

Honourable Secretary  
The Bishop's Secretary's Office  
Chief Post Office  
C. A. Olayinka  
Editor, The Yoruba News  
The Yoruba News  
No. 11 & 12 New Series, IBADAN, TUESDAY, MAY 2-17, 1936

# THE YORUBA NEWS.

FOR GOD, THE KING AND THE PEOPLE.

VOL. XI. No. 11 & 12 New Series, IBADAN, TUESDAY, MAY 2-17, 1936

Price Two Pence

## AFRICAN'S MENTALITY,

BY  
JIMI DABOZA.

That the African's faculty as well as his mentality is inferior to that of his white brothers is not at all in the generally accepted sense of the human race.

Despite the fact that people of high intellectual faculty had long ago proved conclusively by the psychological method of treating history that there is nothing like race superiority, except it be to flatter national vanity. Despite the fact that the African has been contributing his own quota of disillusionment to the mis-guided notion through his brilliant achievement, yet today there are to be found some irresponsible men who still cling desperately to the bogey of this idea in their frantic efforts to arrive at what they imagined to be a settled conviction in the way of race superiority.

The fact that the African is at present under the guidance of Europeans does not mean that his intellectuality is inferior to that of his so-called masters—the dominant race.

That the African's faculty is not inferior to that of his white brother has been a demonstrated fact where the first generation of African users of English language have won scholarships and first class honours in Arts, Science, Literature etc., and have been leading educationists in recognised Universities and are piling up an indisputable record of brilliant achievements, thereby demonstrating their equality with the alleged superior race, and that Africans are now distinguishing themselves in the various walks of life cannot be contradicted or gainsaid.

There can be no assurance of better inter-racial understanding until definite and radical changes have been made in the mis-estimated and unutilised for

attitude of a section of Europeans towards the Africans.

There is an increasing curiosity about the paternalistic and arrogant attitude of certain class of Europeans all over the world. What the coloured people demand is a square deal and that their personality be respected. It is the question of equal opportunity for all.

But it is high time that this sort of people should be made to understand that the only difference in the human race, be he White, Yellow or Black is, as recorded in the book of history of the human race—colour, and nothing more.

### Visit of His Lordship The Most Revd.

Primate J. A. LAKERU,

To The

EBENEZER AFRICAN CHURCH,  
IBADAN.

For the first time after his elevation to the post of the Primate of the African Church, His Lordship the Most Revd. J. A. Lakeru paid a visit to the Ebenezer African Church, Ibadan and some of the district church in January, 1936.

Arriving Ibadan by Oshogbo train on Friday the 3rd January, His Lordship was met at Railway Station by a reception Committee composed of the Workers and members of the Parochial Committee of Ebenezer Church and was accompanied to the Parsonage "Bokitol Villa," Oke-Padi, Ibadan.

At 5.30 in the evening, His Lordship was received at Ebenezer Church where a group photograph was taken with the parishioners, and the presentation of an Address and a notice was made. The address and the Primate's reply are published below.

On Saturday the 4th January, at 5.30 p.m. the reception Committee visited His

Lordship at the Parsonage. After the taking of a group photograph and a light refreshment, the Pastor introduced the various officers of the Church to the Primate.

In a few words, the Primate addressed the Committee thanking them for the love shown to him and encouraged them to continue doing good works. Messrs J. A. Soretire D. A. Lasolo and P. A. Olayinka responded to His Lordship's address and they all wished him and Mrs Lovelace a pleasant time at Ibadan and safe return home. The happy gathering broke up after singing "K' Gbolofe Kesi Olu, wa" at about 8.30 p.m. His Lordship pronounced Benediction.

On Sunday the 5th January, His Lordship attended Divine Services at the Ebenezer African Church and occupied the pulpit both in the morning and evening.

His Lordship left for the district on Tuesday the 7th day from whence he passed through to Lagos.

### The Address.

Your Lordship,

We the undersigned, representing the Parishioners of Ebenezer African Church, Ogunpa, Ibadan and district churches of Ibadan African Church, do hereby present this our humble Address on the occasion of your Lordship's first visit to Ibadan after your Lordship's elevation to the Primacy of African Church.

We congratulate your Lordship for your promotion to the highest office in the African Church the post which your Lordship so deservedly deserved.

