

The Chief Secretary
to Government
Lagos: Nigeria

6/10
Please
Editor & Proprietor
Yoruba News
Ogunpa Junction
Ibadan

Yoruba News

FOR GOD, THE KING AND THE PEOPLE.

VOL. II, No. 24

IBADAN TUESDAY, JUNE 23, 1925

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EST. JAN. 1 1918

(Eko Akete). Inu wa yio si dan pupu bi "Alayele" ba le dekun iru ayọ bayi, ki o ma si jeki orukọ k'o ro oun debe, nitoripe "Adaki ja a fope." Eyi si tan mu ni ranti adura wa ti a ma agba pe "Olorun ma jeki agba tan ni orile-ede." Adura wa nipe ki Olorun da Oba si, ki O si pelu gboṣo awon atunluse, ki agba ki o ma si tan ni orile-ede titi lai.

Ibadan, 16 June 1925. Kekere-Egba.

Bi Oibo ba buru lati pa asiri mo, a le fi awon mo awo ile wa. nitoripe awa eni dudu na nwo Egbẹ Awo Oibo.

Ed. Yor News.

OSOGBO.

O bere lati oṣe ti o kọja.
ENIOWO MCKAY

O siṣe pupu larin wa, sugbon a si wa ndupe pe Olorun ni ise re na yin i laire yi, e si ni igboṣo pe Olorun yio fi Ise yin l'oron pelu bakanna.

Mo ni oṣe di tutu adanu nfa la. Ile Olorun ni bi merin ni Osogbo loni ti o je ti C. M. S. oikan laika R. C. Wesley, Baptist, ati awon ni. Eini eniti o ko lwe yi je oken ninu awon omo olo ti Alaboju to yi to dagba, lati kekere, onn lo mi bi si ile Eke, o si tun ran mi to si ile-Eko giga, (St. Andrew's College Qyo.) Opolopo omo be ni o to lati kekere ti nwon si di oṣa ni Osogbo loni.

Olawa o tun fi ise yin o Alaboju to! A dupe lowo Olorun lopolopo ti o tun mu Alaboju to wa yi wa si arin wa ti a si tun ara wa ri pelu eni ati alafia Ohun ti o wa je bi inkun alebu ti ko je ki inu gbo wa dun de ile nipe a gbo pe ara Iyawo re ko le tobe, awon onise-gun ni ilu won l'ohun si so pe ko ni lati wa si ile wa. O je ohun ti o tun dun wa lopolopo nigbati a gbo eyi, nitori oun papa na siṣe pupu larin awon obirin ati awon omo wa ti a ko le fi enu so: Oun lo ko lopolopo bi a ti a ti se ma abere, ati oṣa ti obirin fi le ma ran oko re lowo. O dun wa lopolopo nigba-

ti a gbo pe ko wa mo.

Adura wa ni pe ki o wa Olorun nina fun re lati fun u ni alafia ati ara life ki o tun le pada wa si arin wa ki o le bere ise re gege bi ti atiye. Alaboju to, Olori Alufa, a ki o, kabo o, o lu ewa oko o. Olorun a si ile de O o.

Osogbo.

B. Omo Ibile.

NIGERIAN PIONEER & IBADAN NEWS.

By JUSTICE

Whilst we patronisers of "The Nigerian Pioneer" at Ibadan and its environments, always have confidence in this News paper, for its narration of truths and actual occurrences, in its News columns, it is regretted to observe that the Ibadan Social Glee Club's Concert and Agbeni News contained in the issue of the Pioneer of the 12th June, are, besides being incorrect exhibited a fair amount of partiality, and as the usual disposition of its editor is on the reverse, we hope that he will, in future, entrust his reporting business at Ibadan in charge of a more reliable, capable and impartial man.

In the news headed "The Agbeni Wesleyan", it is quite astounding to note that English sermon was for the first time preached at Agbeni Church by Mr. J. A. Ajibola one of the tutors at Wesleyan College, on Sunday the 31st May, last. Ever since Mr. Ajibola was a pupil in the Wesleyan Day School, English sermons were being preached at Agbeni Church regularly twice every month.

Revs. E. G. Nightingale, J. C. Cole, N. A. B. John, W. Heric, Hodges, E. M. Cole, and Mr. A. A. Ozupe, etc. etc. have, on several occasions delivered diamond English sermons on the same pulpit—sermons which in point of decency, interest and elegance are in the ratio of 100:1 in comparison with that delivered by Mr. Ajibola.

In the news headed "Ibadan Social Glee Club" the opinion of the evening audience was quite different to that represented to the Editor by his representative. The Concert given by this club on the 5th of June came out very successfully.

To be continued.

PUZZLES.

