

The Chief Secretary  
to the Government,  
Lagos

The

From D. O. O. Basa  
Editor & Proprietor  
Yoruba News  
Ogunpa Road  
Ibadan

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. I, No. 12.

IBADAN, 1 APRIL, 1924.

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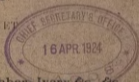
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not hesitate to say that it is high time now that the long thought-of Curate under this Superintendent should be found. Besides his work of superintendence, he is in-charge of St. Saviour's Church, the biggest and mother Church of Ijebu-ode Mission; and he is also the Treasurer of the P. D. C. In our opinion he should be relieved a bit by the provision of the said Curate under him. We wish him happy time in his return and long life in the Master's Service.

#### COLLEGE OF PRECEPTORS' EXAMINATION RESULTS.

We congratulate the following schools for the success achieved in the above examination on various grades.

#### I. Ijebu-ode Grammar School:—

Senior: One entered and passed.

Junior: Seven entered three passed.

Prelim: Ten entered all passed.

#### II. Ijebu-ode Girls' High School:—

Lower Form: Four entered one passed.

#### III. Saint Saviour's School:—

Lower Form: Four entered three passed.

We say, advance! advance!! to you all.

A good road for motor transport is under construction from Atan, a famous Market for Kernels and Palm-oil to Odo, potu, to join the one from there to Ijebu-ode. The completion of this road will render a great facility to Kernel and Palm-oil Traders in this part. Many similar roads are under construction; and Overseers are appointed by the Ijebu Native Administration to direct and supervise the voluntary workers.

It is sad to relate that for three conse-

cutive days last week the Pastor of Wasimi Church had to bury three of his members.

The saddest of all was that of a young man, Sampson Oduyoye, of about 20 years of age. This youngman had only completed his school-career in December 1923, and was about to go to Lagos in search of employment when he was suddenly attacked of internal disease indescribable to the native doctors only available. Few days after he gave up his last breath. May he rest in peace!

He was an exemplary Scholar, for the Headmaster of his School St. Saviour gave good report of him.

We extend our sympathy to the bereaved families and to Wasimi Church.

#### LATI OJU IWE KELL

"Maḡe to ọ" ni Oke Iarin ilu, bi o bu a, Balẹ a ni, on lo bu, bi o ọ a, Balẹ a ni on lo ọ, a di ọran ai ni Igrin.

A gbọy ninu itan a si ti i ninu eto aiye wipe ilu Ogbomoso wa laḡe Ibadan titi di oni-oloni. Ewo le wo, ara Ibadan enyin ti enu nyin to Oke, ọ dakẹ ni, ọ o ranḡe wa wo "aiye oko bi ọran" ni ilu Ogbomoso!

Ni ọjọ kinni ninu ọḡu ti o koja ni magun pa oḡomokunrin ti nḡe Oyedele; nipa ọḡe ifekufẹ pelu obirin ọḡe rẹ kan. A ọḡu pe aya mọsan ni oḡomokunrin yi ni si ile ki o to tan lo fa okan iku bayi.

A idaro awon obi, aru, ati aya mọsan ti ologbe yi fi siḡe lo.

Enyin arabi, peḡeḡe ọ.

