

*The Chief Secretary,
to the Government, Lagos*

From
20 FEB 1924

*D. A. Obasa
Editor & Proprietor
"Yoruba News"
Ogunpa Rd.
Ibadan*

The Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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The manager taking him in hand and presented him to the head of a department who put him in a sorting office.

The student took to himself the work of sorting.

After a month or two the manager asked the head of department how the lad was getting on.

"Oh, he did his work well so much that I have cause to promote him."

The student did well in the office that before the end of three years he became the head of the office department.

One of his partners who wanted dignities of clerk and cashier, and who were holders of certificates became a messenger in the office.

Solomon who was given three great and good things asked for only one (1 King 3, 12-14).

So will it be with every one of you who can learn to start or to begin at the bottom.

Thanking the editor for the space allowed.

Yours Obediently,
Moses A. Awosanya.

ODUN BERÈ NI ŞAKI

Ojò kejọ oṣu February yi ni odun Berè ni Şaki ti Okere mā iṣe inawo pupọ fun gbogbo awon ara ilu ati awon Bale azbegbe Local Chiefs ti o wa ba a se odun.

Ojò kejita February si je ojò odun-Ologun. A ma opa a l'owe ni Ile Yoruba pe:—

- Asabari ki ike 'ja.
- Ologun o ni ko 're.
- Bi o ba di ojò ija
- Ki e ran 'ni si Asabari.
- Bi o ba di ojò are,
- E ran 'ni s' Ologun.

Bi ara Şaki ba fe sigun l' aiye atijọ ni won ima nbo Asabari, pelu ihamora sugbon Ologun je odun ti won ina ni eun sise latin oke ati ni igboro ilu,

"Alo ki ija won b' Asabari,
Ti u l'omo ni ba won b' Ologun"
Okere Oba ni Şaki, e ku odun o.

ARINGBAJO

Aringbajo ti wo aia ni Igbojo niwon oṣu mado sehin, a gbo pe awon metala ni nde oye na lati je e. Ilu kekere ni Igbojo yi sugbon awon opitan so pe on ni bikaran si Alufin ni ile Yoruba, o ba lade si ni Aringbajo na.

Awon ara ilu na si se ohun iwom kan; eyi ni nipe, awon ti bere petesi kiko lati Ikirun lo si ilu won.

Eyi ti je penipa si e ara won ni lai si owo taba iranlowo Ijoba nibe: o fere ga Moto ni ji tabi meta po lekun so. Ki Baba ran won lowo niu ije rere yi o.

AKOWE ATI OLOPA GAMBARI.

Ni gbo yi ni a gbo ye, akowe kan ti iṣe omọ Yoruba lo si Ofa lati lo wo arakurun re kan nibe, bi o ti so kal nino eko ti o fe na lo si Sabongari, bẹni o pade olopa Gambari kan loju ona ti olopa yi si fe lati mu u nitori ko ya fun ni loju ona daradara, ipe ila ni pupu ni ki ba je e niya pupu ki o to mu ni lo si Ilorin; o si nso pe, ile Hausa ni Ofa je. Eyi ko si be rara nitori Ile Yoruba bere lati odo Oya Niger River a si ti ngbo pe awon Ijoba yio se ala ile ni dadi bi o ti wa ni aiye atijọ ki ete Aṣija to ba a je.

Eyi ni omọ Yoruba to wa ni idi agla e majo dake wo oran yio.

E mura giri bi igba akoko ti Eleri Ayaba.

Bi e ba si ko, Ologun le mu iranlowo wa lati iboniran ti a ko nireti.

Eni ni Arakurun nym,
Omọ Ibile.

"AWON AKEWI"

-OR-

YORUBA PHILOSOPHY.

