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to the Government,
Secretarial
Lagos.

From D. A. Ovasa,
Editor + Proprietor
Yoruba News,
Ogunpa R. d.,
Ibadan.

Yoruba News

FOR GOD, THE KING AND THE PEOPLE.

VOL. I. No. 30. IBADAN, TUESDAY, OCT. 14, 1924. Price 1d. Weekly.

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NEWS.

A NEW HOSPITAL.

It is understood that an Hospital has been planned and will soon be built inside the town by the Administration.

This is a move in the right direction. We trust provision will be made in the new hospital for a Maternity Home, and that the services of an expert Midwife will be requisitioned for this department, in consideration of the numerous losses to the community of valuable lives through child-birth every year.

We respectfully submit this to the authorities for their consideration.

The 31st Anniversary of the Ibadan Native Pastorate Association was celebrated last week as follows:—

On Sunday the 5th instant, the Anniversary Sermon (a very instructive and soul-searching treatise) was preached at Arẹmọ by the Rev. R. S. Oyebole, Superintendent of C.M.S. Ilesha District Church.

On Monday the 6th a Public Meeting was held at Kudęti when an eloquent Address was given by the Right Revd. I. Oluwole, D.D.

Among the item of interest in the report is the joyful news of progress everywhere. There are about 260 Churches and 60 preaching sheds in the district. The total amount raised by the churches for the Pastorate Funds was £865. 15s. 10d.

The first Resolution moved by Rev. D. O. Dixon was a vote of thanks to the Rev. R. S. Oyebole for his able sermon preached to the Ibadan Pastorate Association at this Anniversary and that the Report be published.

The second Resolution moved by the Rev. D. A. Williams was that repentance and intercession be made for the present harshness, scarcity of money and employment and for abatement of the plague at Lagos. He thanked the Bāle and his chiefs for prohibiting the sing-

ing of indecent songs and the use of obscene terms about the town and district: that this was one of the causes of our present sufferings.

We rejoice to note that the long standing misunderstandings among some of our Chiefs were amicably settled by the Senior Resident, and Chief Akanmu, the Ẹkarun Balogun was re-instated. We hope the case of Chief Sanusi, the Ẹkẹrin Balogun will be considered in due course.

The work of widening the streets in the town is being taken up in right earnest. Peggings to mark off the new lines along the sides of the streets are going on steadily.

We understand a new Motor Road to avoid the dangerous Oja'ba Hill and the famous Oranyan Pit has been discovered and plotted out. It lies along Oranyan Jegede-Ita-Ẹgẹ; accross Kudęti to Isalẹ-Jẹbu to Isalẹ Osi and Gẹgẹ-Agbent. The New route being almost quite level will be safer for motor transport when constructed.

JẸBU ODE.

Our sympathy goes to Mr. E. Justus Otle, his brothers and family upon the death of their father. May he rest in peace.

Prince Vincent D. Taiwo the Ajaforun is touring Oyo and Ekiti Province. We say, O Dabọ o!

We congratulate Mr. J. O. Olibogun upon his appointment as personal secretary to H.H. the Awujalẹ.

Mr. George, the J.N.A.'s motor Driver looks smart in his new uniform.

The new Judicial Court was opened on the 27th ultimo. The Resident, Captain H. S. Burroughs presided. H.H. The Awujalẹ and all the Obas were present. The Scouts formed a guard of honour on the occasion. Wishing all success to the Jẹbu Native Administration.

KADUNA NEWS.

FROM OUR CORRESPONDENT.

Departures

Mr. J. M. E. Ogbeware, an affable clerk in the P.W.D. left here on Thursday the 2nd inst on two months' leave.

Bereavements.

Mr. Gabriel Owolabi lost his child by death on the 8th inst. Ku roju o.

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ti si Ile-Oja Titun ti

nwon sese ko si

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siwósi, Awo Abomafọ.

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ati Opo Orisi Oja miran lo

mbe nibe.

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NI

Oniṣona Atata ni Opopo

Bode Qna Ido

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jumo. Ewu Oyala ati wotale ati
Ṣokoto ti oṣe regi nibe lo pin si.

IROHIN KO TO AFOJUBA

OWUYE.

Isin Ikwe ti Ijo Onitobomi ni ijeta larinrin: emu po nibe.