We take this opportunity of your first visit to recount your past service in this district, since the establishment of Ebenezer Church, Ibadan by your Lordship and some of the intonation churches such as Deigo, Ilegbo Town, Kuta and Gbagan, when your Lordship was the Superintendent. We cannot forget your Lordship's ministrations to this Ebenezer Church in particular, from the year 1915 to 1920 when there was no stationary minister in the district. We cannot omit to recollect with high praise your Lordship's sympathy and fatherly love shown to us during the unpleasant time of the foundation of Ogunpa stream which destroyed the church building in 1924.

Continued on Page 4.

ABIYAMO

S' ALBARIKA.

Kini nda omọ rẹ l' amu ?  
 Aiperi ha nyọ omọ rẹ l' enu bi ?  
 Osi ha nyọ omọ rẹ l' enu bi ?  
 Igbona eyin ha nyọ omọ rẹ l' enu bi ?  
 Orerẹ ha nyọ omọ rẹ l' enu bi ?  
 Ipa tabi giri ha nyọ omọ rẹ l' enu bi ?  
 Okà-ori tabi ti inu ha nyọ omọ rẹ l' enu bi ?  
 Abiku ha nyọ omọ rẹ l' enu bi ?  
 Tabi awọn aisan wẹwẹwẹ nba omọ rẹ ja bi ?

Sare lo ra

Agbo Omọ Eke-e

TI CRAIG

(Craig's Infant's Preservative.)

NI SHOP

ISE OLODUMARE

Amunigun                      tabi                      Oke Bọla.  
 IBADAN.

Gbogbo obi ti o ba fẹran omọ rẹ,  
 Ki o ma se alaini igo kan ni ile.  
 [2/-] Sile meji pere ni i, ajebi idan si ni pelu.

Continued from Page 1

We wish your Lordship health, long life, and wisdom from above, to guide the flock of Christ committed to your Lordship's charge and be endowed with the spirit of the apostles to carry out the work successfully throughout your Lordship's life

As a token of our love and appreciation of your Lordship's first visit we humbly ask your Lordship to receive this little purse from us.

We are,

Your Lordship's humble Servants,

- R. A. Obigbesan, Pastor & District Supt.,  
A. C. Ibadan.  
P. A. Oloyede, District Secretary.  
J. O. Talwo " Treasurer.  
J. O. Shesilo, Delegate to Ibadan District  
J. S. Serrette, Secretary, Parochial Committee, Ebon Church Ibadan  
J. O. Lasole, Treasurer. " " " " " "  
D. A. Lasojin People's Warden " " " " " "

### Reply.

THE REPRESENTATIVES OF THE  
Parishioners of  
EBENEZER AFRICAN CHURCH,  
OGBESAN, IBADEAN, AND DISTRICT CHURCHES.

My Dear Brethren,

I am much pleased to be here today and to receive from you this interesting address.

It is true that God has enabled us to establish Ebenezer Church, and some of the district churches.

We are but weak vessels in the hands of God; " Paul may plant, Apollus may water, but it is God that giveth the increase," and thanks be to God for the abundant increase in Ibadan Church and district. You refer to the great trial of faith at the time of the inundation of Ogbesan Stream which wash out the Church in 1924; the great lesson the incident teaches us is always to obey the precept of our Lord, "Have faith in God."

We see today that "the Obi Ojo ni-gho-gho, wa i'o ni a si" (The house of the Obi that was burnt down, ceases it to be burnt again).

I thank you for the address and gift you made to me.

I am

Yours in Christ,

(Sgd) J. A. LASAPPA,  
Principal, African Church.

### A PLEA FOR MOTOR-ROAD TO IMESI—ILE.

To THE EDITOR,  
The Yoruba News  
Sis!

Kindly allow me, through the column of your paper, to bring before the authorities the need of a motor-road to Imesi-Ile, a town in Ilesha Division. The matter has long been standing. An attempt was made about three years ago to make a road to it from Ilesha through Ilesha; but the project and one or two bridges between it and Ota, were not made and the road has since been left to grow to dust.

It is true this town is connected with other towns by means of a motor-road. There are many smaller towns in the Province that are fed with well-made roads. It is true this town is no longer isolated. There is no way its inhabitants can be said to enjoy the taxes they pay so long as their town is left without a motor-road coming into it.