1. What I am 2 I am an old Scotchman, add OH to me. I tell men when to go to business, add ER to me I become a liquid, and take away my last letter. I make a Yoruba man move.

2. Name any two numbers whose product or quotient is less than their sum by the greater of the numbers.

3. What trade is it whose best works are trampled underfoot?

MR. J. ADE: SODEJE.

Mr. J. Ade, Sodeje the Station Master at Odo-Oba for the past seven and half years was lately transferred to Iwo Station.

Mr. Sodeje had endeared himself to the people by his kindness. Very attentive to his duties to the Railway authorities, the merchants, traders, produce clerks and the general public in booking, loading and unloading of their produce and goods in the wagons at a moment's notice, he had a clear record of service and good testimonial that could be envied by any Station Master up and down the line. He is a good Christian and has through his personal influence greatly benefitted the young and struggling C.M.S. Church at Odo-Oba. It is no wonder that he was given such a hearty send-off by the people of this Station and the surrounding districts, on the eve of his departure to Iwo.

We wish him every success at his new Station.

KONTAGORA NEWS.

Jib' Police:—Once more we have had the pleasure of the company of our Police friends for a week from the 6th to the 12th June. They were on transfer from Zuru to Miona on the arrival of the W.A.F.F. at the former place. We wish them safe arrival to and good luck in their new Station.

Salla-Labiya:—With the approach of the Greater Bairam Festival, our Mohammedan friends have redoubled their activities so as to obtain the wherewithal to show themselves to the best advantage on the grand occasion. The bleating of rams here, there and everywhere, heralds the festivities accompanying

Empire Day:—Save at the Residency, the Empire Day is practically unknown here. The absence of schools, we think accounts for this sad ignorance. The great day reminded one of the hundreds and thousands of school children who annually assemble in larger and more progressive towns to "Salute the Flag." The day, however, may not be far distant when Kontagora school children will congregate round the Union Jack at the Residency.

Carrier Transport:—At this season of the year it is always very difficult to obtain carriers in large numbers, as most of them are busy on their farms, if would appear these people take to carrying only between the harvest and the advent of the next rainy season.

Shea Nuts and Butter:—We have it from reliable source that the yield this year will be beyond the average. Let buying Firms therefore take note and offer really good prices to induce the producers to double up.

Crop Prospects:—The weedy rains of April and May have yielded place to the torrents of June, and the farmers are the happier for it. All the seeds for the seasons have been consigned to mother earth and crop prospects are very bright.

Gardening: At present the Residency is the Moor Platation in miniature. There appears to be keen rivalry in size of gardens and the variety of edibles. One great benefit this vying confers is freedom from high grass in certain areas that use to be prolific source of reptiles during the rainy season. May the elements be propitious.

Political Jouring: The District Officers; Captains J. P. Smith and G. D. Pitcairn had for the past 4 weeks been engaged in touring the Districts. Having left on the 14th and 13th May respectively, they both returned to Headquarters on the 1st and 13th June respectively, looking much spent. "Sanuku da sil."

THE YORUBA NEWS

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Public Works Department.

THE Annual Report of this Department for the year 1924 by the Director of Public Works, C.L. Cox, Esq., M.Inst. C.E., is a well got up document which shows at a glance, the numerous activities of the department in every part of the Colony and Protectorate including the Cameroons.

The Estimated Expenditure for 1924-5 was £517,553 and is made up of Personal Emoluments £117,001. Other Charges £30,413. Recurrent Works £139,900. Extraordinary £205,239, exclusive of Works executed and paid for by the various Native Administrations.

The key-note of the Report is progress on all hands. The number of Roads, Bridges and Culverts is steadily increasing every year and the country is being opened up everywhere, so that it is possible to travel by Motor Car from Lagos to Calabar.

The Iddo Power Plant is proving its revenue earning capacity by the various ways in which it is being employed both by the Government and public.

The items under Extraordinary include besides Government Quarters, Hospitals and a Dispensary at Kano, Zaria, Kaduna, Lagos, a boarding house for resident students of King's College, Lagos, Laboratory building for the Agricultural Department at Moor Plantation Ibadan, Water Supplies and Electric Lighting schemes for Benin City, Enugu, Kano and Port Harcourt.

ASAN SILE NI OWO GHISBA RE

Ibadan Iba Ehin Odi.

Qdun kan	12/	14/
Osu mefa	6/	7/

£ fi owo pelu Letter range si Editor

The Report adds that "The Department's chief difficulty was the serious depletion in the ranks of the technical staff. Towards the end of the year the establishment was short of six Engineers and seven Inspectors and Foremen and its two Architects by retirement and invaliding."

Also that "Schemes for supplies to Kaduna, Ibadan, Ijebu Ode and Zaria (of water and Electric Light) were under consideration, but work could not be furthered owing to lack of staff."