Awon ara ijo ni pipi ni lati joko s'ode ki aye le wa fun awon gey ati ojulomo ti won wa si ibi isin ni.

Itẹrẹ ọjọ ná, ọjọ. O yẹ awon pupu.

Anu seni lati rohin pe ami baburu ti o fi ara ha babunni ni pe Esi-owo Bisapu I. Oluwole ko fun gbogbo awon Ojise Olorun ti Ijo won ni ile yi (gege bi ati igbo) pe wun ko gbagbo lo si ile isin ni.

Bi gey na ba je otito, awa ko to lati ba baba wa nipa ti Olorun yi wije rara, nitori onu ni o ni Ijo re ati awon Alufa re. Se "Ibit' o wu Efululele ni dari igbe si i !!?

Orọ ki a da Ijo po ni ati a ti' nso ri, iwa re na ni a si ti nu.

"Akope Ibadan; ko ma ko t' Iwo mey Onigbo da gbo meji?"

Eyi nko? Mo bere ni o.

Owo Adajo te awon ti Kokó won ko dara ni Onipe.

Ogbeni H. S. Talabi Oga "Ripejo" ati awon atele re ko jafara pelu; ni Egbeda, Moga, Ojof ati Moniya; sugbon beni seria nda a fun awon alaigboran.

ILE IFE.

ODUN EDI.

A gbo pe odun Edi yio bere ni ijo ketalelogun osu yi Oct. 23. gbogbo ilu yio so ofonran (Oguna) si ojude kakiri lojo yi, ni ojo keji re Onqolarere, ni ojo keta re Owalare ijo karun re Ina-san ijo keje re, Tele yio gbe Edi lo; a ko si ni na oja fun ijo meje—odun yi, beni a ko si gbojo gbo poro ilu kan.

E jwo enyin ara, e wa wo iran nla-nia wonyi papa nigbati Tele yio ba gbe Edi lo—Iwabin ko to afojuba.

EGBE-OGUN IGBALA

Awon Egbẹ yi ti de si ile yi I'osu to kaja, nwon si bere esin won lati ni se kakiri igboro, nitori ko ti si ile pataki fun won lati ma gbe, nwon si ti ri ile kan sile misisiyi lati wo si (Haya). Pupa isin won na ngbale bo dielie. Oja Oni si ti fun won ni ile ti won yio ko ile ati ti esin won si lapa.

LAWANI ONIDAN OGBOMOSO, "MUTA DI MEJI?"

Si iyalewa gbogbo enia ni Oja Igbo ni Ogbomoso, Ogunrin ara Horin kan wa ni Ogbomoso ti a npe ni Lawani Amubi-eya. Ni ojo ose kan ti a lo si oja Igbo, bi a ti de oja ti a joko ni ori igi ni awon Onilu ara Horin de, nwon bere si ilu; a ko mo eniti won ni fun sugbon nigati o pe awon onilu na lo sode okourin yi, nigbati a o rikunrin na o di Lawani Amubi-bi-eya pelu ewu agbada kan ti o pon bi omi goro ti awon Hausa ima je lenu. Gbogbo enia ko ro wipe oni okan sojo lowo. Nigbati ose ti ilu ndun kikan kikan opolopo enia ri bi omi lori Lawani, nwon nwo ibiti yio ti mu owo wa, Lelakanna oju re ti pon, o si nwo apo ewu re lekokan pelu erin lenu; o beju wa inn apo yi lerinmeta pelu erin; nigbati o se o mu ekisa dudu kan jade ninu apo na, nwon so Tira awon imale kan mo ara ekisa na, o tu u, gbogbo enia si ri i wipe eyo agbado mewa ni nbe ninu ekisa. Lelakanna o gbe ekisa na kale larin agbo opolopo awon enia wonyi.

Awon onilu npe Lawani kikan kikan, o wa bere si ko bi akuko larin agbo, tobe ti ko fi le mo enikeni yato mo, o wa mu ekisa yi nile, o di i, o fi yi agbo ka lehinna o wa so o sile, si iyalewa gbogbo enia to wa nibe o mu ekisa na nile, kini so ri, owo to wa ninu apo yi ju pound kan lo (£1 0 0) o si mu sile kan abo 1-6 ninu re, o fi fun awon onilu, lehinna o tun so iyoku di agbado. Lojokanna ni a ko ba ri i mo; a ko mo ibiti o wo lo.