IKU

Aiye l' ajo o!
 Orun n' ile.
 A o ku l' aiye
 A o r' orun re i simi,
 Aseko l' a ò mọ;
 Oku ireni nrin l' eṣe,
 Ènitì 'ò ku t' èni t' òlá
 Ara l' o nre.
 Atari ko mọ 'busun.
 Še iba re i m' oke
 A fi tun 'le ibe se!
 Ma ku l' omode.
 Ma d' agba l' oṣi.
 Ma ku ni rēwerēwe
 Aiye ni iyo 'ni.
 Šugbon ma tete ku
 K'o bi duodu silé.
 Ina ku l' eru beju.
 Oṣeṣe ku l' omọ re rọ 'ju.
 Baba omọ ku, omọ d' eyo
 Ètu kosi, ibon d' opa
 Bále ile ku, ile dahoro.
 omode a mā ku
 Agba a rinrin s soun
 S' akunle yan
 On l' à d' aiyeri!
 Igbéhin aiye ko ju mo.
 Awo ènitì ko ti i ku
 Ma l' orun yo mi.
 Gbogbo wa ni jo ulu.
 Aiye l' ajo o!
 Orun n' ile!!

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OWUYE.

"A SORO I SO NI ORO."
"ORO F' ENIKAN L'ANA."

AL-IMAM EKOTEDO.

Ose to koju ni ti, gbo pe awon Iwale Ekotedo fi Alufa Abudu Karamu (Babu Sadatu aya Lawani Waki) je Lemonu dipo Lemonu Amidu ti Ekotedo to gbo ni kope yi. Oye a mori o!

IPOROGAN NINU MOQALASI.

A gbo pe oru awo kan sele larin awon ngba Alufa Iwale meji ninu Masjidu kan ni igboro ni ose to koju oro yi pe tobe ti o fi di ija gbagbati, kikangse (ikuku) ati idimu ninu Moqalasi.

Eyi ko to sunu o

IKU OJJI.

Ni osan ara ni a gbo ika Lawani Alaga-loba okan ninu awon Atawaya *Livesman* ti ile re wa ni Agbeni.

Ogbeni yi lo si ibi ise, nigbati o di iwon agogo meji osan ni o so fun won ni ibi ise pe mu arun oun lo ba gbona ile. Ore re kan ko o niwaju ile awon Ologun Igbala *Salvation Army*, bi o si ti niy fun ore yi pe mu kan ti arun oun ni o yi ki oun fi siwo urele, bemi a gbo pe Lawani Alaga-subu lile ti titan si de lasekese.

A ba awon ebi, aya ati onu Ologbe yi kedun pupo Eku olo o.

AYO ABARA TIN-NTIN.

A yo fun ore wa Ogbeni E. O. Campbell ti Ewu-odi Ido, Olori gboibo Alagbade Wara ile yi *The Chief of the Ian Gold Smith* niya ebun omokun-

tin C. Nyawo re bi ni Masjidu ni Olofinla-Ido omokun si tutu wa.

Araye o!

I-O ONITEBOMI TI IBADAN.

A gbo pe Eru-owo L. O. Fasina, Alagbaju o Ijo Onitebomi Ekan Ibadan, yio de a ile yi ni arin ose yi lati satewo re-beru.

Eru-owo T. O. Dawodu, E. N. Phillips Daakun, C. L. Odeleye Akowagba, E ku ipalenu alejo o.

ILE ALAGEPON.

O bo Oni-owo nle yi nko ile di titun kan si Ewu-odi. Nwon si ni awon fun ita nibe.

E kuni ti o ba lo ra oia nibe won o ta re re o, si le maramaramu lori pomu maramu-aramu ti o ba na sibe. E mu Iwe re receipt oia ti e ba ra wa lati fi gi egbun na lodo Oniwe ironin yi.

OUR OLD FIRM

Messrs Paterson, Zachonis & Co, the oldest firm in this town have just pulled down a portion of their old store noted as a famous landmark at Ido Gate and are erecting a decent building to serve as shop and offices in connection with their extensive business in this Province.

The building contract is entrusted to Mr. Hudson Cole the renowned Architect of Lagos. We wish them good luck.

Cornel Mair and the Troops arrived here last Wednesday the 6th inst. ant.

Captain the Honourable W. A. Ross, C.M.E., the Senior Resident Oyo Province left for Lagos last Saturday the 9th inst. ant. to attend the 2nd session of the Legislative Council of Nigeria which commenced its sitting yesterday.

Following the Business.

"Where do good little children go?" asked a teacher of her class.

"Heaven was the unanimous reply.

