wipe awon Gambari yi be re si ri okuta kankankan beni nwon ko mo ibiti o gbe ti nwa tobe ti awon Gambari yi fi sajo si baba nigbati o di wipe okuta ba eyi ḡakunin ni iwaju.

Nigbati be mo ti Garuba de loḡ re, ko ba awon Gambari wanyi mo ḡugbon o ba eru won, o si yi eru yi si apakan ni ireti wipe boya wuro lo kirin ni: o pate, o si be re aḡ re. Gere lehin eyi, Gambari de pe lu Olopa kan ti a pe ni Tunbi lehin re. lehin ti Gambari si ti fi Garuba han Tunbi Olopa, o be re si bi i lere pe: bi o ba mo Gambari yi ri. ḡugbon pelu iburu ati oḡora Garuba se bi on baḡi mo Gambari yi ri. Oḡafa, Tu: bi ti mu Garuba o si mu on pelu Gambari lo si Sabu Olopa ni Iporo Ake, ni nibiti a gbe fi Garuba si pelu lalako jḡḡo yi Nigbati o di ale awon Oḡa Olopa ti a le pe ni "Amunimaye" te Garuba ninu daradara "Kan." Garuba jḡḡo pe eru ni o ba on, oti to on ri awon yion si yonda fun nwon lati sun ni Buka on ati pe otito ni on ba nwon wa jije ati mimu gḡḡḡ awon Gambari ti wi ḡugbon on ko ni o nḡ oko si wuro lori.

Nwon se oḡo yi ni Kotu Oḡagura nibiti o gbe se Idajo Garuba si Ewon oḡu kan lati fi ko awon ara Abeokuta pe Aiye ti laju ju wipe ki enia ma se oḡe ti ko ni Gombo.

### EJIGBO.

#### ESU KO SE OMO ENIKAN MO.

Ni owuro kutu oḡo keje oḡu yi, awon Igbimo Kotu ran Akinwumi, okan ninu awon Akola lo si Ieto kan ti a npe ni Isundunrin. Bi Akoda yi ti ni lo, beni o pade oḡe re Ode kan ti nḡe Babarinde omo ile Oluwinlona. Gḡḡḡ awon mejji ti jo je oḡe, nwon jumḡ ni lo, beni eyi Ode siwaju eyi Akoda si tele e. Ase eyi Ode ko mo pe kike ni ibon wa to fi gbe e ni ile, a fi gbati o de ona, bi o ti kosḡ ti ibon dun lorun re, ti ati oḡa ati etu si bo si orun Akoda, siḡe Ode yi fi iwo iḡeju meḡa wa le kakiri wipe ni bo ni ibon gbe ro. Akoda ti digbolu le loju kanna okiki ti kan ka gḡḡḡḡ ilu.

A dupe pe ibon na ko ba arankun wa yi ni ibiti o gbe le pa a, enyin lu ati Eḡe gbo e ku idagiri o. Olorun ko fi eru na bo.

Oḡolopo ni uwiḡe Iḡun Ode ni Esu wa awon etan uwiḡe Iḡun Akola ni, ḡugbon a mo pe. Esu ko se emitan mo.



## THE YORUBA NEWS.

*Editor & Proprietor:—*

D. A. Q̄BASA,

Office: AJABA SQUARE, OGUNPA ROAD,  
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## TRUE PATRIOTISM.

## IX.

ONDO Province is another Yoruba state that has derived much benefit from good government, due to the large number of her intelligent sons and daughters. The Ondos are known to be intensely patriotic long before the advent of the Europeans in our country. They resemble the Japanese in some of their tribal characteristics.

At the bidding of Christianity, they have changed the militant spirit into that of agricultural pursuits and kidnapping propensities into legitimate trading. Education has so far progressed in the country that we now have men who have acquired western education among the Princes and Chiefs of the country and men in different walks of life.

The people are highly intelligent and giving liberally to the cause of education in their country. So that we now have in Ondo to-day, one Public High School, under the Principality of its Founder, the Rev. M. C. Adeyemi, B.A., formerly the C.M.S. Inspector of Schools in the Diocese of Lagos, Oyo—a Warden of St. Andrew's College, Oyo—a truly patriotic son of the soil.

There are also a lot of first class schools in the principal towns all over

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the Ondo Province, as indicated by the recent great Jamboree of Boys' Scouts, held in the Province, when Five Troops from five different Ondo towns were present.

This is a decided advantage to the administration of the land and a great credit to the faithful labours of the late Right Revd. Bishop Phillips, of blessed memory, the Revd. T. A. J. Ogunbiyi (now the Archdeacon of Lagos) the Revd. E. M. Lijadu and other agents of the C.M.S. Church.

