

Chief Secretary  
to  
Government, Lagos

From  
D. A. Obase  
The Editor, *Madam*  
" *Gisho*

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. I, No. 15.

IBADAN, 22 APRIL, 1923.

Price 1d.

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prove interesting.

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**SAILORS' "HARD TACK"—NOW THE AFRICANS, "CHOP" BY "MEDICUS."**

The West Coast of Africa has been and continues to be a very big market for all kinds of British goods, some of the most important of which are Cabin Biscuits known as "Cabin Bread" or "Trade Bread."

This particular kind of Biscuit is consumed in large quantities on the West Coast. The Biscuits are so manufactured that their high food value and nutritive qualities are preserved and maintained under the most trying climatic conditions.

It may be interesting to our readers to learn of the circumstances under which these Cabin Biscuits were first introduced to the Coast and of the developments which have taken place since that time.

Even after the most searching examination of available information, it is very difficult to fix an exact date when Cabin Biscuits first made their appearance in West Africa.

Brevius to the year 1840, the prevailing type of Biscuits made on an extensive scale were the hard plain kind which were rather similar in appearance but very dissimilar in composition to the Biscuits now known as Cabin Bread, Ship's Biscuits, Sailor's Biscuits, Navy Bread, Ration Bread, Army Biscuits, Expedition Biscuits, Ship's Bread, Hard Bread and other similar names.

The ingredients of these early Biscuits consisted of wheaten flour, salt and water, and the methods and implements used in their manufacture were crude when compared with the elaborate processes and ingenious machinery now used to manipulate the varied, carefully selected and tested ingredients of the Cabin Biscuits of today.

Long ago, such Biscuits formed an indispensable part of all Ships' Stores, as the only substitute for ordinary soft bread. Bread could not, of course, be stored or baked on board the slow sea going vessels of that time.

We may safely assume therefore, it was as the staple ration of adventurous Sailors that the forerunner of the modern Cabin Biscuit reached the shores of West Africa.

The first navigators to approach the West and Southern Coasts of the African Continent were Portuguese and Venetian Sea Captains in 1484, but trading relations worthy of any comment were not established with the inhabitants of the Coast lands until long after much of Senegambia had been made known by British and French Traders.

The methods of those traders were to barter hand made goods from British Factories, their own personal clothing and even the Ships' Provisions—Cabin Biscuits—for the coveted ivory, skins, hides, etc., preferred by the Africans.

Very little assistance towards commercial development was afforded to traders during the political struggles of those early years, when the West Coast of Africa was in such a disturbed condition. The traders had, therefore, to carry on business by means of barter, and under these conditions it is safe to assume that Cabin Biscuits were a valuable and important medium of exchange. This is supported by the fact that these Cabin Biscuits—then generally called Ship Biscuits—soon became widely known as "Trade Bread" and comprised a great part of the stocks held by Forts and "Factories," which in the early part of the 19th Century were dotted all along the Coast from Senegal to Calabar.

60 years ago, it was the custom of Merchants in Liverpool to ship to West Africa, especially to Southern Nigeria, large quantities of this "Trade Bread," packed in Palm Oil Casks. The Casks of Biscuits were then sent up the Creeks, where, many months after, the Biscuits were bartered for whatever quantity of Palm Oil the Casks would hold. So replenished, they were returned to Liverpool and the oil having been extracted, the Casks were cleaned and fired out with old newspapers in the open streets and refilled with "Trade Bread" ready for another voyage.

*To be continued.*

TO LET.

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## KINI SE TI O FI RU BAYI?

Iko nwu o ni?  
 Ori nfo o ni?  
 Inu nrun o ni?  
 Akokoro nba o ja ni  
 Otutu nnu 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?

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

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

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

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

E MA ŞO O!

KI NU U?

OJO PATAKI

TI

OIBO ALAGBON

Ile Owo Ekini ni yi

yio si Ile-Oja Titun ti  
nwon sese ko si

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şiwóşí, Awo Abanjo,  
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mbé nibe.

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## OWUYE.

Awọn Ègbé Akorin ti Ijọ Wesley Agbeni se Isin orin Iranti Ijiya Jesu ni ale *Friday Here*. Awọn enia ti o lo sibe pe? orin ale ijo ná ko l'egbe.