## "AWON AKEMI"

OR

## YORUBA PHILOSOPHY.

## ERE ISE.

Aráà dèdè !  
 Dogba, Dogba, l' ogbógba,  
 Erin ko pada l' Egun ;  
 N' ibi gbogbo ni  
 A ikonle l' ale.  
 Gbá-i n' isu, ni  
 Gbá-i l' akasi.  
 Igb' Enu-Agarran, ni  
 Igb' Enu-Ekute'le,  
 Gb' Ototo.gbóro, ni  
 Gb' akasi bàmà ;  
 Akasi bàmà l' oṣu Agá  
 Ni isu Iyawo-ko-lorun  
 L' Ejidun.  
 Ida n' iko,  
 Esusu kò l'ere,  
 Iye a da til' á ko  
 Ohun ti a gbín ni á ka,  
 Ohun ti a se siwaju l' a be,  
 Se sile, ni abo wa ba.  
 Enit' o su s' ota  
 A b' eṣinṣin  
 Ni igba abò.  
 Dà si mi, ki ndà si o  
 Odu ti a kun l' á ko ;  
 Igi ti a gbín l' a j' eso,  
 Gb' odo ru mi loni,  
 Ki ngb' alapa ru 'mo re lola ;  
 Gnu mi l' ododo loni,  
 Ki niṣo omo re ninu olo l' olo.  
 Ise ti a se l' á jey  
 Owò a se l' á jare ;  
 Se mi ki use o,  
 Olorun ki ifi bi ni.  
 Eleke l' eke'ye ;

Ohun ti a ba se ni iye ni ;  
 Enit' o gb' ebu ika,  
 Lori omo re ni 'o lu le.  
 Eniti a so apá bi lu, a so 'gu,  
 Eniti a s'okuta lu, a ju 'daro wa  
 A l' ibinu tete ragbe  
 Ko m' ogbe isa.  
 Oro baburu ni i y' ofa l' apó,  
 Oro rere ni i y' obi l' apó,  
 K' a l' ija l' Olorun ja,  
 K' a l' owo l' gran !  
 Bi i ba bi ni  
 A ma bi ni,  
 Ka sai bi ni !  
 Oro ti i ba bi ni  
 Ki i gb' aibini.  
 Olorun la lai ni l' iñ' ipé  
 Ki O to mu 'ni ;  
 Olorun t' iwoyi ko pé ;  
 Eṣin ni ngun gbeja.  
 Enit' a o le mu  
 Olorun ni a fi i fun.

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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 nse Igbonse pupo ni?

Oju ndun o ni?

Iwo ko riran kawe ni?

Ma bo ni ile Egbogi ti  
a npe ni "ISE  
OLODUMARE."

Ma bo ni ile Egbogi  
ti a npe ni "ISE  
OLODUMARE."

Ma bo ni ile Egbogi  
ti a npe ni "ISE  
OLODUMARE."

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

**E MA SỌ O!  
KI NU U?  
OJO PATAKI**

**OIBO ALAGBON**

(Ile Owo Ekini ni ile yi.)

yio si Ile-Oja Titun ti  
nwon sese ko si

**BODE IDO, IBADAN.**

Orisirisi Aso, Isoso Wo-  
siwosi, Awo Abomafu,  
Ohun-Elo onirin oniruru  
ati Opo Orisi Oja miran lo  
mbe nibe. Emā Sarajo!!

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## OWUYE.

### ADIGBONRONKU NF IKU SIRE.

Ni oju Alunisi to koja Mar. 27 ni okan ninu awon omo Timi duro larin opojo de Moto Ogbeni S. Agbaje ni Ede Okunrin yi to npe re mejele di oja, o nwiye: "na ma wa a bo laun bi o ba to." "Oja re papa ko gbede fi Moto re ni mole."'

Ede onokunrin yi ko yeti rara, benu a kosi mo ohun ti o ro titi ki o to lo duro de Moto l' oju ona Oba. O feye i le duro de oko Reluwe l' oju-irin.

Nje bi Awa-Moto Bakare ba lo se elgberi, tabi ti Ijanu Brakes kosi ni dede lati le da moto na duro lakoko ni nko? Dajudaju igba-niya okunrin yi ni Moto iba gba lo.

Okiki iba kan pe Moto p' omu-oba Timi o!!!

O dabi enipe aye-ajeju lo fe han okunrin yi ni omu de ibi ti ko tun mo iyato ti nbe ninu aye ijun ati ti isisiyi, ti awon omu-oba ati alagbara le ma jaiye kiri ilu bi o ti wu awon.

O to pe ki enyin onimimode ma fi ye iru awon omu-oba ati alagbara bayani pe igba titun lo de isisiyi ati pe iwa ipa ti atije ko pade ni akoko yi. Imole de! Okunkun ti lo?! Iju npe si!!!