"Now, all who would like to go to heaven, hold up your hand. A forest of hands shot up, but Jimmy had his hand down. 'Wouldn't you like to go heaven?' asked the teacher. Well, Miss, father said yesterday that all the business had gone to hell, and so I want to go where the business is.

Change of Name.

I the undersigned formerly known as SAMUEL OJO BADA, hereby notify the Public and friends that from the 8th day of February 1924, I desire to be known and addressed as SAMUEL OJO.

All documents bearing the former name remain valid.

SAMUEL OJO
Oshogbo.

HIIN IDA KOKAN LATI ADEKUTA.

Nigbati Asewerohin, "Yoruba News," be ni pe ki ng n'asoi ma kowe l'okan so wo si Ibadan nipa bi ohun gboḡbo ti ni si nihin. ng ko tete gboḡḡḡ ni tori, mo wo eru ati iforo ti niḡe ninu oran a nihihin to toṅa ranṡe si okere. Sogbo nigbati o tun pe diḡ, mo wo oran na lati gna ire ti mimo obunukohun ti Adekuta: peṅ Ibadan ba ni ni iḡokan le se. Yoruba ni Yoruba nse nibikila; Oyo, Ibadan, Iḡba, ati awon gnaḡ iya wa ti o founka si gboḡbo iḡi ti a le ka si iḡe Yoruba. Aboya a le ri eni ti yio so pe kini se ti ng ko daruko Eko peḡu. Beni sin Yoruba ni Eko ise; sugbon awon ti gte iḡe dabi awon ti a so fun ni pe o igle Eni ni ti a npe ni London; nibiti Chinaman, peḡu Sobò, iḡe peḡu ara Silerin tabi Hindu ati Englishman gbe ni ejika gban 'iḡa. Iru wa, ogiri wa, ni ilu Eko nse, Asewirable,

anglo-*realism*. Gboḡbo wa ni a ni iḡit daihin tun ire iḡe Yoruba ati ti gboḡbo iḡe eni da ni gḡa.

YORUBA GEGE BI EDE WA.

Gboḡbo wa ti a bi ni Yoruba ni a nfi oju di dde iḡe wa bi eyiti ko soḡo iso. Niḡito dde iya wa ni tabi dde ti a bi ni sinu re. Ki o to mo iforo ti o wa ninu sinu eyiti iḡe oju- lowo re, je ki o diḡḡḡḡ a pe o si iḡi ase ni tabi ipade pataki kan ti a so fun o pe ki o gbe ede Gesi ti si apakan. Meji mu ogun eni ni yio so. Yoruba fun awon Yoruba egbe re ti a pe ju de ibiti won yio mi ori won pe lagbaja soḡo. Ayē ko si lati in Grammar oyibo ti o ti di baraku beṅi ko si dde ti o dun leṅu lati so bi Yoruba fun eni o ba mo so dara dara. Awon elomi niḡe ewe ti ki i le so Yoruba fun iḡeju kan i' ni fi oyibo merin meṅa ha a i' arin. O ma gbo Ha! Iwo ni ki ba se be, *it isn't good; by fox!* bi o se eni ni ng ko ni gba a. Tabi "Enyin ara mi, ko si ohun me- ti o ba nk ni yi je bi ko se corruption tabi aise dde awon Christians ni arin awon eni wa." Eni na na jo oyibo kan weḡe s ke nihin ewe -sugbon ni gna kamia ti awon t o gbo Gesi si i ma ju gbolohun Latin kek ni nigbati awiye gḡo ti awon n'gḡa re ba mi won iḡan! Nitirin, Asewerohin, gḡidanawo lati ko wa lati ma so eḡe iya wa peḡu inototo niwon bi iḡe re ti le se e to. Mo si fika mi fun Eḡi-owo A. B. Akhaye ti Ibadan B o buse pe ni o puru pe: eni iḡe Yoruba hanwan ni, iḡe si iḡe Olerun ti a ba so tele pe eni ni mo wa se iwan Yoruba fun won. Ng ko sese so ti bi l'opa Olawole, "Aigba Baba Awo."