Telételé, awọn Ijọ Wesley lo ni Ocun, sugbun eyi yatọ. Nibikinni, Dura wọn je òwò kinni ni igboro Ibadan loni; awọn Duru ti a ni l'owò t'ẹsẹ ti ni. Nibikeji, awọn si ni awọn oga Aluduru meji ti awọn jafafa, ti awọn si ti gba Oye Duru lati Ilu Oja, awọn Ogbeni J. O. Ade Craig ati A. Bola Cole. Ni Gasikias bi a ba nso pe o ye wọn pupọju ki i se pipoule rara.

Ẹyinm ọmọ Ègbé Akorin Ijọ Agbeni Sára nyin re o! Bẹbẹ ni ki a má ri o!!

## Diocesan Women and Girl's Guilds'

### Bazaar.

Awọn Ègbé Obirinri ati Ọmọge ti *Diocese* ni Ijọ C.M.S. Ogunpa se Ajo Itaja ni oju Easter Monday, April 21 ni Ile-igbẹje Alapodi lati agogo meji osan titi di agogo marun abo asaly. Ọpọlọpọ enia lo jise si ibe. Awọn gẹlunmọ lati gbogbo Ijọ Ibadan lo wa ra oja pẹla.

Oga Ile-ẹkọ Obirinri ni Kadeti Onidan J. A. Mars lo si Oja Tita na. Orisirisi Ise-ona ati ise abere, ohun elo ati ọsọ ile to jire pesẹ sibe. A kò si fe inkan ipanu pépépé kù nibẹ. Lótó ni ode le, sugbun awọn ti wọn wa ibe gbiyanju. Ọpọlọpọ awọn ẹlominan bi awọn oniṣe oja ati oniṣowo lo fẹ lati ra oja ni ijo ni; sugbun oga April loyun, koi ti i bi. Beni oja *Bazaar* ko se i ta li awin. Fun anfani awọn ti o kù lehin

bawoyi, awọn Ègbé yi tun life se Ajo na lekan si i lupo yi.

A ki Alufa Agbà Ẹni-òwò J. Ogun-  
tunde ati Ẹni ọwọ D. A. Williams tun  
aniyan wọn lori ise yi. A si ki Onidan  
J. A. Mars, Ẹka asere niye o.

Ọwọ tẹ Gambari kan ti o ti nla'a ni  
ona Ijebu. Awọn Onidajo si ti se ba o  
ti lo fun "Absolu" na.

## ABEOKUTA.

Oga Alake Ademola II ti Ibadan S. Dalley je oye Iyalode gbogbo Ègbá ni ọjọ Monday ọsẹ Ajinde April 21, o si tun fi awọn obirinri oja miran je oye ni tẹle-tẹle.

O ye wọn pupọ ni ọjọ yi. Ijo ayọ gba gbogbo ilu kan. Orisirisi ilu ati egbe lo peju si ibe ti gbogbo re ndun lo yungbá, o dabi ẹnipe ki ile oju na má'u mọ, inawo ti Alake se l'ijo yi fun awọn Ijọye, Igbimọ, gbjunmọ ati awọn ọrẹ ti wọn wa lati Eko ati ibominan ko kere. Bẹ si ni inawo ti Iyalode ati awọn oloye egbe re ti oja Alake dabala pẹla. Oye a meri o!

Kabiyesi o!! Alake Ademola II, Ade a pe l'ori o. Bata a pe l'ese. Bẹbẹ ni k'a má ri o.

## ÈDÉ

### ARA MẸ RI YI RI.

Satide ijẹrin April 19, Ẹiyẹ Awodi kan si fila lori Akyola kan ni arin Oja Atupara, Awodi na si gbe fila lo pata-pata.

Eyi àkà lẹtọ; tori a má kọ ọ lorin pe:

Èke eiyẹ, eke eiyẹ.

Ọdalẹ eiyẹ, ọdalẹ eiyẹ.

Awodi ko rá,  
K' o gbe ikọ́-owu o,  
Eke, eiyé ki i hunsọ

Bení a si gbọ laipẹ yi pe Awodi gbe ekun apo owo şile lẹ lori ẹnikan ni igbora Zaria.