We entirely agree with the Director of Public Works when he remarked in the Report that "In a country of the size and importance of Nigeria such a situation borders on the absurd."

It is really absurd with the rapid strides Nigeria is making, that she cannot boast of Africans among the Technical staff and Architects in her Public Works Department.

It surely cannot be pleaded that the African is incompetent to acquire the necessary qualifications to fit him for such a position in the government service, when we can point out several African gentlemen in Lagos and the British West Africa, who have attained eminence in this branch of knowledge.

The system of training the youths of the country for the purpose of becoming Foremen of Works and Surveyors in the Government service, introduced by Governor Macaulay, would, if continued have solve this problem long ago.

The Government Technical and Survey school founded by the far sight-

ted Governor and his wise selection of the then Instructor (Mr H. H. Young, U.K.) had greatly benefited the country even for the brief period of its existence and without an opportunity of completing the training of any of the students in Hong Kong and England as was originally intended, the Government Technical and Survey School had produced locally, Mr. Julius Johnston, Chief Native Surveyor, Mr. Victor Coker, Sub-Assistant Engineer and Town Warden, Mr. D. Glastone Coker, Surveyor, Egbu Native Administration, Mr. Hudson Cole Building Contractor, late Mr. Pedro Carena, Asst. Foreman of Works in the P.W.D. and others.

It is a great pity that such a school was ever closed down by government.

The present Carpentry School might with slight alterations be converted into a Technical School and with the system of completing their studies in England, the P.W.D., will be relieved of shortage of staff and delay of Public Works in a few years time.

We congratulate Mr. Cox upon the progress made and the substantial savings effected in his department.

NEWS & NOTES

Miss Ayo Wright left for Lagos this morning after a most enjoyable stay with her Aunt Mrs. J. Okusinde at Arẹmọ.

We congratulate Miss J. A. Mars, Lady-Principal of the C.M.S. Girls' School, Kudeji upon recovery from her recent illness.

THE Messenger.

We are surprised at the bogus news of Situ Bale of Ibadan and Chiefs which appeared in the "African Messenger" of the 18th instant.

The Bale's matter is before the Officer Administering the Government and there is no installation of another Bale till this writing.

We advise our Lagos cotems to be very cautious in publishing political news from this Province, so as not to injure the cause they seek to benefit. Again we say "Pelepele?"

Dugbe Market at Ikko Gate is fast developing into a second "Obun Eko," in point of size; the daily attendance averaged four thousand and it is the next in point of size to Iba Market.

But the stalls accommodation is far below the needs of the traders who are badly suffering from expositeto the inclemency of the weather.

Many who had to sit outside under the shade trees would be too glad to have stalls at the market and, as rents are being paid for these by the occupiers, it will be a good investment for the Administration to erect more stalls for the use of the traders.

BE A LIGHT

By BEN. N. AZIKIWE.

When you have seen the light,

Be a light:

You should not stop the fight,

Do the right.

As you have seen the light,

Use your might:

Now strive to do the right,

Be a light.

Don't preach about the light,

Be a light:

Let your light fly as kite,

Reach the height.

If your toon lacks the light,

Teach them right:

Print journals day and night,

Be a light.

'Tis sweet to talk of light,

Do the right:

And do you walk in light?

Be a light.

Calabar, Nigeria.

Polygamy.

Dear Editor/

Please allow me a space in your issue to give these comment on what the 'Alasaye' wrote in your issue of the 2/6/25

In answering the important questions raised in his comments, I want the readers to consider this important subject from Social and Scriptural stand points.

SOCIAL STAND POINTS.

I. **THE NUMBER:** Many men have argued that if a man takes only one woman the number of women left unmarried will be very great.

But I want the reader to notice that it will not be a fact to say so, unless we can prove that statement by counting the number of men and the women in the country, and thus find out that the number of women is greater than that of the men, we shall only be guessing at it.

The following points should also be noticed by the readers.

It is very hard for a man to get a girl of his age. If the man's age is 25 he finds it even difficult (especially where polygamy is reigning) to get a girl of 20. The result is that when the man is ready to marry the girl is only 18. He urges on his parents-in-law that he wishes them to give him his wife. Having received the necessary dowry, the parents-in-law cannot persist in refusing, and so the girl is married at an age when her constitution is not strong enough to endure successfully child bearing. She finds it a terrible thing to conceive; she looks pale and dying, and if she is so lucky to survive the conception, she manages to prepare for another. When she has given birth to two or three children she looks feeble, old and disfigured and by the time she reaches the age of 30, she has become a miserable old

woman ready to pass away from the world. Her children are not constitutionally strong, and so they carry weakness down to posterity; many girls unfortunately become so weak during the period that they cannot carry through, while only on the other hand those who marry at a riper age retain their healthy appearance and beauty, and they always appear younger than their age.