Imesi-Ile will never be remembered as the town where the last great inter-tribal war in Yoruba country was fought—known as Kiriji or Ekiti-parapo war. The town is only about twenty minutes walk from where the battle took place. I am sure there are many people who would like to visit this place if there could only be an easy means of transport to the town.

If this town is fed with a motor-road there will be a lot of motor traffic because all the inhabitants are farmers and they have produce that they would like to carry to Ilesha or Oshogbo.

I trust our energetic and sympathetic Resident, Hon. H. L. Ward-Price, will look into this matter and see that something is done soon to help the suffering inhabitants of Imesi-Ile.

Thanking you, Mr. Editor, for space allowed.

Sincerely yours  
A NATIVE OF THE SOIL.

### AN IJERU CLUB.

The minutes of the Meeting held at Mr. Suetan Ojofo's house, Lebanon Street on Sunday the 2nd of May, 1936. At 5 o'clock p.m. a Committee of Gentlemen (all Ijeru) in connection with the death of John Yuda Ajayi's requiem Mass.

President—Messrs J. O. Ogan,  
F. O. Ogunsoju, Z. A. A. Banjo, A. A. Olokoja and Suetan Gaidoo.

Immediately the Chairman took the chair the meeting was declared open. The Collectors reported the amount subscribed by various well-wishers, the total was given out to be £195. Requiem Mass was formerly intended to be sung but it was cancelled because of a grave to be erected provided the money is sufficient. This was moved by Mr. Ogunsoju and seconded by Mr. Banjo. The work of erection to be undertaken by a Contractor, Mr. Aloko of Agbebi. The meeting was closed at 5 p.m.

Secretary

Confirmed by A. A. Olokoja,  
S. Ogunsoju, (alias astico) Square  
Chairman Amanigun Ibadan

### Reader's Views.

NIGERIAN RAILWAY RESERVED  
ACCOMMODATION.

By DODO YAKO.

Please permit me a small space in the column of your valuable journal to reproduce the statement contributed by one Mr. Wallace Wallace in the issue of The African Morning Post of Friday the 17th April, 1935

There is no doubt that Mr. Wallace has been very badly misinformed, when it is known that the power or Authority for reserving accommodation in the Second Class Coaches of the Nigerian Railway, is neither vested in the General nor in the Travelling Ticket Collector. Such power being in the capable hands of the Traffic Inspector, Iddis, and before such accommodation is reserved previous notification must have been given and the duty of the Guard or Travelling Ticket Collector is to see to the comfort and convenience of such class of passengers. As far as it is known the courtesy and accommodations of Guards and Travelling Ticket Collectors is proverbial. Whenever a compartment is reserved for a set of people, a "Reserved Sign" is posted at the door, and when ever there is a congestion in the train the Guard or the Travelling Ticket Collector remains helpless. In fairness to Mr. Wallace, it will be quite in order for him to let intending Second Class passengers know that it is to their interest to make priority application for reserved accommodation, when that is done, there can be no complaint. The Railway are doing their possible best for the convenience of the general public and the Guards and the Travelling Ticket Collectors are always very good and willing workers.

I hope Mr. Wallace will be satisfied with this explanation.

### News & Notes.

The session of the Synod of the Diocese of Lagos which began on Sunday the 3rd instant was concluded with a great Missionary Meeting held in Mapo Hall on Sunday the 10th instant.

The spacious Hall was densely crowded in and out whilst the balcony was thickly packed with worshippers and representatives from every Church in the Diocese. The Clergy in their dignified robes led by the Diocesan, His Lordship the Right Rev. Bishop P. Melville Jones D. D. supported by the Assistant Bishops, Archdeacons and other high officers of the Church, was highly impressive. It was a never-to-be-forgotten sight in this town.

A pleasant Sunday Afternoon gathering took place in the First Baptist Church on Sunday the 10th instant when the Chair was occupied by the Hon. Professor N. D. Oyerinde B.A., B.D., Representative Member for Oyo Division in the Legislative Council of Nigeria. The function which had been postponed from the 2nd inst on account of I.B.R.A. Service, was well attended. The Hon. gentleman returned to Ogbesogan after the closing of the service. We congratulate the Chairmen, Organist and the other officers.