### FIDITI.

Ini nla kan jo ni Ojọ Isimi Ainde April 20, ghogbo ilu ferẹ i jona tan. Ogbeni ti nje Oje Apanilaiya ona nibi ti o gbe ndu lati gbe agy-egun jade ninu ile Ile-isin Church kan si jona pelu. A şelaro awon ara wa to ni ilu yi papa Ogbeni Gabriel Barber onişowo to wa ni be.

### OFA ILE.

#### Iyawo C. O. D.

Yio je ohun ti o dara pupo fun olukuluku enia pe ko ma se bi o ti mo, ki a si ni iteloran pelu inkan ti Olorun. ba se fun wa.

Laipe yi, a gbo pe ẹnikan lo gba iyawo gbajumo kan; nigbati oju re tan, owo ko si, ajo ẹni wa yi buşe; o ferẹ wo ile iku, lati lo ya owo; o di ohun ti a nda akọ́n pe ti o ba di oju bayi ni oun yio ri owo san, "Okanjuwa Onişango to nje Bamgbose, iwon ti a le gbe la gbe."

### IROHIN EKITI.

"Erin wo loko amilala". Gbajumo kan, Okunrin kan bi ẹnigwa, o di ero run ni ilu Ikere ni eru ojọ April 11, ni apa adugbo kan ti a spe ni Oke Ikere, oruko re a ma je Samuel Edegunso. Odo mokunrin yi ko ju ẹni ogbon odun lo, tabi mefogbon; oun ati ekeji re se fita fita ni ilu Ikere. Awon meji da owo jo wọn si lo ra Ford Lorry o ni lu kan ni Ibadan ni odun 1922 Rev. A. B. Akinyele B.A. ti (Grammar School) Ibadan yio ranti Motor ti a wi yi boyi. Lehin na ologbe yi tun nko Ile-owo kan lowo nigbati iko iku de. O je pataki ninu ljo, o si je Olori egbe re. Ida wo re ko fa sehin titi o fi teri gba so. O ku ojọ mefa ti yio ku, o si tun lowo ninu idawo isikuru ẹnikan ninu ljo. Owo kan wa bi ponun mewa larin oun ati ore re Thomas, ti ologbe ni lati san, şugbon ore re toto yi fi j awon ara ile ologbe na

patapata. Iru iwa yi şowon ni ile Ekiti Oluwa ko tu awon oloro ninu o

Gudugbe ja ni Ilu Akure ninu ose yi, nigbati a fi gbajumo kan ti o nje Jacob Ojuko si şowon odun kan nitari ese ti o se Deji Oba Akure, awon Igbimo Kotu Ibişe si ri i pe o jebi ese na.

A ba Ajero yo nitari Moto kan (Ford Pleasure Car) ti o se se ra, ti a si nireti pe yio wo ilu Ijero ni April 15. Şugbon bi o ba se wipe iru are ti Moto na sa koja lati Igbara Oke lo si Ado ni yio ma sa nigbati Ajero ba wa ninu re ni, a le yara tete so fun Awa-Moto na pe "Pelepele o Drive", ese d'owo re, ma ma fi ori oye gbun gbagede o."

Ipo Ajero po ju be lo, igbakeji ni ninu awon Oba Alade ni ile Ekiti. Nitirina "a rin gbere ni yio mo'ye dele"

Ajero lo se ibikerin ninu awon Oba Ekiti ti o ya Moto. Deji ni Akure lo ko ko ra, lehin na, Ogoga ni Ikere, lehin na Olojido ni Ido Faboro, Ajero lo si se ibikerin.—Eni Olo ya gun o—

### IROHIN LATI AKOKO.

A ri igbo pe ni Ido-alani, ni Iyayu, ẹni an ji omọ olomọ gbe tobe ti a ko ti igburo omọ ti a gbe lo yi titi di isisi. Bayi ni ore na lo:—