EWU MOTO.

Reo L 1029 ti Ogbeni A. B. Lawanson ati Lorry ti Ogbeni S. Agbaje kan kolu ara won ni 19 Mile (Idi-omò) I'ona Ikire ni osan ana. A dupe pe enikan ko farapa. Ogbeni Liamidi Carew re wahala pupo lati ba won wo Reo na jade lati innu koto ti o shu si.

ABĒOKUTA.

Odo Olomore kun pupo l' odun ni tobe ti o fi se awon ero oko ati ti Abekuta l'ona Moto. Pe si ni Odo Olubo ti ona Ayetoro ni 11 mile.

Eyin ara wa, ewu oni abe l' odun ni. E ma kiyasara.

Agbo pe awon Oga ati Omo Ile-ekpo Giga Omobirin Baptist ni Abekuta yio si lati Ago Ijaye lo si ile titun ni ldi Aba ni ojo Friday ti nbo yi Oct. 17.

ORIGO.

A se idaro awon ebi ati iyawo Ogbeni David Alabi Aduloju eniti o se Alabi ni ojo kokanla osu yi.

Ki Olorun gbe e s' afefe ire.

IROHIN GBONGAN.

"EWU INA KI I P' AWODI."

Ni Monde ojo ketala osu yi ni inkan bi agogo mokanla ara ni Moto Ogbeni A. O. Johnson ti Ekiti Store Ibadan No. 00.223 gbina nigbati epo petrol tan, ti won si da oko duro lati ro epo si i ni gere ti won kuro ni Ojude Bale Gbongan. A ko mo pataki ohun ti o fa ewu yi wa sugbon won so pe efin Sigalo ru wa; a ko si mo ibiti o ti wa.

Ariwo ta larin ilu fun eru biba ile jijo sugbon a dupe lowo Olorun pe ile kan kan ko jona. Ope pupo fun imojuto awon onise Oba ti won wa nibe: bi awon Ogbeni J. F. Onifade Akowe Kotu, Okedirin oga Akoda ati Akoda to tun ku nibe.

Ina jo Salawu Awa-moto lowo pupo, ati l' ese nigbati bata ti o wo si ese gbina, ti o si jona mo o l' ese reuru. A si gbe pe Okunrin kan ti nje Ayeni Onisegun npe oruko ti ina nje, ki o ma le yo o lenu pupo titi yio fi de ile.

A ki Ogbeni A. O. Johnson ti Ekiti Store ni Ibadan ku ewu Olorun ko fi mo be e o.

OYO—IKERE.

Laisuniani, awon ara Isale yio ranti pe Oyo ni enikeni ti ko ba ti je Ekiti ni Ile Ekiti. Awon ara Ekiti a si ma pe enikeni be ni "Oyo."

A fe so fun nyin, enyin ti nka iwe yi; nipa awon ti a npe ni Oyo Ikere.

Nwon a ma pa owe kan ni Ilu Ikere pe "Oyo-Ikere ko mo ara won ni eru Ogo." Asipa owe ni i patapata, Bayi si ni itan won:—

Okunrin kan ti a npe ni Alayinrin Osibayi je enia pataki ni ode Oyo. Alafin lo si bi Iya re. Oba Ajase lo bi baba re, oun papa si wa sowo wa si ilu oke l' akoko ogun, o si fi Ikere se ile; on lo ko de Ikere, lehinna optopop Yoruba lati oniruru ilu si wa ba a nibe, nwon si wa fi i je Bale larin won. O je alagbara enia o si ni obinrin pupo. Kumo pelu Ofa lo si fi njagun, eyi lo je ki nwon ma ki i ni oriki bayi pe: "Alayinrin "Ogbó." Awon ara Ikere papa si feran re pupo; pelu ife ni nwon si fi nba ara won gbe.

Nigbati awon ara Ado mba ara Ikere jagun, Oyo-Ikere ba won lo si ogun na, enia mejo pataki lo ku si ogun na ninu Oyo-Ikere, e o ma gbo oruko won ni ojo miran.

Irepe wa larin Oyo-Ikere ati ara Ikere titi di isisiyi. Nitorina, Oyo-ki ise eru Ogoga Ikere rara.

Ti nyin nitoto.

Arinla Asuni masu Olorun.

A DUPE OJO.

