

*The Chief Secretary
to Government
Secretariat
Lagos, Nigeria* The

*From
D. A. Obase.
Editor & Proprietor
The Yoruba News
Ojumu Road
Ibadan*

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. I. No. 3. IBADAN, 29 JANUARY, 1924. Price 1d.

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St. David's Church Kudeti Ibadan.

What is worth doing is worth doing well

We the Youngmen Christian League of St. David's Church, Kudeti, Ibadan owed much gratitude to the "Alafiyesi" for his Contribution to the "Yoruba News" Paper Vol. I No. 2.

But we beg to narrate that the whole Christian community at Kudeti have expressed their unwillingness to the suggestion put forward by the Bishop of Lagos. And arrangements were made for another Revd. Gentleman to fill the Gab. We humbly beseech the Executive Council to allow Revd. C. E. Doherty to reap the benefit of his labour.

We thank Mrs C. E. Doherty for training our girls up in sewing, free of charge. May Almighty reward her kindness.

Mothers and fathers of these girls are particularly requested to be warning their daughters to obedience and respect. And all sorts of things that will tell good of them during their apprenticeship there and after.

Ibadan News.

The Ibadan Billiard Saloon, the property of Mr. Michael K. Assaf was opened on Saturday 19th. inst., by Mr. R. S. Knight.

The opening speech by that gentleman was most fittingly uttered and as a result we are looking forward for many a pleasant evening at that place. Other Games such as Drafts, French and English, Ludo, Cards, Domino etc., can be had. There are no fewer than 4 tables for games and the decorations are all that can be desired.

The following persons were present at the opening ceremony. Messrs. C. L. Lawson, Wells, Nabun, M. A. Fairley, Foy,

Eshrie, D. D. Quist, Rodgers, Karam Nassif, E. V. Watson, Kemp, Elias, A. Refell, Knight, Clarkson-Williams, Lucas, F. M. Firmin, Langridge, E. Davis, Amalvy and T. H. Johnson, Mesdames, Clarkson-Williams, "BC" Agbabi, and the Misses Sarkis, 2.

The function which came to an end at 11.30 p.m. passed off in a most sociable spirit.

PERSONAL.

Mr. Salami Agbaje, of Alafia House, Ayeye, Merchant and Shipper travelled to Lagos on Sunday 20th inst. on business. He was accompanied by his Chief Clerk, Mr. Felix M. Firmin. They returned on Thursday, 24. 1. 24.

Mr. Edin Davies, also motored to Lagos on business and we believe he is still in conference with his BOSS.

25. 1. 24.

The Guy.

IBADAN, SOUTHERN NIGERIA, WEST AFRICA.

25th, January, 1924.

To the Editor of Yoruba News.

Sir,

Allow me a small space in your paper to congratulate you on your efforts, for having published the first News Paper at Ibadan.

Future readers of your little Journal will appreciate the motive that prompted you to embark upon such an arduous task as this. However, your ideas are good and with a good spirit other Journalists will be proud of you and your Paper.

Accept my "congrat." and I wish you every success financially and literally.

I am, Mr. Editor,

Yours etc.

The "Guy."

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OWUYE!

"OLOSA WO 'LU."

Gige bí a ti sọ nípa ikéde agogo Fálé ní ọsẹ̀ tí ó kọ́ja, awọ́n olẹ̀ lẹ̀ sí ìlẹ́kò tí Ọgbéni E. D. Adébiyi ní Ọjókòdò ní 19 kẹ́lẹ́bọ́gùn ọsẹ̀ yì. Wọ́n jì isẹ̀ 673, ọkọ́ 13, ada 8, á cẹ̀ atí awo 18 tí wọ́n bá níbẹ̀.