### APATERE.

THE SALVATION ARMY THANKS!

The Meeting of the Club members, Mrs. Lieut. Olokojo, followed at a female table at Apatero town, with the mother and baby are happy and bright. Our prayers.

## THE YORUBA NEWS.

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tion should bear the names and addresses  
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necessarily endorsed by the Editor.

TUESDAY, MAY 12, 1930

## Retribution.

ONCE upon a time, as the saying goes, a sparrow espied a large, plump fly, quietly resting after a good dinner on a dewy foliage. "Flip" dropped the sparrow upon the offending fly with claws and beak in readiness to tear and devour the poor creature, but the fly cried and begged for mercy and finding the sparrow unyielding, finally appealed to its captor's sense of equity and fair-play by asking the reason for its being treated in this fashion. "But," quoth the sparrow, "because I am great and you are small therefore I'll make a meal of you."

The sparrow was still enjoying itself on the fly when "Flip" swooped down the hawk and seized the sparrow with its claws, soaring up into the clouds, tearing the poor creature all the while. But though the sparrow pleaded and in piteous tones demanding "What have I done and why am I tormented?" sharply the hawk retorted: "Because I am great and you are small therefore you will do for my dinner."

Whilst the hawk was getting along with its meal suddenly came a huge eagle who with its talons gripped the hawk from the back and carried it away. On being questioned "why" by the hawk, the eagle repeated the same words said by the hawk to the sparrow: "because I am great and you are small."

The eagle flew up to the top of a huge tree and while devouring its prey with gusto, lo! a hunter who had caught nothing all day long observed the drooping feathers from the branches of the tree and taking a careful aim brought down the eagle with a shot saying, "Because I am great and you are small."

And so it came to pass that in the course of the land grabbing scramble by European nations in Africa, the huge territory of the Congo Kingdom was granted to Belgium under King Leopold II. as her "sphere of influence". The first thought that occurred to the Belgians was how to enrich their country with the minerals and raw produce of Congo-land. To enable them to have a free hand in its development, the territory was erected into what was then styled the Congo Free State. It is needless to add, that Free Hand they did have in that unhappy land for in their anxiety to amass wealth through Rubber Ivory, Timber, and Mines production with numerous Taxes etc. the emissaries of Congo Free State and their hungry concessionaires stop-ped at no manner of horrible crimes—including murder—in achieving their objective.

Some of the methods employed are the brutal floggings, imprisonments, mutilations, amputations, hangings, wholesale shooting down of innocent men women and children destruction of towns and villages.

The result was that within twenty years of Belgique domination the aboriginal inhabitants of Congo-land were terribly decimated by the Free State (Free Hand) soldiery. But—— they did enrich themselves and their country-Belgium—with the proceeds of their exploitation. "because Belgium was great and Congo-land was small."

Whilst enjoying the fruits of their ignoble plunder, the Belgians were suddenly attacked by the Germans and in a "Jiffy" over-ran Belgium, carrying all before them spreading destruction, mutilation, death and desolation over the land. Why? Because Germany was great and Belgium was small" but for Brit-ish military, naval and aircraft protection, the ruin of Belgium would have been complete without leaving a swathe of her former splendour behind. It is now left for Italy to prove the exception to the law of Retributive justice, which has ever followed the wrong-doers.

Invading Abyssinia—like the hungry wolf—under false charges and pre-texts of civilizing the country, the Italians have practically destroyed the oldest indigenous empire in Africa with the aid of bombs and poisonous gases, dropped from her aircraft, hovering over defenceless cities and towns, sending terrible and untimely painful death among the aboriginal inhabitants; comprising men, women, young old and babes, deaf to all remonstrances from the League of Nations and the condemnation of the whole world for her flagrant violation of her obligations under the League's Covenants to which she is a signatory power.

In short, Italy has by foul means seized Abyssinia in defiance of the

League of Nations, the opinions of the civilized world and all known and accepted codes of morality. Simply because she considers herself great and Abyssinia, small."

And it shall come to pass and the day is not far distant, when a greater power will surely invade Italy and fully requit her for the wrongs she had inflicted upon Ethiopia. Then shall Italy mourn in ashes and sackcloth. "BEST YIO HA."