Moto-mole o!

### ONIGBESE GOGI QRUN.

Omum kan je eniti a npe ni Adegoke loko Elekurio lowo, a npe omu na ni Adepoju, o si puru o ni on ko je

okunrin toon lowo mo, awon ti o mu ore ise su ema niwonyi. Iwe adehin ti won se wa lowo onitoun sugbo sibe-sibe o tun se. Boya ni ko ni fi di oro kolu nitori a gbo pe awon mejele lo mo ara won nigerin 29/3/24 ni Pupo Agbeni.

### ODIGBOSE, OKO AREFO O.

Eyi ni ohun idagbere ti awon omu Ile-Eko Agbeni fi ki Olukoni nwon agba Ogbeni G. S. Afisunlu ti o ti je oja Ile Eko na lati March 1921 ti awa gbo lo sese die lehin okun ni ilu Opoko leri Kalaba. Okunokunrin yi je oniwa tatu enis, oniwa reru, o si ni ifiran be pelu. Ko tile wu awon omu ry ki o fi won silu pelu nitori iwa re si won. Nigbati won wa ki ni odigbose, ori enia wu ni oja na, o mu ni ranti oro to wa lara awo kan ti won utu lode isisiyi to wipe "Iwa Lewa"—Iwa reru ma loye Enis o. Awon omu na se, won si ti wahala to ti se lori won lati enu ogun meta yi wa han wipe ko ja si asan. Nwon ta hare orisirisi Iwe. Agogo ati nkan miran, dig ninu won bi de loko nigbati o niyo. Nwon si korin idagbere alarabara fon u tobe ti enu fi ya omu japa wipe awon omu ti omu ko na niyi? Li o si je wipe ko mo igbati omi nbo loju onn fun fi silu ti yio fi won silu.

Oun na si ki won ni odigbose. Odigbose! Okoko o!! Oko Arefo o.

### ALEJO, MA WOLE O!

'Iran kan nbo, iran miran nbo sugbon aye duro titi lai,' ni ohun oro ti a fi ki Ogbeni David H. Osiyemi, olukoni titun ti a mu wa se igbakeji oja ti Ile-eko Agbeni lehin ti olukoni Afisunlu lo.

Ogbeni Fasanya to ti je igbakeji si ti di oga. Losun ni ni Ogbeni Osiyemi jade ni *College* Elekuro; ggebi asa awon Ijoba, o ti se idanwo to ye ko to wa se ise yi; o si ti gba Iwe-eri ti Olukouni Owo keta lati *College* wa; A si ni ireti wipe oun na yio sa ipa re lati ko awon omu to wa labẹ re ni eko to ye koro.

### IJEBU NDA BIRA.

Ninu aranmoju osupa to kọja yi, ni diẹ ninu awon Ijebu lo fi igi *Agere* sire fun Balẹ. Ode Balẹ ko gba ese. Enia po bi esinsin!

"Ere nkukan," "Ki lo Fotósa npe?" Okan ko jokan orin niu lenu won, gbogbo re ndun yungba. *Agere* nla bira lode, nwon npidan orisirisi, ni ti jijo? nwon jo ti eleta da sibe. Awo kuntu lenu ni, nigbati a ri ise ti omu enia ni ara re se lori igi lai se ile.

Irohin koto afojula lo je. Balẹ ta nwon lere to jaju, be na gega ni Balogun pelu.

E kuto o. Ijebu omu Alare. E ku aigbagbe ile.

### MA ROMILOYE.

Awon ara ilu ti a npe ni Otan-Koto ti pa oruko ilu won da lati oju *November* 1923.

Nwon so pe awon ara Iorin lo so oruko ilu na di Otan-Koto, nigbati nwon wa ba won jagun ti awon ara Otan si segun xps.