Omọ Oba Ewi I' Ado lo bi omọ kere yi, o si fi sode ore re kan to foju, lati ma se amota fun okunrin afoju yi nigbati o ba fe lo sode tabi oko. Lajo kan ninu omọ to koja afoju yi lo si oko laipe ko ri omọ yi mo, o bere si i kigbe li oko tobe ti ghogbo enia gbo. Nwon bere si iwa omọ yi, şugbon awon ko ri i, Nitari oran yi, a ko ghogbo awon aghiagba Iyayu, wọn si je ki ọrun da-bira lara wọn tobe ti awon agba ilu miran san gbo. Lehin eyi ni wọn wa gbe aje sode lati da, aje mu ẹnikan wọn de e li okun, werewere o ti jowo pe oun lo fi omọ na. Şugbon nigbati o de iwaju oyinbo tan, o ni okun lo

du, omu f' apa' omu fi ay. by. Qw  
na ofitina awon arulu yi titi di isisiy;  
Olaron lo mo ina af' ehin p' ean.  
Eyi ti a gbo ni pe omu ofon, omu o

**QWQ.**

Eyi ti o ba wa ni Qwq misiyi yio  
ri pe tembelekun ko ka re-nibe. A ri i  
gbo igba awon to dabo, pe, awon aleo  
kan wa ti wgn fi Qwq se ile ti na ori  
awon mejji pataki ti o ni ila yi gba ara  
won. Qad'iya mejji ndaye sai ara won  
"Ajo boju-oro je" bya. Ajele lo ba,  
awon sokoyodo ti o la raguda yi sila  
wa se miran se nigbati o ba gbo toun  
won tan.

"Bi ere, bi ere, alaloran ni igba."

Rogbodian ti o ti bere li ogi ti o ko ja  
ni Qwq ko ti i kasu ni ile. Qran yi titi  
o ko Qwa. Qba Qwq. Li ose ti o ko ja  
ni Resident Ajele agba ti o wa ni Aki-  
re wa si Ife, o si bere si ifi ogbon  
agba wali tembelekun na. Eyi ti  
a tati ri ni pe gbogbo ijaye Qwq lo wo  
Moto wa si Ife lati wa se ti enu won.  
Lati fa a gun lo titi, Qwa papa de ni 15  
4, 24. Nigbati qran ti di makkam-  
kan, o kan omu na lati wa se li re ti ilu  
fi daru tobe. Nigbati o de, o ranse  
pe awon ijaye re ti o saju re de Ife,  
ko si eni o da a lohan kan, imu ni  
wgn fi nki ara won.

Lana, 16 4, 24, ni Ajele agba, D.  
O. ati A.D.O. sare lo be ile Olowo wo,  
bi otito ni gbogbo oro ti awon ijaye  
jeri si Oba na. Nitari a gbo wipe igun  
buruku tin ni upania po lowo oggiri  
ti o fi npa oro awon ti ko ba fesi-se re,  
ogun sa ni a ngbo iku won. O di eru  
tobe ti gbogbo awon t' unyele t' agba ri  
pe iku ko juba si awon na papa l'  
ije ti Oba bi dojale won.

Awon olopa ti o ba awon oyiabo  
wanyi lo ri ori okun-enu mabo lati ile  
Oba peju awon ogun miran ti o be riri  
ako ti i mo ohun ti yio kelun oro wanyi

Om lo di olo marun ti gbo o ti Oba  
ti jaye kuro ni Qwq wa si Ife. Ko  
to joku, ko to inkun, ile inle ma ni  
pki o

**African Methodist Church.**

ABEBI, IRADAN.

On Easter Sunday the 20th instant, a  
Baptismal service was conducted at 1 o.  
clock p.m. by the Revd E. A. Obigbesun  
at the above Church, when two infants—  
Dasele Ibikunle Akanbi infant son of Mr  
J. O. Lashore the Head Printer of "The  
Hare Press and Olofinlaye Adekunle Mo-  
dupe female child of Elder T. H. Scott  
were admitted. This being the first Bap-  
tism celebrated in this Church.

After the service the Congregation and  
family accompanied the parents of the  
children home for refreshments.

Whilst friends and visitors were enjoy-  
ing themselves at Mr. Lashore's residence  
after the Baptismal service of his son;  
the theft of trinkets and an Headker-  
chief belonging to Mr. Lashore's wives  
were stolen and uptill now no trace of  
the property was found.

**DROWNING ACCIDENT.**

One of the Student of the Roman Catho-  
lic Mission at Oke Are, who went on a  
Picnic on Easter Monday April 21 was  
drowned while bathing in the Reservoir.  
After a great deal of searching, the body  
was only discovered this morning at  
9.30 p.m

Our sympathy goes to Father L. Fricisse  
the Rector of the Mission and Father  
Weiss the Principal of the College, and  
also the family of the deceased.