Bẹ̀ sí ní ọ̀kúnrin kan tí ó nǵe Daniel Ayení nti ọ̀nà Ọjọ́ bí wale ní ọjọ́ kẹ́lẹ́bọ́n ọsẹ̀ yì; awọ́n olẹ̀ yọ̀ sí ì loju ọ̀nà, wọ́n gba ẹ̀nì tó nru bó, lati Ọyọ̀ pé n'owót'eni 19. Ọsẹ̀ atí ewá tí ó wá lara ọk'arinu yì. S'ok'it'ọ́ k'etere atí aṣẹ̀ inura *Towel* kekere kan tí yọ́n fi silẹ̀ ló ní ọ̀kúnrin ná' n'wá yì ilu.

A tí agbọ́ pé awọ́n kan ada ọ̀m ní Ọ̀nà oko Awọ́n, Aba Bilogun, Ọjókòdò, Ọjọ́ atí pupọ́ nínú ọ̀nà oko to wa lapa ibẹ̀. Agbọ́ pé awọ́n bí Hausa ló ìhawa yì. A ntoro pé kí Ijọba ba wa mojuto ọ̀nà.

O D' IGBOSE.

A tí gbe Ọgbéni K. O. S. O-sifẹ̀sẹ̀ to nse Ọ̀nà awọ́n wole-wole *Senior Sanitary Inspector* lẹ̀ sí Eko ní ọjọ́ *Satide* to kọ́ja; níbẹ̀ ní yio gbe tun lẹ̀ bẹ̀rẹ̀ isẹ̀ rẹ̀. "*An recall*."

HA'IKU!! A KÓ RÍ Ọ́ SA O!!!

Ọjọ́y' ara ní Abi-Giwa bá Moto rẹ̀ ló sí ìjẹ́bá-Ọlẹ̀ pélu *Driver* rẹ̀ tí a npe ní Omọ-Ọ̀nà wọ́n sí péla de pélu awọ́n ero ní afẹ́mọ́jumo'owurú yì. S'ugbèn A-itani yọ̀ sí wọ́n ní isalẹ̀ Idi-Arere-

Moto sí tí ọ̀rì-9 igit'arúba kan l'eba ọ̀nà níbẹ̀. Ọ̀nà-Ọlẹ̀ fi aya gba iru-ging' kan tí wọ́n fi atọ́ Moto, o sí dá a ní ìlẹ́kò aya lu! Titan sí tí de ba a k'ia to gbese de l'arun; dígí Moto bá Abi-Giwa p'atí 19. Ọ̀nà atí wọ́n y'ọ́ Omọ-Ọ̀nà y'ọ́. A k'í awọ́n aya pélu awọ́n Èlẹ̀ rẹ̀ k'á afarada Ọ̀rún k'ó' Ọ̀rún k'ẹ̀.

KERE-E-E-O!!!

"ASO JEBBA"

Báde ran agogo sole pé ASO JEBBA kó dara fun obinrin lati má' ro ní arin ilu. Èniti ó bá nro aso bẹ̀ yio lu ofin, ofin yio sí lu oluwar' ní. A dupẹ̀ l'owo Agbẹ̀. Báde atí Igbimọ́ fun ofin yì.

Ero to nre 'Badan, mase gbigbe orin yì o:—

"Iba-lan ko j'Èko,

Be o ba da 'ran,

B'ò 'a tau a."

O WORAN LATI AIYE DE ORUN.

Ní Oke-Uriri ngrin lati má' ló sí ilẹ̀ Báde ní ọ̀nà obinrin kan nínú awọ́n to nwo an Abọ́kẹ́ ja sinu koto eba ọ̀nà o sí lakin patapata. Eleyi se kẹ́lẹ́-kẹ́lẹ́ fawọ́n waran-woran kí wọ́n má' se peleg'ẹ̀ ní ọjọ́ n'ipara.

IDAGIRI.