Awon jagunjagun Eleşin Iorin pada lo sile, pelu itiju ni nwon fi puro fun oha nwon nigbati nwon de ile Iorin pe apata to yi Otan ka ati pe ninu Koto ti

ilu na si wa ni ko je ki awon le ti esin je nwon rairai.

Bayi ni nwon npe e ni Otan Koto titi o fi di sa ti awon otóyé ilu na fi yi i pada si "Otan Aiyegbaju" oruko ti a npe e lati igbati awon Ije ti re ilu yi ni atijo. Ije ni awon ti mbe nibo nisisi-yi.

### AIYE OKO BI ORUN NI KOTU OGBOMOŞO.

Iru ohun gbogbo ti aye ko ni ilu ilaju ni a fi use oha ni Koto Ogbomoşo.

Ko si obirin kan ti o le wole Koto fun ati ko oko re sile ti onişo Balẹ kan ti je Oke ko ni le sehin lai je pe o gba oko merin 21. Iwo re.

Gbogbo awon obirin ti o ha wo Koto ni Oke yi yio ma bi lere loşokan pe, Tal' o ma o wa? Tani baba ogun re? Owo ti Balẹ nko, oko merin?

Obirin ti ko ba san owo yi le para Koto fun opolopo ojo, ti ko ni ri aye lati ro ojo re.

Awon Igbimo ri eyi, nwon nso labenu wipe, ko to be; sugbon "eke otosi ki ito ile." Akowe Koto so pe ko si ninu oha be, Oke so pe beni on ili ma gba a fun baba ki o to de ile yi; awon akoda ko ile je daşo ati fi owo pe ida Oke loju a fi egiti o ba mura tun lati lo. Oke lo je alase ninu kotu, bi Igbimo da ojo ti ko to Oke lorin, a dido daro, a so wipe, nwon ko da ojo na dara, ki won o tun u da.

Okorin yi ko je ki olowo gba owo, ko je ki oloko ko oko, bi arwa obirin kan wa si kotu, a so pe "baba ni obirin yi ye" a pe lo sile fun baba, ki o to le yo jade ni kara baba, owo ale a di odo.



## Correspondence.

### THE NEW LEGISLATIVE COUNCIL OF NIGERIA.

"Be of good cheer  
O Thou Oyo Province!  
It is not so much  
Bad of you as yet;  
Beyond repairs  
As many supposed."

It is the opinion of all the educated people at Ibadan and Oyo that in Mr. Andrew Thomas we have a fit and proper person to represent our country, others as experienced and capable consists chiefly of Priests in "Holy Orders" who should not meddle with politics."

This foregoing statement, which appeared in the *Spectator* of the 25th August 1923 was greatly miscomprehended by many here and there. For some think that beside those citizens who were brought up by the Missionaries in "Holy Orders," there are no other educated persons whose grammatical cultures are beyond "bus and bus." Any how this wrong notion was carried about by those who are not properly in touch with Oyo Province all round.

But thanks to "The Yoruba News" which glorifies the Province and knocks off the wrong notion from the venerable heads of the misconceivers.

It is quite obvious, that, we are greatly in need of men possessing University education who are not priests, but independent and who will have undisturbed civic privilege of having voice in the political affairs of our country. But if justice should be done in this connection presently, I think in my poor observations that we have men of average Secondary Schools' intelligence, who can cope with their brethren of the same Standard, who handled spiritual, moral and political matters satisfactorily in places where public-opinion is dealt with in the real sense of the word.

The half was not at first told me. I am joyful and full of patriotic zeal when I

went through some of the copies of this journal sent me recently and when I beheld the ably contributed articles from the pen of our respected Elder Oke, with his clearness of knowledge of big and small things (which small things, we youngsters of nowadays neglect) both in Yoruba and English. The many different gentlemen, educated children of the soil, whose names, chance does not permit me to mention individually, with their good toned letters and articles, to the Yoruba Young Men and the Editor, The "Ibadan News" from the pen of Mr. Guy which we have been longing and crying for in papers from time immemorable is now being satisfied. We are thankful that the same is published weekly.