Awon oriḡi Yoruba kan wa, to niḡe i' Eko ja ibonnan iḡe. Awon ede alifada tabi Yoruba to yapa si ofulowo dde wa. Ni ko le si awon iwe ibohin mejeji ti won nse i' Eko lai le t'gla si inu Yoruba bayi. Awon gḡo bi "Soḡe" tabi "Yoro" tali awon ede gḡa gḡaṅṅa ti a dapu mo oju- lowo Yoruba lati so, ko ye ki o yo jade ninu iwe ibohin ti iḡe ti Yoruba tara. Bi awon ogunḡo eni ni nka "Yoruba News" a

ri ede alaram kan soṣo ninu iwe tirẹ, yala ire ni o kọṣo, tabi emi tabi ẹlomiran ni, o ye ki oluwa rẹ tete toka si i pelu ile lati tun nkan se. A fe ki awon Oyibo ti nko Yoruba ni ile wa le gbe "Yoruba News" lati ka a pelu iro wipe Yoruba innu rẹ to won si o ni ju ti innu awon iwe irohin Yoruba ti a nse ni ibomiran lo.

ERU MOTO.

Ewu ti unu awon ti motò nko gegẹ bi erò kakiri lojolumo to eyiti a ba fi damoran pe ki Ijoba se ofin fun awon ti nwa oko motò wonyi, ki nwon le mọ pe, emi awon ti nwon kò sinu oko won niye lori. Aun a ma se ni nighanti bi a ba ri bi awon enia ti pọ to nnu motò won kan soṣo. Won a lã mo ra wen gida-gida tóbe ti o fi le si ri bi nwon yio ti se ni alafia lati de ibi ti won nlo. Lotun losi ni irohin ti nwa, ti a ngbo bi ofo emi tabi ipalara tiantian ti wa lonu wonyi "Yoruba News" ti o jade lenu ljo melo yi ti jeri tikalare si ohun ti a so yi. O to mu oju to. Bi a o tile ku, a fi owo r' 97 ninu ile emi, awon ara emi, egbe ati ore a si sajo diẹ. Ejo awon omode lare bi nwon gbo ti motò ba fun bi o ti mbò lẹkan, won a wipe "Ekeko orun upolowo". Ki Olorun so ni nibe!

IBEWỌ AKOKO TI NBO (A PEEP INTO THE FUTURE).

Nighati sã temi pelu tirẹ ati awon ti nja nisisiyi fun isowopo fun anfani awon enia wa, iju won ati Oba won, ba koja, emiti o ba gba iwe irohin "Yoruba News" ti samoni na yewo ti o ba si ka ohun ti mo so loni 6-2-24, yio wupe "eni alainlari kan so ohun kan bi eyiti o sele yi". Eyi ni wape o damilofu ghangba pe bi awa ti a wã nisisiyi ba si se rẹ sile fun iran ti nibe, ghogbo ile Yoruba ni yio di ikan soṣo labẹ itoju ara won ti a ki yio jinna to bi a ti ri nisisiyi, si ara wa nitiri a ko si lowo ara wa patapata. Isehu ile Yoruba labẹ itoju tabi idabobo Gesi sugbon ti ohun awon Oba wa yio kan ara won ju eyi lo ni mo gbóyá to lati so tele.

Oloṣo ni ti on otò. Samoni awon Ajele tabi Gomina ti a ni nisisiyi yatò si ara won. Ni igba ti a wa ninu rẹ yi, a dupe lowo Olorun fun ire ti Ijoba Gesi se ni ile wa. Ogun ko si mo, oṣe pari, alafia wa ni ghogbo lin lake jado. Sugbon tani le jiyàn pe awon Oba wa di eni ajeji si ara won. Alake kò mo ohun ti Aláfin, nse owo Awujale ko kan lisa, aṣo ko je ki Oni ti Ile Ife wa si Ibadan

tabi i o yan emi wa lati mọ bi nwon ti nse iran won si ni Ibadan. Beu ako ko k ni wã; nigba ti awon Gomina Sir William MacGregor ati Ajele Captain Cyril Hammond Elgee (Orun rere fun ayon mejeji) i fe won fun ilosi wun in wa Yoruba yi ko kere; Balé Isale, Mosadere, (K Olorun mu erupe buruku koro loju rẹ) yan awon Igbin melo kan wa si Abeokuta lati wa bi awon wò, ki won ba le fi oju rẹ ilosi wun ti nibe nibi ki won si wò o bi awon melo ri gba ninu oju itundun ti won. Bayi ni Captain Elgee fi ede Oyin o tabi Gesi so ninu iwe rẹ "Evolution of Ibadan" ti o se ni 1914—

In September 1904, a deputation from Council visited the Alake of Abeokuta in order to see and compare the efforts of the two places in putting their respective houses in order.