As every fold must have its black sheep, there still remain some dark spots in the Province, whose rulers prefer to remain within the ancient dark circle of superstition, and oppose every effort of their brethren who have passed into the circle of light and intelligence.

It is certain that in course of some more years, this class of chiefs will soon become enlightened through the influence and good counsel of their own intelligent children and brother chiefs or eventually give place to better class of rulers who will be well acquainted with the art of good government.

With the progress already made, we are confident that the future development of the country along right lines politically, industrially and commercially is well assured.

This is equally applicable to Ilorin and the whole of Ekiti Provinces as well. They have advanced rapidly in point of education than some other states in Yoruba Land.

It behoves all the educated and intelligent classes in these provinces to join hands together for the common good, by assisting the Rulers and Political Officers in everything that will help on the country in its forward march along western civilisation, at the same time preserving all that is good and useful in the usages of the land.

### Why not an Editor?

BY N. S. D.

The office of an Editor is onerous, and there are very great responsibilities attached to it. To edit or publish a Newspaper or Magazine means much more than is at times anticipated. An Editor is expected to be a faithful servant of his Country and Race. There had been and are still, many who have proved successful in this way, and yet we cannot fail to find some who have failed to serve the Country's Cause.

Newspapers have different Mottos, but the one to which I want to centre myself presently is 'For GOD, the KING and the PEOPLE'. And before advancing a step further, I will be glad to be allowed to quote Macaulay's

"How can a man die better,  
But by facing fearful odds;  
For the ashes of his fathers,  
And the temples of his God,"

'For GOD' God—the Creator and Preserver of all mankind, the Author of all Goodness, the Inner-Man, the Higher-Self in a word, the EGO within each member of the Human Race, (not subjugated to the Lower-One).

How can one serve God by publishing a Paper? Does Service to God not consist only of Church and Mosque going, and offering Prayers and Sacrifices? Perhaps not these alone.

Anything you do from which your brother-man would derive certain benefit is a productive utility, and to my pointview, anything that could be classified as above

is Service to God.

An Editor serves his God who is conscientious of things pertaining to the good of mankind, especially the country whose mouth-piece he is. Who by his publication leads the community in the right path, subduing rebellion and any act of riot which would cause bloodshed, preaches Order, Peace, Progress and Improvements. Who advocates good, just and impartial Government, who helps to plead the cause of the oppressed, and is able to say as Lord Nelson, "Thank God, I have done my Duty."

*To be continued.*

### "Nihil sine Deo."

To The Editor "Yoruba News" Ibadan.  
Dear Sir,

I seize this opportunity to congratulate you of your success in floating and bringing into being the "Yoruba News." As an Editor, it behoves you to serve your God whole-heartedly, to be loyal to your King and to fight for the good and upliftment of your Country and Race. These and other duties are the great and onerous responsibilities which Editorship entails.

Wishing you long lease of life, to carry out your aims, objects and desires, and may the Paper develope and prosper throughout.

Steer on till the goal is reached.

Yours very truly,

W. A. Somoye.

16th May, 1924.

### "PRAY INCESANTLY AND UNTIRINGLY."

With the above quotation I join Mr. E. J. Oyedele, one of my compatriots, in his opening verse of his petition for the institution of a Scholarship in Oyo Province, published in the Yoruba News of the 22nd ultima. The credit of being the first man to write about this is due to him, and I quite agree with him in his well formed petition with exception of a certain point.

According to his remarks: "We know very well that our Father the Alafin and any of his followers are able to do so;" in my opinion, I would rather, humbly petition and encourage through the medium of this paper, that the institution of the Scholarship may be at the King's College Lagos when met with our Fathers' favourable consideration and approval.

I am not against Mr. E. J. Festus Oyedele personally for mentioning the Grammar School Ibadan, as it is only a matter of opinion or suggestion.

Our Rulers are always attentive to their Councillors and they do really bend down to meet our advice and need; and, owing to this act of wisdom, they stood like paragons to some other chiefs in this Nigeria.

Inasmuch as we are so lucky in having such rulers over us, we are in a position to petition and tell them exactly what we require of them and not waiting for some other time, knowing that "procrastination is a thief of time."

In support of this, I beg to call the attention of our Leaders and all concerned to this well known English adage which says:-- "He who aims at the sky aims the highest." I think we should now-a-days aim the highest with our might and main.

As far as the Honourable the Senior Resident of the Oyo Province, his Political Officers and their Assistants are concerned, they quite understand our cry for education and are always ready to listen to our requests. We now call to our Leaders to approach the Chiefs and their Councillors on this important need of ours.

DAN. ADE. ADE.

Mr. A. Ade: Oshodi of 33, Oshodi Street Lagos, the Treasurer of the Nigerian Baptist Convention was in town yesterday morning the 19th instant, during which he spent a whole day with his

brother Mr. Akindele Oshodi, and also gave a call at our office.