It is most pleasing and gratifying to note that in making choice of a graduated Ecclesiastic in one of the churches at Lagos—the place of the educational leading community in Nigeria—a graduated Priest, born and bred at Ibadan in the person of the Revd. S. V. Latunde, B.A., L.Th., appeared among the names of the three suggested.

And in recommending to the Editor of this paper, when denunciation was taken into consideration, as to who will assist him the best, Professor Oyerinde, B.A., B.D., native of Ogbomoso, was mentioned by the Editor of "The Nigerian Advocate" in his lengthy and loving letter in the issues of the 12th ultimo. The Editor of the Advocate expresses his desire of having a taste of this orator's wonderful oration and I hope with all becoming modesty of not being called a busy-body if I tell him that I was once among the Professor's audience at the opening of the Baptist Church Kaduna 1922, when this Orator occupied the pulpit for about an hour. His long occupation of the pulpit with undaunted distinct articulation convinced his audience to recognise him as the first Ecclesiastical orator ever heard in this part of Nigeria as was once acknow-

(Continued on Page 7.)



## THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA,

Office AJABA SQUARE, OGUNFA ROAD,  
P. O. BOX 60, IBADAN.

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## TRUE PATRIOTISM.

### PART II.

WE discussed in our last number what in our humble opinion should constitute true patriotism in every sense of the word—the need for cooperation among all classes of our people which is the most essential in this respect.

The next thing is to enquire from one another how far we have been doing all we could to further on the cause of true patriotism in our country. There are some people who could not think of the good of their country unless in terms of £ s. d. that may possibly be derived from the undertaking. There is the lip-patriotism class. They can be relied upon to talk patriotically upon any given subject for hours at a stretch.

It does not matter to them from what point of view it is considered. This kind of people would have the knowledge of the true religion extended over the whole land; they are usually the best men to offer fervent prayers night and day for this much desired object.

But they would not join the ministry, neither allow their children to do so. Whilst they continue praying for the coming of the Kingdom, they contribute grudgingly to the cause of Missionary

## ASAN-SILE NI OWO GBIGBA RE.

Ibadan. Ilu miran. Ilu Okere,  
ni Nigeria.

|              |       |     |
|--------------|-------|-----|
| Oḍun kan 12' | 15'   | 14' |
| Oṣu mefa 6'  | 6.6d. | 7'  |

E fi owo ati letter ranṣe si Editor.

enterprises. They prefer staying at home, conducting their own business and accumulating wealth comfortably under their own roofs.—What is the use of a prayer that does not touch the offerer's purse?

The same thing is observed in the way some people handled the burning question of the day—Education—It is known by all our intelligent people that Education in Nigeria is low indeed and most of us have traced the cause of the present state of affairs as the effect of the Education Code of the Government. We prefer to ignore our own responsibility in the matter, through our unwillingness to sacrifice anything for the desired end of providing sound education in our Country—without leaving the whole burden upon the Government.

The majority of those who are agitators for sound Education are not always willing to part with their money in backing it up. To them it matters not whether their neighbours' children are properly educated or not, as long as they can give their own children a first rate University course in Europe and elsewhere, they are quite satisfied. They view all local efforts to provide or establish higher Institutions of Learning for imparting sound Education with distrust and as schemes designed to drain off their wealth.

It was the operation of this spirit of selfishness that killed one of the laudable schemes of the Great Dr. Blyden of blessed memory, when he projected

the "Lagos Training College and Industrial Institute" to be located at Yaba in the "Nineties." The good Doctor was told by Governor Sir Gilbert Thomas Carter, that, the Government would support the movement by contributing £5,000, provided the Doctor could raise an equal amount among the people.

Needless to add that after a great deal of fruitless labours and efforts, the £5000 was not contributed and Dr. Blyden had to give up the attempt—greatly discouraged. Otherwise the proposed College would have by now developed into a First Class University; as in those days, we had the men and means in abundance to carry out the scheme successfully. Who can now say what amount of good such a College—as then planned—could not have done for the Country?