Eni-owo F. L. Akinle, aburo Otun Sobalaju (Olögbe) ati omo re F. C. Akingbehin dupe lowo gbogbo awon eniti o ba won kedun ojo ti o se won ni August 13, 1924.

Yala awon ti o wa ki won nibi ojo na ni o, ati awon ti o kowe tabi ti nwon fi waya ba won se idaro lakoko na, a dupe lowo gbogbo nyin. Ki Olorun je ki e ri omo gbe nyin.

F. C. Akingbehin.

C.M.S., Ifon.

IJA ATORI NI EJIGBO.

A pin Ejigbo si ota meji: ati enu ile Elejigbo, ile Oye, ile Osolo, ile Ajoku ati gbogbo ile ti o wa yi won ka ni a npe ni Isale Osolo; eyi ni ipin kinni. Ipin keji si bere lati enu ile Ejemu, ile Alawe, ile Bara, ile Osa, ile Alaje ati gbogbo ile to wa yi won ka, ni a npe ni Oke Mapo. Nigbati ojo ebo won ba ti ka ijo metala ni gbogbo awon omobirin ti o wa ni Oke Mapo yio ko ara won jo, nwon yio ma korin baruku ba awon enia ti o ba wa ni Isale Osolo, gbogbo alabu ti o ba wa lara enia, gbogbo re ni nwon yio ma fi bu ara won. Beni gbogbo omobirin ti o ba si wa ni Isale Osolo yio ma bu gbogbo bale ti o ba wa ni Oke Mapo, lalale titi di ijo mejila; nigbati o ba di ijo ketala, ni afemojumọ ni gbogbo awon omokunrin ti o wa ni Isale Osolo yio ti sa ara won jo, beni awon omokunrin ti o wa ni Oke Mapo na yio sa ara won jo, nwon yio wa pade Igi lina ara won pelu lina beje l'ori, l'enu ati ni gbogbo ara tobe ti nwon ko fi bikita bi oluwarẹ le ku.

Eyi ti nwon ja ni ijo kerindialogun osu ti o koja yi September 16 buru pupo, tobe ti nwon fi lu obirin kan ti gbogbo chin enu re fere ka tan; a ko le so ti awon okunrin ti nwon farapa pipo tobe ti olukuluku ni wa nge enia re.

Lekin na ti nwon ba se odun yi tan awon odomokunrin a wa toju idari akerege lati ma fi fun fere bu baba ati iya ara won kakiri ita titi fun osu kan.

Sugbon a dupe lowo Oba Elejigbo isisiyi, nitori pe o mo yayi pupo, o si ti sofin ti Ebu ti awon omobirin ma nbu gbogbo bale bale ati fere ti awon omokunrin ma nfon-o bu baba ati iya won.

E je ki a se akiiyesi Ebu meji ti o je pataki ni ile awa Yoruba, ekinni: bi enia ba je Ahanrin enia ti nwon lu lu lu ti ko fe, gbogbo enia a ma pe enia be ni Omọ-Igi; ekeji: bi enia be si je eni ti gbogbo enia nbu l'osan ati l'oru gbogbo enia a ma pe iru enia be ni Omọ-enu, nina obu mejeli wonyi ni awon ara

wa ni Ejigbo ni i sogo.

Ara Ogbonso ni Moto sogo, ara Ibadan ni Ile-pete-i d'ibira, sibe ara Ejigbo ko si yonu eyi, afi Kuning, afi egba-atori a lu da Furu a lu da gbere.

E wa wo ile Ogbeni Salami Agbaje ni Ayege, afi ilu awon Oibo la gbe le ri iru re Omobile

ODUN OLOJO NI ILE-IFE.

BABA YI O!!!

L'ajo kedogbon osu ti o koja ni odun Olojo bere. Gege bi ise Oba Oni lododun, o ni lati se etutu ojo yi ni ibikan ti a npe ni Oke Mogun. Odun ojo na gba pupo. Gbogbo awon Ijoye ilu mura pelu ilu, sekere ati gangan lati fi jo ye Oba; awon Oloko janjaparo ati awon Adahunse gbogbo jade lojo na gege bi ise won lododun. Ojo di'wo die, sibe Oni Oba wa si lo se etutu na ni Oke Mogun Ekini