## An Address of Welcome

PRESENTED BY THE

The Islamic Missionary  
Society, Ibadan,

To His Excellency,

Sir BERNARD H. BOURDILLON

KCMG, KBE

on the occasion of his First Visit  
to Ibadan.

Your Excellency,

We members of the Islamic Missionary Society and the Muslim Community of Ibadan including ourselves from all parts of Nigeria presently residing in this town, willingly beg to offer our heartfelt welcome to your Excellency on the occasion of this your first visit and appointment as Governor and Commander-in-Chief of Nigeria.

Today we are exceedingly glad to see you in our midst not only because you are the Governor and Commander-in-Chief of Nigeria but because of your fair justice and dealing irrespective of race, rank, and creed, to which paper testify to the fact shortly after the announcement of your Excellency's appointment.

We also see in the person of your Excellency exactly the type of Governor which the present age requires to assume the reign of this dependency.

We the Muslims in this country have been able to build the first two Muslim Schools in Ibadan. These Schools are built not only for the Muslim children in this town among whom education is yet in its infancy but also to help the progress of education in this town as a whole and for the Muslim children in particular.

We look highly to your Excellency as your predecessor Sir Donald Cameron had played his noble part in uplifting the Muslim education in Nigeria on so many occasions He (Sir Donald) on the occasion of the opening ceremony of the Young Amur-u-Danu's School in Lagos gave a portion of land to this society. This act will still be fresh in the memory of all Muslims in Nigeria and on many occasions his kind advice to the Muslim community of Lagos showed us his feeling on Muslim education in particular.

Representing over 50 per cent of the population of this town we beg to crave for your assistance at any time of our need and particularly on education. Because as your Excellency will well under-



De-Ife. (ii.)

A jẹ Ogbeni Oyediran kedun, a si gba a niyanju pe ki o nati so' Pelepele o." Ogbeni Landi Odehale ni a fi je Otun Male Modakeke ni awon bi o se mejji sehin. A ba gboye titun na ye a si ki i je Oye a mori o!

LALUPON.

Ogbeni E. A. Akande, oniways, lo si Oshogbo ni 22/4/66. O si igba mejji ti awon ngbe a pada si Iwo nitari pe ippe re dara pupo. O dabu o, oye wa! Ohun a sunwon o!

News & Notes.

IBADAN OLD GRAMMARIANS SOCIETY

ANOTHER LECTURE ON ECONOMICS

A second lecture on Economics (with special reference to Nigeria) will be delivered to the members of the above named Society at Ibadan Grammar School on Saturday the 16th instant at 8.30 p.m. by W. J. Webb Esq. B. Sc. (Economics). The lecture is open to the general public and a most instructive evening is anticipated.

IBADAN PROGRESSIVE UNION.

Under the auspices of the Ibadan Progressive Union, a lecture on Co-operation was given by Capt. E. F. G. Haig, Co-operative Officer at the Grammar School, Oke Aye, on Saturday the 9th instant.

SPORTS.

There was a Tennis Tournament between the Ibadan Recreation Club (Europeans), and the Ibadan African Club on the latter's grounds last Saturday. The game which was watched by a large crowd of visitors was skillfully contested on both sides.

THE REGAL CLUB.

We understand that the above named club intends giving a Grand Ball on the 22nd of June next, being the eve of the First Birthday Anniversary of His Most Gracious Majesty King Edward VIII. The affair promises to be a great success.

Why do we need A Red Cross Society in Peace time?

In addition to furnishing Aid to the sick and wounded in time of War, the objects and purposes of the said Society include the improvement of Health, the prevention of disease and the mitigation of suffering throughout the world.

The vast amount of preventable suffering and disease that burdens the community and the ignorance in matters of simple Hygiene call for a great extension of voluntary service in order to raise the standard of health and prevent serious epidemics.

Red Cross Organization in other countries is being successfully applied:

- (a) To making available the services of its trained members whose usefulness to the sick and injured is daily apparent.

To be continued.

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**JOSIAH SOBOWALE SOWANDE.**

Pelu opelopo edan ni a fi tu gfo Ogbeni Josiah Sobowale Sowande, eniti gboho enia mo bi Sobu Arobioda, olakiki olarin niu awon asarofu Egba, eniti o se alaisi ni Sunday oju kankandilogun oju April ti o koja yi, nigbati o si eni ogorin odun.