**EDGE.**

Mr. J. O. Abidun the Cotton Inspector  
is doing good work at this station. He  
is a credit to the Agricultural Department  
where he received his training. Although  
very patient with the farmers, Mr. Abi-  
dun is a terror to owners badly picked  
Cotton. May his tribe increase in the  
Service.



## THE YORUBA NEWS.

Editor & Proprietor:—

D. A. OBASA,

Office—AJABA SQUARE, OGUNPA ROAD,  
P. O. BOX 60, IBADAN.

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forwarded to the Editor.

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## TRUE PATRIOTISM.

PART V.

THE effect of neglecting to do our duty and allowing the whole responsibility to rest upon the Government is seen in the workings of the Education Code and the state of education and the morals of some of the pupils that are being turned out of most of the Government and Assisted Schools for the last 12 years. It is no wonder that our Governor Sir Hugh Clifford pronounced the system as worthless—as a character moulding factor in the country.

What can we expect from pupils trained under an education code which has no religious instructions for its foundation? It is a credit to the Missionary Societies in their religious teachings and the influence of good home training that worse condition of affairs has not resulted from the workings of the Code.

The stand taken by all Private and Unassisted Schools is a loud protest against the provisions of this Code, which is admitted on all sides as a total failure.

We are thankful to Sir Hugh for the new amendment to the Code which allows religion to be taught in our schools as of old, in response to representations from our elders and leading educationists.

## ASAN-SILE NI OWO OBIGRA RE.

Ibadan. Ilu miran. Ilu Okere,  
ni Nigeria.

Odun kan 12/- 13/- 14/-  
Oṣu mefa 6/- 6/6/- 7/-

Ẹ fi owo ati letter ranṣe si Editor.

We hope our leaders will continue to press for the raising of the standard of education in such a way as to place our own system on the same footing as in other advanced portions of the Empire.

The fact that the Government was prepared to assist the Inte Doctor Blyden's proposed College to the extent of 50% should be a sufficient guarantee for us that any good scheme submitted to the Authorities for the purpose of improving the status of education in the country will be similarly supported.

The only thing remaining is for us to put our shoulders to the wheel and push with all our might and main. This requires co-operation primarily among our leaders and all sections of the intelligent classes in the country.

One of our Proverbs says: "Those who seek aid from others must first make some efforts themselves.

"Jowoṣheru ni."

Kii wa l'oro;

Oyelu ni l'oun ti fi bere

Ni ije "gberunni."

It is evident that if we sincerely desire a sound and practical education in our country, we must be prepared to labour for it physically, intellectually and above all financially. The same applies with greater force in the case of good Government in the country.

There are people who believed that good Government could be had or main-

tained by simply crying for it. They failed at the outset to realize that nothing could be had without labour.

"*Labor omnia vincit*"

They therefore relegate the labouring part of their patriots to others whilst they are satisfied with the interminable talking and doing nothing to help on matters themselves. Men who held this kind of views should be reminded that the maintenance of good government in any country demands some sacrifice from its citizens in different shapes and forms.

Another Proverb says:—

Bi ó l' owo, o l' éna

B' ó l' éna o l' oqo re l' éna.

i.e. "He who has no money must have foot (service) He who has no foot should have good words in his mouth."

It necessarily follows that we must employ every means at our disposal to support the efforts of those in authority in maintaining good government which means peace and contentment in the land.

The educated people are the connecting link between the Government and our rulers. Our patriotism should always direct us how to move between the Authorities and our rulers as to avoid all sources of disagreement. We should foster friendly relationship between them and not keep on playing one against the other. For after all, what can we gain from magnifying every little fault of our rulers? Where can we find any man who is perfect in this world?

It is unpatriotic in the extreme not to advise the Government rightly as to the possible evil that may result from the adoption of and the operation of certain measures proposed for enactment as it is to fail to explain to our rulers that constitutional method is far better than resisting the Government as it will only end disastrously to the country.

This brings us back to our share in the blame for the backwardness of education in the country.

If we have had a good system of sound and practical education made compulsory in the land, the necessity for advising our rulers on this head would not have arisen at all even at this late hour.

### GOD FIRST.

In my bedroom hangs this motto,  
And its place is near the door,  
So that it may e'er remind me,  
God, all else must be before.