Bi a ba sepe awon oludabòbò wa ba rọ pe ko si ohun baburu kan ninu iru ihewo bayi, nje ifohunpọkan ti ko ni afara were ko ni jba ti wa larin awon Baba wa? O ye ki awon ti o je agiwaju wa ti won si bi ayé a'iyala to lati ba awon Ajele ati Gomina wa woto bipu orun lo-awaju ile wa mu a da won loju pe a nfe ki orisi ifowosowo kan wa larin awon enia wa ati pe kosi ewu kan ninu rẹ bi ko se iranwo nlanla fun se awon Oludabòbò wa papa.

Nighati A'lake Ademola Koji ngb'ade, ghogbo awon Oba ile Yoruba ni o yan soṣoju wa — Alafin, Eleko, Awujale Balé Ibadan ati Oni. Emiti o fi oju rẹ riyẹ ati adun gbo wonyi yio gbad ra pe ki awon Oba ile Yoruba won ki o pe titi ki ilu won si tóro fun ayon. O ye ki olukuluku omọ ihelẹ Yoruba mu oja ti itepe ti o jinna hãnnun bẹ yio fi wa, larin awon Oba nika kọ, sugbon larin awon itoye ati eme rẹ won pelu.

OVEKANMI.

THE YORUBA NEWS.

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D. A. OBASA.

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OUR NEEDS.

"Owa' obun 10, ko n' iwo 25in."

One of the oldest religions of Yoruba land is Ancestor Worship—known in modern times as Oro, Egungun, Agemo etc. etc. This cult has survived all others and persisted under one shape or another till the present day.

The "Ita" and "Ije" on the third and seventh days during the observance of which periods elaborate feasting in memory of the dead are always indulged in by the children and relatives of the deceased. This is also repeated one year from the day of the bereavement.

The "Orori" or grave is generally dug inside the house for the burial of all its free-born and grown-up members; this contributes largely to the continuance of the worship. It is at the "Orori or Oju-egun" that the ceremony is always performed. The well-to-do people in the country often celebrate this occasion yearly. Bye-and-bye a certain season was selected by the Elders and Kuilers for the purpose of worshipping the departed ancestors and it is called Oro-Odun, Egungun Odun etc.

Since the introduction of Mohammedanism and Christianity into Yoruba land, the practice is still carried on among the adherents minus the "Orori"

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or "Oju-egun" Ceremony. No burial is regarded as complete without the "Ita" "Ije" "Sara-Iso-mefo" "Cgoji Ojo" and the twelfth month's final activities.

Though the Moslems have submitted reluctantly to burial in the open backyard, the Christians have accepted funeral in the Church-yard, one can never under normal conditions get either of the two to go outside their houses before the "Ie" Feasting in honour of their departed ones.

The great Dr. Blyden truly says:—
"You may change the Religion of a people, but not their Theology."

The various demands for burying-grounds emanating from the intelligent members of the Community have from time to time been neutralized by this outstanding custom of the country.

It is not to be wondered at that the four large Burying Grounds provided by the Ibadan Native Government some years ago—one of which was actually used—had since fallen into neglect and practically cancelled.

The Churches continue to bury their dead around their places of worship at a great inconvenience and at the risk of the healths of their congregations and school-children. Most of our present Church-yards have become too full to permit of further graves for interment of the dead of their own flocks. Two of the youngest Churches in this town have had to obtain their own private Cemetery. Whilst the other Churches remain unprovided for.—viz: the Angli-

can, Methodist and Baptist.