Ní 9san 9jọ́ tí wọ́n bí Oke-Ibadan ní Owolabi, 9m9kunrin kan to nse isẹ̀ gbá-já n'iwaju ilẹ̀ Ọgbéni T. H. Scott p'ọ́lun so, kí ó to di wipe enia bí sí chí, kule ọ̀kúnrin tí tutu.

E HA TI SE ?

L'enu ijọ meta yi ni a gbọ pe ọkunrin yi gba obinrin abiyamọ kan to ni ọmọ ọsọ ọsọ mefa lẹwọ. Ọkọ obinrin si ti pe Owolabi l' ẹjọ; ọjọ ẹjọ ko si ti pe ki Owolabi to d' ẹru ọrun. Oluwa rere gba wa. Amin.

EGBẸ OGUN IGBALA.

A gbọ pe *Ensign* Harrison ni kuro ninu, Oshogbo ni awọn alaṣe yan a si yio si lẹ ni ipari ọsọ yi. *Ensign Daily* to wa l' Oje ni yio wa ropo iṣe na.

AGOGO IRANTI OGUN.

Ile-agogo ti Ijọba nkọ si Ẹnu-Odi, Bode Ido, ti pari. wọn si ti gbe agogo sibe. A gbọ pe Gomina Agba mbowa lati ṣi i.

Ile na jẹ adodo *Tower* ti o ga bi iwọn ọgbọn ẹ-ẹ ni iranti gboṣo jagun jagun funfun ati dudu ti Isalẹ Ilẹ-Oya to ku sinu Ogun Ajakuiye. Ọlọrun ko l' ọrun kẹ wọn, ko si toju awọn ọpọ ati ọmọ wọn. Amin.

ILE LO LO, KO W' EMIN ?

Saji-Meji Ayanṣola to ngbe Oje ẹ-ẹ aseye ti oku Iya re ni ọjọ *Satide* to koja awọn egbe ọmọ re ọkunrin l' obinrin si fi aṣọ *Damasi* jo ni ọjọ ọjọ ni, o si yẹ wọn pupọ. A ki Saji-Meji ku aṣhinde o.

AGBAKO ORI-EDE.

Larin ọṣe to kọja ni ile kan l' Ekotele lati de ọdan *Race Course* l'ari ọmọbinrin Ẹkiri kan, o mu ada o fẹ ṣa ọkọ re; logan ọtele mu re kan pelu ọlọpa o le ra

a mu. Ki Odumare ọ wa pelu bilis obinrin be. Amin.

MA WOLE O OLOLAJULO.

Agbọ pe Biṣọba I. Oluwole D.D. yi, ti Eko wa be wa wo ni Ibadan ni ijọ karun ọ-ẹ yi eyini ni *Thursday* ti niṣọ yi, fun isin pataki bi Konfameṣọnu ati ipade miran be pelu.

Baba wa! A nreti yin o!!! E ma wole o!!!

OKUTÓ OLOHUN IYÓ AJISÓ-DIDUN.

Ọgbeni C. A. W. Pratt, ẹgi ni Ẹṣi Ogunpa ti Oke Bala ni ọjọ isini to koja yi lẹhin iwasi owuro nipa gbigba Ijọ ni iyanju ati ma lo si. Ile-ẹkọ ọjọ isini, ati iru anfani to wa niṣe.

Nigbati alasodun yi bere itan ẹ-ẹ ọjọ ọjọ isini ati iru anfani to wa niṣe bi enipe ko ma danu duro mọ ni, awò dete-silẹ ni, awò k' ito fere ma kan lẹnu ni, o sọ wabiwọsi ọṣọ fun Ijọ Ogunpa.

Ijọ Ogunpa ọṣọ re o? Alagemo bi mu re tan na, aimo jo yoku di ọwọ re. Toto o ose bi owe o.

OWE—PROVERBS.

1. Be mi ni mo wa ki jẹbi ẹjọ.
The man attacked in his house could never be saddled with the blame of a row.
2. Bi ati bi ẹru bẹ li a bi ọmọ.
The slave is given birth to in the same way as the free-born.
3. Educate your child when it is day.
Fun ọmọ re ni ẹkọ nigbati iṣe ọsọ.
Ṣebotimo.