Lekin isin ni Sogbi Iporo ni a lo sin oku re ni Ite-oku ti Lantoro. Enia nwo loru bi omi l' oju yi bi igbati a ni sinku oba l' o ri. O ye Sobu pupo. Orin ti won ko l' oju na l' eyi:-

- 1 Oju ro ni—Ye l—oju ro!  
Igb' a bojuwo 'le o—  
Oju ko de r' eni a mo—Oju ro l  
Egbe:- Ye e—e—oju ro ni—oju ro,  
Igb' a bojuwo 'le o—  
Oju ko de r' eni a mo—oju ro!
- 2 Oju ro ni—Ye l—oju ro!  
Sobowale omo oba Lomii Jiboye, olowo eyo.  
Omo onile or' oke yi ni' alomofu eye,  
Omo Oloand mejji yi ndaro pe ra won,  
Omo a f' ile-p' ogun, omo a-lh-b' ote-ja.  
Sobowale lo a' Ajule o, oju ko de r' eni a mo—oju ro—  
Egbe:- Ye e—e—Oju ro ni, &c.
- 3 Oju ro ni—Ye l—oju ro!  
Iri dgede bi l' aronju ro ni. Iri dgede bi l' aronju Sobowale ara Itoku or' oke, omo a f' ile-p' ogun.  
Lomii Ikofu, Oba, Oke Eriyifun Oke Kopo,  
Iri dgede bi l' aronju Alaró ko gbojo re—Ye oju ro!  
Sobowale lo a' Ajule o—oju ko de r' eni a mo—oju ro—  
Egbe:- Ye e—e—Oju ro ni, &c.
- 4 Oju ro ni, Ye l—oju ro!  
Sobowale, omo Sowande Ofáran,  
Omo Oja-gbi-inrin jo—  
Sobu wale, eni Edunare f' inu re se 'le orin.  
Oba Lomii Jiboye, omo a f' olu a' eké, alasaró oju  
Sobowale lo a' Ajule o, oju ko de r' eni a mo—oju ro  
Egbe:- Ye e—e—Oju ro ni, &c.

A ki awon omo ologbe Sobu Arobi-oda Bahalo-la Sowande, Tubosun Sowande, Segun Sowande, Mrs Latunde ati awon ebi pe E ku ashinde

## ETHIOPIA SACRIFICED!

Sacrificed! Yes, Sacrificed!  
 For her trust in others, and  
 Ethiopia was Sacrificed.  
 The simple child of nature,  
 For faith in League of Nations,  
 Ethiopia was Sacrificed.

Sacrificed! Yes, sacrificed!  
 For faithfulness to Vows, and  
 Ethiopia was Sacrificed.  
 As innocent as a lamb,  
 Lacking duplicity, and  
 Ethiopia was Sacrificed.

Sacrificed! Yes, Sacrificed!  
 For the Peace of Europe, and  
 Ethiopia was Sacrificed.  
 The guileless Ethiopian  
 For fully trusting the League,  
 Ethiopia was Sacrificed.

Sacrificed! Yes, Sacrificed!  
 By her deceitful friends, and  
 Ethiopia was Sacrificed.  
 They told her "Peace, Peace" for aye  
 When they really meant "War" and  
 Ethiopia was Sacrificed.

Sacrificed! Yes, Sacrificed!  
 European war to stem, and  
 Ethiopia was Sacrificed.  
 Acceptable to Mars, can  
 Such a Victim ever be?  
 Ethiopia was Sacrificed?

Sacrificed! Yes, Sacrificed!  
 To wipe off Europe's debts, and  
 Ethiopia was Sacrificed.  
 Land grabbing debts, O, how great!  
 For hate and reprisals, and  
 Ethiopia was Sacrificed.

Sacrificed! Yes, Sacrificed!  
 To their whims and caprice, and  
 Ethiopia was Sacrificed.  
 France played her little game, for  
 Italy's aid to court: though  
 Ethiopia was Sacrificed.

Sacrificed! Yes, Sacrificed!  
 With none to plead her cause, though  
 Ethiopia was Sacrificed,  
 Excepting Albion's forces  
 Mobilised, whilst Europe waves,  
 Ethiopia was Sacrificed.

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 Author of "Yoruba Philosophy."

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