The Moslems still bury the dead in their backyards. The rest of the population under their own roofs. Moslem and Christian strangers from up and down the line and all over Nigeria, the Gold Coast, Sierra Leone, Liberia etc., have no where to bury their dead but are always at the mercy of some kind neighbours and acquaintances for their last resting place.

At the rate in which we are now going on, it seems, the whole town will in a course of few years become a series of catacombs.

This prevailing practice of digging graves all over the town will seriously affect in future, any scheme or measures that may be adopted by the Administration for a system of Water Supply for the use of the town.

We respectfully crave the aid of the Administration on this important matter of providing Cemeteries in suitable quarters of the town for the use of intelligent sections of the Community.

An Open Letter.

To the Editor "Yoruba News."

I have read with great interest the first two issues of the "Yoruba News" and must congratulate you for the get-up of the paper which left nothing to be desired.

During the past two weeks I have conversed with some of my friends in Lagos, and elsewhere about your paper relative to the telling quality of the Yoruba employed in its columns. We differed in opinion about the question; some of my friends held that you borrowed some of "Eko Akete's" style of Yoruba, but my personal opinion is that there is still room for improvement. We look up to your paper to employ the best and purest Yoruba in its columns, so that

those of us who are getting careless in the use of our mother's tongue may find help from the pages of the "Yoruba News." I must confess that we are not getting any help in this respect from any of the bilingual papers circulating in our midst at the present time, perhaps, with the exception of the "In Leisure Hours." But the Yoruba language employed in the "In Leisure Hours" is for the most part scriptural (which is in itself defective and consequently, not good enough for every day use). Many of the Yoruba phrases invented by the uneducated Lagos huls are vulgar to the extreme, and their use must be discouraged. Other notable phrases like "O hohu," "Dadi Otom," "A gaa tagbo" and other vulgar phrases of that kind must be dropped.

I have read with interest the contribution of Pa B. H. Oke to your first number, the grand old man, I am sure would have done a lot more for you in this connexion but for the infirmities of age which are now pressing their claims. Mr. Oke has been singularly blessed by nature with the physique and young appearance, but this is no longer so now that he is verging on 70. I wish him a long time in this evening of his life.

Professor Oyeinbo of Ode-omisho will, I expect, give you assistance you may require in your editorial work.

The utterances of the Professor that I have read have brought me to the conclusion that he is an able Professor. Lagos would like to know something of him. When he visited there a few weeks ago, he could have extended his visit to Lagos—the surroundings here being so congenial.

Politics.—Perhaps this is a subject you will not like me to touch, yet it is my strong conviction that it is not a subject that the paper of your size can afford to ignore, but in a place like Ibadan, where

public opinion, in the real sense of the word does not exist: one has to proceed with great caution. The political Officers, on the other hand, are another important factor to be reckoned with; they, as a matter of course do not like to see their doings in print, but time has since changed considerably, and we must change with the time.

The tendency is upward and not downward. The secret of the whole matter is that one must not defy an Authority, and we must learn to do things in a constitutional manner. I have been writing at great length. I must therefore run to a close. I hope to write again, if you can find the space.

Yours sincerely,

Samuel Henryson Braithwaite,
Editor, "Nigerian Advocate."

Chief Secretary's Office,
Nigeria.

Lagos, 8 February, 1924.

The Editor,
Yoruba News, Ibadan.

In continuation of my letter No. 11164/5 of the 12th December, forwarding to you a copy of "An open letter to African Parents" on the subject of the education of Africans in the United Kingdom, I am directed by the Governor to transmit a copy of a notice which is appearing in the Official Gazette containing a warning as to the difficulties which may be encountered by Africans sent to Europe to pursue their education.

H. O. E. Wright,

For Chief Secretary to the Government

Education of Africans in the United Kingdom.

After considering representations on the subject from one of older English Universities, the Governor is anxious that African parents should be made more completely aware of the serious difficulties which

their children may encounter if sent to the United Kingdom to continue or complete their education at the Universities without proper inquiries having been made in the first instance.

2. The pressure on the Universities is very great and it is not possible to take all the candidates who present themselves even if they are up to University standard. It is rash in the extreme therefore to send a boy to England without ascertaining first from the College concerned or from the Director of Education, Southern Provinces, (who has been appointed for the purpose), whether the boy's standard of education is sufficiently high to qualify him for admission to the institution.