Dr. Blyden has played his part and gone to his rewards in the Courts above and most of his good schemes had died with him. The Collegiate School of the late Ven. Archdeacon Hy. Johnson—the great African Scholar, and the defunct Ray College founded by Mr. now Barrister A. O. Delo-Dosunmu, M.A., were very promising institutions in their time.

Yet we still have our dear old Revd. W. B. EUBA, B.A., Lond., the Principal and Founder of the Eko High School, a great Educationist and Patriot of no mean order, who at his own initiative started this Secondary School, and has been carrying it on successfully these many years.

How many of us can conscientiously say we have performed our duty to our race by giving the needed aid to this noble undertaking? Our thanks are due to Mr. Roberts for his valuable assistance and self-denial by remaining on the school staff for such a long time.

What have we done to encourage Messrs Somefun, Johnson, Kuye and other leading educationists who are

doing an uphill work in the interest of our country and race? Would we like to see their schools—Hope Institute, New High Class School, Aiyetoro School and others developed and enlarged or closed down for want of support?

It is most unpatriotic on the part of any African who, having the means—both financially and intellectually—and yet failed to support these educational movements and allow them to die out without leaving a rack behind.

We can only be true to our country by joining hands to uphold the above-named leading schools that are purely of local origin. The time is not far distant when the managements will find it possible to amalgamate the 4 Schools as a basis for a first rate National College.

## Correspondence.

### THE SLEEPER AWAKES.

To the Editor "The Yoruba News."

Dear Sir,

In the editorial column of the issue of the 11th instant I observed your discussion on Yoruba industry in which you urged the Yorubas to promote the use of (Oke) the locally made bags, for exportation of tropical produce to replace the use of foreign made gurney bags. In view of the great sum of money expended annually by both black and white Merchants for the packing of our tropical produce which prompted me to subscribe this in support of the article.

Within recent times I have discussed matters of a similar nature with several people most of whom had a strong mind of doing something better, but attributed their present incapability to their financial embarrassment, but expressed their grief that such a scheme did not come to their memory within those memorable years, when the trade was on its proper footing and when money was being wasted on luxuries simply to please the world.

It is very interesting to observe that our people are now awakening to the needs of the hour. Although money is scarce but

they had the energy and courage and what was required was first audacity, what was second was industry, and what was third was modesty. Let us hope that when the normal time returns, our people will not stand shivering on the brink, thinking of the difficulties, the cold and the possible dangers.

The story of genius even, so far as it can be told at all is the story of persistent industry in the face of obstacles. Industry in itself is not only essential to success, but has a most healthy influence on the moral character.

Meanwhile we ought to give thanks to the Almighty as this scarcity of opportunity has given us a fair chance to think for the betterment of the race. This reminds me of a Roman proverb which says:—"Difficilis in otio quies" i.e. it is difficult to rest if you are doing nothing.

In conclusion we shall have to be very patient. Many people seem to think that they can save time by hurrying; this is a great mistake, it is well to move briskly but it is far more important to do a thing well than to get through it quickly by fits and starts and in a hurry which is much more exhausting and much more laborious than if taken slowly, steadily and regularly without hurry or haste, and we should therefore bide our time, as our time will surely come.

Endurance and tenacity of purpose imply hope, and endurance is a much better test of character. Meanwhile we should be anxiously watching what shall be the outcome of the various African made articles that will be displayed next month in that huge British Empire Exhibition.

Thanking you Mr. Editor for the space allowed.

Yours faithfully  
Stephen.

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To The Editor The "Yoruba News,"  
Dear Mr. Editor,

The frequent itinerant journeys I have made since the beginning of this year accompanied by several other engagements have prevented me much from writing. I congratulate you for the first time for the abundant success that has

attended your effort in inaugurating the kind of Newspaper in Ibadan, the inauguration of which stands first in the annals of Oyo Province since it has become a nation.