"Ajele wa ba baba wa se odun jale lojo na koro, inu re si dun pupo si iru iran odun bayi; o lo si ile re niwon bi agogo mefa ale fi iseju metalelogun koja lehin igbati Oni papa wole (Afin). Baba yi o!!!, Ijo keta ni Oke Mogun ekeji: Oni lo si ile re ni Ita Otutu; ibin nro l'otan, l'osi Oba, gbamu! gbamu!! awon Oloko nsare pelu ijo atelewo pipa, gbogbo awon Ijoye njo, olukuluku pelu ilu tire. "Ijege lerigi-nigage" ilu Osirigi ndun kikankikan lehin Oba. Lehin iwon bi ogoji iseju, Oba kuro ni ile re ni Otutu lo se etutu ekeji l' Oke Mogun papa, o lo si Oba-Ife lo se etutu keji lojo na bi ojo gbogbo; ko se ko se ni. Ki Olorun ninu anu Re tubo mu ki eye Oba yi ma po si i pelu emi gigan.

Ajagun! Otutu-bi-osun, okirikiri-biti, Olori alade, O yo mo yo bantẹ idi re, Jingbini bi atẹ akun, Baba Deyemi, a ki o ku ewu odun, ku iyedun o! Iyalode Jala Adepo, Ojo Adeyeye, Omoba Adeyemi, Ojutiku Akowe Oba, Coker, Ladipo ati Omoba-binrin Adehaju, e ku aseye baba wa o! Enyin igbimo ilu Emeşe ati Akoda, Odun aya-abo o! Ki Oba ko pe, ki Olorun si se e l' Oba pe titi. Aseyi s' emi o l'-rowoto.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA.

Office—AJARA SQFARE, OGUNPA ROAD,
P. O. BOX 60, IBADAN.

Subscriptions payable in Advance.

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PRACTICAL EDUCATION.

WE feel no apology is required for reverting to this matter once and again. It is one of the questions that are uppermost in minds of all intelligent members of the community.

The present system of "quick-drilling" through the schools is harmful to the interests of the country, in that the children do not stay long enough at school to get at the root of sound education as in the olden days—"Pass or no pass," the pupils in the class must be promoted after the examination; according to the Code, no pupil is allowed to sit twice for the same examination. This arrangement only benefits those pupils who are gifted with quick perception and the proportion of such pupils in every school could not exceed 20% in the interior towns.

It is evident that something should be done for the slow students to compensate for their palpable deficiency. Nature seldom duplicates her labours: the sharp-brained are not always the physically strongest—and *vice versa*; both must be combined in such a way as to produce the best results obtainable for the country. The school authorities should keep this point in view by encouraging practical knowledge of useful handicrafts side by side with the regular subjects taught at school. This will afford the pupils an

ASAN SILE NI OWO GBIGBARE.

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opportunity of mastering a trade of some kind before the close of their school careers. The time usually devoted to this subject (industrial training) at school is inadequate in consideration of the fact that Nigeria is an agricultural country. As agriculture and the industries go side by side, it is quite necessary that provisions should be made for more practical teaching of the different branches of industries and handicrafts at school. It means that separate departments with tools and apparatus for the teaching of industrial subjects will have to be attached to each school; otherwise, all theoretical instructions on the subject will prove useless.

The cost of such departments might be met jointly by the school authorities and the Administration of each province.—In fact there is no reason why each Provincial Administration should not provide Technical Schools in every important town and district.

The Bāle School Oranyan (Govt.) was planned on the lines of an industrial institution. There were separate rooms with competent staff and plant for teaching Carpentry, Smithery and Farming; also a model Loom in connection with the Agricultural section. The school would have become the model for all the school in Qyq Province had the industrial department been developed as originally intended. Today we find many of the trees planted by the teachers (in course of giving lessons to their classes) already bearing fruits in the school garden. It will be easy for the authorities to stimulate interest in this line by securing the

services of two or more instructors to go round the schools regularly to teach the pupils the different trades and handicrafts and also to arrange for lectures to the communities from time to time.

Another good plan to our certain knowledge is the institution of an Annual Exhibition of School Works with suitable prizes as at Lagos and Abeokuta. This will induce the young people to pay more attention to the industrial instructors while at school and also help them to become reliable and first-rate workmen—should any of them decide to follow the industrial profession. Those who do not, will still remain practical men in any position they may be placed, and their influence for good will always neutralize the evil effects of unpractical education in the country.