3. The Director of Education will gladly advise parents whether their sons have the necessary qualifications for entering a University, and give them any further assistance that may be within his power.

THE EDITOR "YORUBA NEWS"

Ibadan.

Dear Sir,

In supporting Mr. Mustafa Ali in his sterling messages addressed to the educated Youngmen of this Town through the medium of your much-esteemed Journal for Jan. 22, kindly permit me a short space to say, if not for the pressure of business I would have been the first to write on this subject, because immediately I saw your "first notice" I approached and spoke to a good number of the educated youngmen of Ibadan and they all promised to lend the "Yoruba News" their whole hearted support financially or otherwise if only I could talk to you to reduce the price to 3d. per copy, hence my first (private) letter.

Now, countrymen, by establishing a weekly Newspaper in Ibadan, the Editor and his well-wishers have thrown us a challenge, are we going to run back? on behalf of your countrymen, I say with all emphasis in my power: No! If the Yoruba News fails, which God forbid, the shame in great measure goes to us, as the noble aims of the Editor remain unaltered and commendable.

Mr. Editor I praise you, because you have done the just-side and to my countrymen I say "money makes man though man works money" you all know what the "Yoruba News" requires from every one of us.

Thanking you for space allowed.

Yours faithfully
Apoja.

THE EDITOR "YORUBA NEWS."

Ibadan.

Dear Sir,

This is a humble letter that had been prompted by a body of men representing the Aremu Bekidi Society who felt and knew if their duty as a body of patriots to congratulate you most heartily on the recent occasion of your starting the first weekly Journal, "The Yoruba News," in this our populous, historic and important town, Ibadan; the commendable of all the people of the proper Yoruba origin for the main purpose of defying a world of good to Yorubaland, the glorious home of our Sires and grandfathers.

It is a common saying that the Yorubas are generally too slow to see their way clear to join in any venture and are therefore almost too late in taking pace with their fellow patriots in the journalistic field. The Yorubas generally are a people who will never make a venture till the best opportunity offers itself and once a start is made, victory is always theirs. It was undoubtedly this inborn spirit of "wait-and-see" that had so badly characterized our fathers' lives and consequently assigned to them that superior genius which always made them the victors in the field in those barbarous days of inter-tribal warfare.

Any true man would feel that Ibadan had really waited too long in contributing her quota to the noble cause of people taking their stand in the journalistic field. Your name will live for ever in the annals of Yoruba history for being the first person to lay bare to the reading world that our fathers' spirits are not dead. If the inhabitants of the immortal region are privileged to have their say in what we do here on earth, our late revered fathers of blessed memories will be lionized and greet you in their favorite home

forever: "Oko omi! Omo Olan!" Was the spirit of our fathers here? you.

Fin! By the members of Aremu Bekidi Society hope that you will ever keep to your motto "For God, the King and The People." This done sons' sons shall praise your name as a dignity champion and a beneactor of the huge Yoruba Race.

Ahead then keep pushing

And show your way.

Embroider the pathway.

And open that way.

All obstacles vanish.

All enemies yield.

In the night of their welcome

Who never say fail.

Wishing you the greatest of success.

Yours very truly,

J. Ladipo Temigbo,
Secretary.

Begin at the Bottom.

Some years ago, three young men left home taking with them sufficient amount to complete their education at a college.

They were so successful in the college problems that their Principal turned them out of the school two terms earlier than the necessary time.

The Principal gave them money, books and certificates; he also gave them testimonials to be taken to the officer where they could get work.

By their arrival at an office one of them was addressed:

"How are you and what can you do?"

"I am—, I want an office work."

The second young man was also questioned in the same way.

"I am—, holder of second class certificate in shorthand, certificates for Senior Cambridge and 'Preceptors' examinations.

I want to be a clerk, cashier, or an private clerk to the manager."

The manager said unto them: "Come next time my boys—at present, I have no offer satisfactory for any of you."

The third boy entered and he was questioned in the same way.

"I am—, and I can do what a young man can do, Sir."