When I'm dressing in the morning,  
As I see it hanging there,  
It reminds me of my duties,  
Help for which I seek in prayer.

Duties, burdens, worries, troubles,  
All may come to me this day,  
How can I prepare to meet them?  
How I ask, except I pray?

Nightly too, the motto, speaketh,  
When for rest I would prepare;  
Then it whispers its sweet message,  
"First, pour out thy heart, in prayer!"

Dear Friend, won't you have this motto,  
Put up in your room as well?  
That to you its own sweet message,  
It may daily, hourly tell?

Yes, let "God First" be your motto,  
Let it help you to prepare  
Christ to serve in all life's duties  
Through believing earnest prayer.

I have told you how it helps me  
It will help you too I'm sure;  
Fruit through it will be abundant,  
Fruit, which ever will endure.

*From "Eagle's Wings."*

## Correspondence.

"Put all matters in prayer  
And all requests in supplications."

"Let us ask our Heavenly Father—For the Alafin of Oyo and for all the Paramount Chiefs of Oyo Province; the Senior Resident Oyo Province and all his Political Officers and Assistants, that they may be guided aright in all their great responsibilities.

"THE ALAKE SCHOLARSHIP"  
It was stated in "The Messenger" of the 25th Oct. 1923 that His Highness the Alake of Absokuta instituted a Scholarship in the King's College Lagos for Egbe Young Scholars.

Any one who appreciates the value of Education as a fundamental principle of the betterment of any country, will be thankful and interested in this gracious act of His Highness Ademola the II.

It is clear and unquestionable, that His Highness, being an educated Prince, knows the real value of education, and his high sense of the present and future educational and political welfare of his people and country is undoubted today, in the Yoruba Country generally.

It is a mark of wisdom, to copy another man's good action. We people under Oyo Province will be thankful to our Father The Alafin of Oyo and all the Paramount Chiefs under him, if this kind of gracious act of the Alake could be adopted in our Province at the Grammar School, Ibadan, and not at the King's College as yet.

There are parents of bright brained children among the Christians, Mohammedans and Heathens in our Province, with special reference to Ibadan, where the secondary schools are, who experience great difficulties in sending their children to the day schools with necessary equipments, and who desire to send them to the secondary schools also, but peculiar circumstances or the present world-wide financial pressure rendered them powerless.

How very nice and more appreciated it will be if our Father Alafin and Rufin can arrange and assist such parents and children, in the very way and manner taken by the Alake to assist his people.

In showing our appreciation to the Alake and in admiring his wisdom and love

of education, it will be practically an act of injustice if we overlook or omit his best counsellors and their good counsels from time to time.

We know very well that our Father the Alafin and any of his followers are able to do so, if approached in the proper manner. It seems the son of Yoruba Country in general is awakening and stumbers no more, that educational consciousness is the living force of the day

E. J. Festus Oyedele  
Gwada Station.

## QEA NEWS.

Mr. H. H. L. Hamilton the Locomotive Foreman arrived from England on the 18th instant. Also the newly appointed Driver and "Barr"  
We say "E ku ibi!"

## EKITI NEWS.

### BOYS' SCOUT MOVEMENTS.

The Scouts of Ondo Province are busily preparing for their Jolly Jungle Jamboree to be held at Owo on the 23rd and 24th inst.

They are composed of the following Troops and Masters:—

At Ondo, at Owo, Messrs. J. T. Akinola and J. Ajayi, 2nd Ondo, at Ife, Messrs. J. K. Adeyinka and J. S. Ediale, 3rd Ondo, at Ifo, Mr. S. A. Lailayan 4th Ondo, at Ondo, Mr. D. Awolika. 5th Ondo, at Ado, Mr. K. S. Oyebole.

The Rev. A. P. Hargrave, M.C., M. A., is the Assistant Commissioner of the Troops in Ondo Province.

A report of the Jamboree will appear in our next number.

## IMALE QEA BUNISANGO IAGBO.

Si Oniwe Irehin Yoruba-Ibadan.  
Mo bo re to ji o.