The gentleman who is looking quite fit, is on a flying visit to Ogbomoso and expects to return by way of Oyo, Ilesha and Ile-Ife.

Èku irin o!

#### FOOT BALL

On Saturday the 10th instant, there were Football Matches between the Wesley College Students and the Students of St. Augustine College. There were two sets of Players, the first composed of boys aged 15 to 20 years.

The first section commenced at 4 o'clock p.m. and lasted till 6 o'clock. The referees were Mr. F. W. Dain of John Holt, Ibadan and the Vice-Principal of St. Augustine College. The game was well contested for the first 30 minutes, about the end of which the referee whistled for both teams to rest for some minutes. The Wesley College team put more effort which resulted to a goal.

The game was resumed after 5 minutes interval and was continued for the last twenty five minutes. The field was full of the dust which was raised by the feet of the players. The result of the last session was that no goal was scored on either side, due to competent goal keepers on both sides.

The second set which composed of small boys aged 10 to 15 years commenced at 6 o'clock and played till 6.30 p.m. This set of players was jovial to look at, for they crowded the ball as flies might crowd at a decayed rat. The two sets were equally matched.

The Wesley College team won the game against the Roman Catholic team for the first time. The game lasted till 6.30 p.m.

## NEWS.

In honour of Mr. and Mrs. T. J. Irele who were recently married at Lagos, Mr. and Mrs. J. Marcus Francisco entertained some friends at a Luncheon on Sunday the 11th instant. The guests included Mr. D. D. Ojast, who acted as Chairman, Mrs. Ojast Mrs. and Mrs. C. L. Lawson Mr. and Mrs. J. O. Ade-Craig, Mr. & Mrs. A. Agbeshiyi, Mr. and Mrs. Idowu, Mr. and Mrs. F. M. Lawson, the Messrs. O. B. Santos and others.

The affair was a grand success. We extend our hearty congratulations to the Host and Hostess and the newly wedded pair.

Mr. S. Agbaje, of Alafia House, AYOYE returned from his business trip to Lagos last Friday the 16th instant.

The Rev. L. M. Duvall, M.A., Organising Secretary of the Nigerian Baptist Convention and the Rev. A. Adeniji Paddi-sonbe, Director of Ekiti Baptist Mission motorred through the town on Friday, the 15th, instant, on a tour of EKITI Baptist Mission.

They will also visit en route the Baptist Churches at Ikrre, Odegunu, He-Ife, Ilesin and to return by way of Oyoobo, Okebo, 1909, Oyo, Awg and Ibadan.

## FERCIOUS MOTOR DRIVING

It is time that the Authorities look into this matter and apply the Law that operates in Lagos on incompetent and useless Motor Drivers and protect precious lives.

Some of them cannot stand the test in Lagos and come up here declaring themselves competent Drivers. It is time that a stop is put to all such.

## LIBERTY-ODE

## "OLD BOYS' ASSOCIATION."

The O. B. A. held a debate meeting last

Friday the 2nd May 1924 from 7.30. p. m. to 9. p.m. at St. Saviour's School Room, Olupe Street Iyebu-ode, under the chairmanship of the Rev. I. B. Ogunmifun who had recently returned from his leave. The topic of the debate was "In the opinion of this house that "Compulsory Education" should be introduced into Nigeria."

After a long and commendable discussion by members of the Association and visitors the chairman remarked that the meeting was quietly and orderly held and he encouraged them with words of cheerfulness. The meeting was closed by the Chairman with Benediction.

It seems to us that Mr. E. J. Festus Oyedele had known the topic of the debate when he was directing our attention in the issue of "Yoruba News" of 22.4. 24, about the good deed of His Highness the Alake of Abokuta about the establishment of the Scholarship at the King's College, Lagos.

It is hoped that this will be an example worthy of copying by the other sister Provinces.

May it please God to let the time come when all the Rulers of Yoruba land will appreciate the value of Education as a fundamental principle of the betterment of their countries. The Alake is greatly thanked for this gracious act.

The people of Iyebu Province will be thankful to His Highness Ademola the Awajale of Iyebu-ode and the paramount Chiefs under him, if this kind of prudent act of Alake could be adopted in the Province and Scholarship in connection with Iyebu-ode under the keen and capable Principal Kurt and not at the King's College yet! for the improvement and the betterment of their people at this their peaceful time.

The death of Mr. A. B. Bailey the cheerful, kind and sympathetic Produce King was sorrowfully announced here on the 6.5.24. His intimate friends namely S. D. Ologege, Mr. Adeboyin and others have left for Lagos immediately.

Our sympathy goes to the family and the children of the deceased.