OPENING OF THE BAPTIST GIRLS' HIGH SCHOOL, ABEOKUTA.

Thursday the 2nd instant was a red letter day in the annals of Abeokuta and the Baptist Denomination in Nigeria.

Long before the scheduled time, the road between Ijaiye and Idi-Aba where the building was standing was thronged with both invited and uninvited guests, wending their way to the spot. Among the former, were the Alake, Osiṣe, Agura and Olowu, not to speak of the various Chieftains of the townships and their attendants. The Boy Scouts also honoured the occasion.

Prompt at 2.35 p.m. His Excellency arrived in his car accompanied by his aide-de-camp and Commissioner. And upon alighting from the car the National Anthem was played and every one standing indicated their loyalty to the British Crown in the usual way.

His Excellency was received by Mrs. Lumbley and fellow missionaries and in his affable way saluting those standing around including the Obas and the white elements. After a short prayer by Mr.

Litchfield the builder—at the verandah, the key of the main door was handed to the Governor by a little girl—presumably one of the boarders; when the door was opened for the people to enter, the Governor leading.

After singing the Doxology, Rev. L. M. Duval in short speech thanked His Excellency for making it possible to attend the function, and also congratulated him on his new official elevation. Rev. G. W. Sadler next spoke and stated briefly the history of the school, and how Mrs. Lumbley through thick and thin worked hard for the development of the school and was not discouraged even when discouragements came from unexpected quarters, until her dreams of years came true.

Then followed the Governor's speech which was listened to with rapt attention and keen interests. He spoke at length on the question of education as far as it concerned Nigeria, and how he had consulted experts when in England in her interest. Congratulating Mrs. Lumbley on her great achievement; his witty utterances occasionally evoked laughter. On the whole His Excellency did justice to the occasion and his speech was fascinating.

Immediately after the National Anthem was sung for the closing, there was a general inspection of the buildings. That an epoch-making day for the Baptists in Abeokuta was ended.

The Baptists of Nigerian owe Mrs. Lumbley a great debt of gratitude for what has been achieved by dint of perseverance, may the Home Board (U.S.A.) who by their unspeakable generosity and philanthropic frame of mind, had made this imposing educational Institution possible.

Communicated.

Correspondence.

Dear Mr. Editor,

I regret very much to know the cause of delay to forward me the papers as enquired and which was due to some "delinquents."

It tells very bad on our people as a race. We want good things but we do not like to deny ourselves to pay the cost.

Here we are, we think we are grown in civilisation and we want self-government, but we want other people (other race) to do everything for us. From small beginning, many countries have risen to their present self-government today, journalism has been one of the beginnings, a most important one too.

It is a shame for any "Yoruba Subscriber" to the "Yoruba News" to fall in arrears by paying dues regularly as month ends. Such a subscriber wants a free labour from the Editor in spite of his self denial to own a Press to start this good work—A discouragement indeed. There are others who would not render an iota of help by becoming a subscriber. These things should not be so if we know where we are.

This "Yoruba News" in particular has been a medium through which we speak freely to our Chiefs and Rulers without passing through Jaguns, Otuns, Bologuns, Chief Clerks and Interpreters to the Residents and D.Os and so on. We speak to their praise when good works are done in towns and good laws are enacted and we call their attention when things go wrong in towns.

In a word, this Journal, "Yoruba News" is a "Light House" newly built for the good of our land by Mr. Obasu and do we leave its repairs and up-keeping to him alone? It is a shame to us all if we allow it to fall down through some people's lack of courtesy.

I confine my address to the "Yoruba News" because the occasion calls for it. It is not that the other local Journals are not recognised doing good for our land. We are very much obliged to them all and wish them all long life.

I stand by for any criticism but let it be on pure fact.

Thanking you Mr. Editor for the space allowed.

Northern Capital,
Nigeria 11/10/24.

E. A. A.

Dear Mr. Editor/

My attention was only recently called to the fact of your Correspondent "Ara Ibadan's" article in your issue of the 9th ultimo, and the retort of "Olushola of Iperu" which appeared in yours issue of the 16th-23rd ultimo.

In going through both articles, what struck me foremost was the fact that Mr. Olushola was rather looking for trouble.

It appeared that "Ara Ibadan" was asking a question which, other than the sharp intellect of Mr. Olushola, none would have regarded as an attack on the Ijebu woman; but Mr. Olushola's retort was nothing short of an affront to the Oyo, which affront, I contend, should not be allowed to go unchallenged by all right minded members of that tribe.