Gege bi o ti is pe 'Eberu Oluwa ni ipilese egbon', ki enyin ara wa ni ile Yoruba se adaye iwa Afa, yi. Adura wa ni pe ki Olofin yi i loyan, ki o na luwa bayi mo. Oyo Olofin jale a le re pe 'Ki ise gigebo awon ti o npe mi ni Olawa, Olawa, ni yo de i q'a arun a fi awon ti o la npe ife ba ba ni ti mi le ti grun.'

Oxheun kan ti ara onu re ko da zangge pe Afa kan lati wa o onu re. ti o si yeluri pe

oun yio wo o san. lèhin eyi Ogbeni yi bere pe, elo ni yio gbà, o ni ogbèn, ati ọlafi Oluwa ni, bi on ba ni on o gbówo, ogun ti oun o se le ma jẹ, nitorina bi oun na ba sùn, ohunkohun ti baba oun ná ba ni ko fun oun.

Lèhin ọpọlọpọ ọpọ, ti baba yi ti ni ile pon-ti fi ọna roká, pe baba yi nse bẹbẹ nipa aisan oun oun, Afáà yi wa pe baba oun, ná pe elo ni yio fun on? O yọ baba yi lènu titi o fi fi ọwọ si lwe pe on yio san Ogun Ọkẹ 25 ti o ba wo oun san tan. Nighati o pe Ọkẹ. Afáà bẹrẹ si yonu titi baba oun yi fi fun u ni Ọkẹ Mewa (2-10-0), pe, ti o ba wo oun san tan, yio gba eyiti o kú.

Laisa a gun lọ titi, Afáà yi ko mu egbogi wa mo Baba yi tun lọ wa iranlọwọ lẹdọ glomiran. Nighati Afáà wa yi ma se, o lọ pe ẹjọ ni Kotu. Lai wa idi ọrọ lọ titi, onidajọ (enia dudu) ni ki baba oun yi san-wo fun: "Ewu lori Onidajọ". Afáà yi nfi ara gbígbe se tutu; ki Oluwa gba ni lẹwọ lẹwọ funju ile.

Nipa ọrọ yi, bi owe ile wa bi a ba ko imu tan, lakan yio ma tun run. Ẹnikan ko le gba-owo ise ti ko iti se, loto, owo ni idahun ohun gbogbo oun sini gbongbo ese. sugbon o funfun ni, ko to enia.

"Ki Ọlorun ma ba oun enia wa jẹ o"

"AMUNIMADA"

## "AWỌN AKEWI"

OR

### YORUBA PHILOSOPHY.

Efufu gb' ologi lo,  
T' oniyefun d' egbe yanyan,  
Oji Oba Gesi  
T' o gbe Napo re Şen-Teft  
Ng ná lo gbe Oba kamani  
Wulenu keji  
Lọ yān—yān;  
Ni Wulenu lọ sapamo  
S' abe iborun Oba Holandi—  
Wilhemina Oba Obinrin

Ni Holandi. Ọwọ re o!

Wulenu keji Oba Jamani

Sisa ti o sa un

O ko s' aye ire

O tafa S' oke tan

O yi odo bori;

Sisa ti o sa un

O ko s' aye ire.

O ba mo, o kò se,

Kio wa f' oju rinju

Gbogbo omoriwo?

Bi o ba wa f' oju rinju

Gbogbo omoriwo?

Ko mama s' bit' o gba y

Afi Şen-Teli,

Labẹ Asia Nla ti

OBA GESI

Ti i fi oju awon

Alaseju bi mi gbighona.

Awon Madi

Ni alaseju n' Ile Dudu *Egypt*

Nitori ọrọ E-ḡn nire,

Oba kòkòyidiri,

Ko bẹ ẹnikan n' ise ipa!

T' inu kaluku ni awon nse e.

Awon Madi won kò de"

Oko glomiran ri,

Nwon ni ko si oko mo,

Ti o to ti baba awon.

Aimokan, aimokan

Ni imu Ekute le

Pe Ologbo n' ija;

Alaseju l' aja-k' aja

Ti uleja Ekan,

Aja t' o uleja Ekan

Iyonu ni nwa.

Iyonu, Iyonu

Iyonu ni nwa,

Alaseju l' eniti

O jeun yo tan,

Ti o nwa wahala kiri;

Iye ti yio ri yio poju

Iye ti nwa kiri lo,

Alaseju, Alasete!

Oun ni eniti o se sisan.

Kù, ti n' ọwọ ra imu !!