In my own estimation, the inauguration of a Newspaper such as this is a great boon to any country in the world. Ibadan, the largest and one of the most populous towns in Nigeria, has the advantage today. This is one of the steps forward in the improvement of the country in all its modern cultures.

For the "Press" is the mouth-piece for the public in general by means of which they express their needs and their feelings, having no regard to great or small, educated, uneducated or illiterate, rich or poor; regardless of denomination or creed. For all these conditions I am especially thankful.

I am perfectly satisfied with the reading of the past issues of your new-born journal, and I can not but congratulate the writers of the articles contained in them, who really have written useful articles. I hope your new journal will continue to benefit not only Ibadan and Oyo Province alone, but also all other Yoruba countries in Nigeria.

I wish you health and long life, pregnant with success in your journalistic career, needless to say of the financial support and patronage you require of us in this big undertaking.

"Courage be there, do not stumble;

As the driver to help you, count art,

If is willing to aid you,

It will carry you through."

Thanking you for space allowed.

E. A. Obigbesan.

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NEWS.

The Bridges on the Ibadan-Ilorin Road are now approved. The Road is a great boon to traders, the diary is on it steadily increasing and this is the message the celebrating and wishing of the road in a very place especially in all the sharp bends and curves.

(Continued from Page 3.)

judged by the Abeokuta Correspondent of the Messenger sometime ago.

Are not all these parts of our state's glories?

Ye young men of my race! here is a beaten drum, the *Konkolo* is readily sounding and *Gudugudu* with its frictional but sweetest melody is heard in the sky and it remains for us to dance to our best advantage.

E. J. OYEDEAE.

To the Editor "The Yoruba News"  
Dear Sir,

Please allow me a wee space in your valuable journal to thank the two friends who, having preserved special places in their minds for my interests, have sent me two copies of the first two issues of your very interesting paper. While thanking my friends, I feel I must let you know that you and those contributing to the paper deserve hearty "Congrats" for bringing into being a paper of this kind. "For God, the King and the People." I hope to help in patronising your work among the Yoruba-speaking people of this out-post region in the interior. Trusting any authentic information from here will be welcomed for insertion.

Thank you Mr. Editor for space allowed.  
OMO OLUM'LOYO.

The Editor "Yoruba News"

Dear Sir,

I read in your issue of March 15th the various places where a wolf is giving trouble, and I am sorrowful to have seen that our Quarter is out of mention. Yesterday, the 28th March, the wolf killed another goat in our quarter, and that one was the 4th goat it had killed; but what was wonderful in it is that the wolf usually killed the goats at the entry of a house called "Ile-

Ilede" opposite Elekuru Market. It would be better if the Government see to this in time, before the wolves would become numerous in number.

## NEWS.

Driver Mustapha, for Fairbrothers and Garner's lorry ran into the drain along Jegede road, while he was about to bend for a sheep on the road, and three boys in the Ford Lorry were seriously hurt by the motor. In fact Mr. Mustapha is a permanent Mechanic driver, and this event may be spoken of "as what comes from God." Mr. Ajayi, one of those that were hurt in the motor was more seriously ill than the other two. We wish them speedy recovery. The motor is now in the ditch broken on Elekuru road. This took place on the 28th March.

## IJEBU NEWS.

Messrs Ogunbanjo and Soyemi of Erinwon and Imusin respectively, have left for Divinity Hall, Osogbo, to study for Deacon's Order. The former an Ijebu, the latter an Egbá by tribe.

The success of these two men will add more to the strength and number of the clergymen in Ijebu-ode Mission.

We wish them success in advance.

Revd I. B. Ogunnefun the Superintendent of Ijebu-ode Mission, who had been granted three months' leave by E. C. for change at the beach returned this week with fresh vigour and earnestness.

In his absence Revd. E. A. Kayode of Christ Church, Porogun Ijebu-ode, acted as the Superintendent; and Revd J. B. Payne of St. "Paul's Church," Omu, Ijebu-ode, took charge of the Church St. Saviour.

Seeing the arduous works of the various offices before the Superintendent one will