What made the position more absurd and ludicrous was the fact that a member of the Ijebu tribe should condescend to call another of the Yoruba Nation a slave, when one has only to look in Dr. Johnson's History of the Yorubas, page 18-20 to be convinced of the Ijebu origin, and when also the position of Ibadan in the old days of warfare was a well established fact to deserve of any further substantiation of the falsity of the statements contained in Mr. Olushola's article.

The real and sole fact which presented itself to me as occasioning the state of affairs deplored by "Ara Ibadan" in his article is, I think, the haughty and unkept habits of the average Ijebu women.

It is known and generally admitted that where an Ijebu woman has an advantage of a strong character over a weakling of a husband, she pesters his life to death and always lord it over him; and I do not have to search very far before I am able to cite an instance of an Ibadan youngman who to avoid this state of catastrophe, suffered considerable hardship rather than marry an Ijebu woman, although it was held out to him as a means of saving his neck from the scaffold.

The fact that quite an average number of Ijebu youngmen go out of their way to marry Ibadan women show the spirit in which these hold their womenkind, and I think it is time to impress upon Mr. Olu-

shola that the age of writing stuff and nonsense in the local papers has sped far.

There is no doubt that there are quite a good number of intelligent and well accomplished Ijebu women, but I do not think this justifies my friend Mr. Olushola's action in calling an Ibadan woman a slave.

I regret that I should be compelled to speak in such plain terms of the Ijebu woman, but I hope Mr. Olushola will admit that no one is more to be thanked than himself for this state of affairs.

Qwq Ibadan.

A Special Wish.

BY BRO. OJELABI, D.J.C. & Evangelist.
Dear Editor Y.N.

May it please your goodness like a true Partiot to kindly insert my urgent wish in your valuable journal for the good of all, and accept my hearty thanks in anticipation for space occupied.—Do consider the urgent nature of my request.

I do most sincerely wish our worthy Optimist—whom I consider Godsent—might feel to continue blowing his Excellent and Peaceful Trumpet on "Is Life Worth Living?" as contained in your issue of September 9, until he succeeds in captivating the minds of the general communities, especially the Responsible Leaders, who deliberately neglect to convene a mutual congress for General Penance,—in order to appease the wrath of the offended—Creator Who threaten to punish the world—as prescribed in Joel 2, 16 & 17.

Who knows whether Optimist is come to the front so opportunely at this critical moment for the relief of many innocent souls?

Let him therefore not hold his peace until he gained a glorious Prize for his credit.

Yours,

For Unity & Peace.

14/10/24.

QWQ FRANCISCANS.

To the Editor,

Dear Sir/

Will you allow me a space in your journal St. Andrew's College is one of

the things that make Qwq popular. This College was instituted in 1896, although the buildings began to appear in 1897, it was then and till a few years ago, known as Church Missionary Training College.

All persons who are members of this College are called Franciscans, that is, the followers of Francis, because the name of the first Principal in that College is Francis; of course, he is as all the world knows, the present Bishop of Lagos. Of the students who came out of the College many have become pastors and many, I am sorry to say, have followed the world and its affairs!

In some districts in Nigeria the Franciscans form themselves into societies and have their meetings at varying periods, as convenience allows them. They do this in order to perpetuate their social life—originated in the College, and to bear in mind their love and longings for their Alma Mater. Examples of these are found in Ijebu and Ado-Ewi districts. Such a plan is a credit and reputation to the Franciscans of those districts; it will be a good thing if other districts follow their examples.

In Qwq district such a society is wanting; whereas all the clergy men there are Franciscans and are among the best clergy men of Nigeria. Besides, the School Masters are all Franciscans having under them their brother Franciscans as Pupil Teachers; at the same time there are a few Franciscan Catechists and all these are highly honoured for their achievements so far as education is concerned.

If my frivolousness is allowed, I suggest that such a system will earn honour and respect for the Franciscans of Qwq district if they will take pains to arrange for a form of society—Qwq Franciscans Union.

It is now being current to every ear that Qwq P.C.C. will take place at about the end of October, so there and then is the best chance to arrange for the subject in question.

Thanking you Mr. Editor ever so much for the space allowed.

I remain,

Yours truly,

A FRANCISCAN