If one asks what has caused such state of things, one will find out that when some take many wives, many have none of their age or of the following age to take, so that they have to seek for wives among still younger girls and these girls will be forced to marry when unripe.

Some men cannot get young wives at all, so they only snatch them from those who possess many. It is also obvious that there are hardly any woman who have no husbands.

We may therefore conclude from the above reasons that the number of women is most likely not greater than the number of the men.

II. **THE FEELING:** No man wishes his wife to have several husbands, women are of like nature; only they cannot help it, and men take the advantage of their weakness.

A woman feels happy with her husband as long as he has not another wife. When the man has another, the woman does not feel easy at it.

When a man has many wives he cannot regard them as his partners, but he regards them as a lot of property, and the women regard him only as their common host and none of them is totally responsible for him, either in health or in sickness. Moreover they regard him only as somebody who has right over

them as long as nobody else has enticed them from him. The women will never take the trouble to share in their owner's misfortune.

Another woe of such a life is that a husband and a wife not trusting to be each other's for life can never enter fully into each other's secrets: the man has many secrets to hide from the wife and so the wife from the man; friends are more intimate than wives—for the wives are not friends but a host of dangerous and suspicious enemies. The man is really living a single life—but labouring for many concubines—a miserable life. If he is so foolish as to cleave to one of them he may bring ruin to his life.

The wives on the other hand are always jealous of one another and cause constant riots and unhappiness in the house.

This condition between husband and wives descend to their children. The children of the different wives look at their father as a common father and at his things as a common possession but they regard their mother's as their own.

Thus again the children take less care of their father. The father is impeded from doing his best for his brilliant children, and if he dare to do so, the children by the other wives are offended, because they can never reckon themselves as a member of one family.

When the man dies the constant fighting among the children on account of property often ruin the house and the man cannot be said to have died the death of the righteous and his last end been like his" (Num. 23 10).

Thus we see that from Social standpoints, polygamy is a curse:

(a) To the happiness between man and woman because it prevents one

from entering fully into the feelings of the other

(b) To the happiness among women because they always fight for a common property.

(c) To the happiness among men because some have to seduce women from others when they cannot get any and hence forward become enemies.

(d) To the happiness among the children of the same father, because they do not reckon themselves as members of the same family, and they are mostly antagonists—though there are few exceptions.

It is also a hinderance to civilisation because parents can not combine all their efforts to train their children. The father has to divide his small property among so many wives and has little for training the children.

(f) Finally polygamy is a curse and deterrent to the welfare of a nation for a wife finds out she gets insufficient supply from her husband, she goes about committing sin with a view to get a living or a child. Generally speaking, men who advocate polygamy are those who have never tasted the happiness and enjoyment of family life and never have had the slightest idea that there is any happiness in such a companionship. They therefore advocate that there is no evil in polygamy because they have no experience in happy monogamous life. They are like bushmen who being informed of the beauty and grandeur of London came to Ibadan and thought they have reached London!

Before I begin to write on this subject from Scriptural standpoints, I shall answer this questions of Alasoye which pertain to Social standpoints.

To be continued

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| The African Police Defence Club | (Egbe akoya fun Olopa) |
| The Motor Drivers Association | (Egbe Awameto) |
| The Engine-Drivers Union | (Egbe Awako Ife) |
| The Sanitary Inspectors & Vaccinators Union | (Egbe Wole-
[wole ati Bupabupa]) |
| The Carpenters & Joiners Union | (Egbe awon Kafinta) |
| The Painters Association | (Egbe akun-oda) |
| The Bricklayers Union | (Egbe molemole) |
| The Printers & Compositors Union | (Egbe awon Atowo) |
| The Farm Labourers Union | (Egbe awon Alagbaro) |
| The Common Carriers Union | (Egbe Alaru Ita) |
| The Casual Labourers Union | (Egbe Alagbase) |

Ewo ni tire, enikeji? O ba wa mile, o-ba wa nidale, sa fi oruko re, ise ti o nse, eniti o nsin, ibi ti o ngbe ati owo Egbe ranse si akowe

The Secretary.

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Ṣokoto ti oṣe regi nibe lo pin si

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 1. Oreye, Arunka, Lakuregba, Sabia, Jedijed, ita, Ehin, Osi, Egbogi ifojin, Abeyun, ifojin
 Oṣo owo. Arun kins gba, topon, wariṣi Egbogi fun aṣera Oṣunrin.
 Egbogi fun arun-karan, Iara Oṣokunrin
 ko ma ye o Ya nibi ki o ni, tere, o lo; Alabojoto lasiri bi o si, Ki
 Olowo wa, ki Alawin wa, arasin ni ko dara. Iwo ko tilẹ gbo oruko ilẹ ni
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