Si Aṣeweròlùṣi,

"Yornita News, Ibadan."

Oḡbeni nì,

O dèùn mọ́ mọ́ ní ju ohùn tí mo lè f'èntù sọ lẹ́ pẹ̀ o sù ipá Olorun sí gbo adura rẹ̀ de ipò pẹ̀ o mún lwe Irohin "Yoruba News" jáde pẹ̀ o mún lwe Irohin "Yoruba News" jáde pẹ̀ o mún lwe Irohin ní ìn Ibadan ní ède mejì. Iṣe tí iwe Irohin tí a ba lè ní ọ̀nà rere lè ṣe fun awa enia dudu, gẹgẹ̀ bí awọ̀n Oyibo pápá tí nfi ṣe rere fun ara wọn, ko ní "sọ". Sugbọ̀n gẹgẹ̀ bí o tí Ọ̀: afẹ́ oloju mejì ní lwe Irohin-oge-s' ot m-ge-s' osin-ohun kan ní. Eyiní ní pẹ̀ bí nba mbẹ́ lẹwọ́ ẹ̀nti kò ní lári larin ẹgbẹ́ ati ìn rẹ̀, tí kò bère fun eto ati ẹ̀tọ́. Tí o jẹ́ pẹ̀ tí ara rẹ̀ ní kan ní mún rọ́ lá ọ́. Ati lile, lẹwọ́ kan tí kí júbá fun Ọ̀ba, enia ati ìlu.

Oḡbeni nì, ọ̀nà opolopọ́ ní o fì lè fì iwe Irohin tí rẹ̀ yí ṣe ire fun mún, fun wa ati fun gbogbo ẹ̀nti o ba lẹ́ sí sakani rẹ̀ talá tí Olorun fì o ṣe aṣiwaju wọn.

Akunṣe mbẹ́ ní ìlu tí kò ní ohùn; Bòkíní mbẹ́ tí oní aṣeju lẹwọ́; Olowo mbẹ́ tí nṣe ẹ̀tí awọ̀n "makanun" ba, tí sí nṣe da ókan ẹ̀tí wọn pọ́ mọ́ ẹgbàrun tí 'ra rẹ̀. Lóna keji ẹwẹ́, awọ̀n ẹ̀tí nla—Ọ̀ba, Balé, Oyibo—mbẹ́ tí o yẹ́ kí a yín fun ire tí wọ́n ṣe kí 'a sí ba wọ́n wí níwọ̀ntun-wọ̀nsin ati ní ọ̀nà irelẹ́ pèlu fun aṣedédé́ wọ́n; nitori iwa wọ́n bí ẹ́lá.

Oloṃọ́ bí omọ́ rẹ̀ o sọ́ ní Olaniyọ̀ntù (Olaniyọ̀ntù). Bèni, "Alafin se eyi, o se t'ohun; Alake san a, ko san a mo? Bile fi eyin baje, Awujale se e, o ku die bayi ko to; Ajele Pataki gbouna jan-jan nibi orọ ana, kò tí lẹ́ wọ́n oju ẹ̀ntikan rara."

Bèni, a lè ká a bẹ́rẹ́ bí ẹ̀ni. Iṣaṣe iwọ́ ní, tí nì ọwọ́ l' ọwọ́, tí nfi ẹṣe l' ẹṣe, tí nṣaroye bayi; iṣaṣe iwọ́ ní, o lè mọ́ ṣe to wọn, kí a má wípe ju wọ́n lẹ́? Olaniyọ̀ntù ṣe! Fí orọ́ to ara rẹ̀ wò. Bí iwa ẹ̀ntikan tí wá kí o ṣe ní laju kusu to, níwọ̀n igba tí o ba jẹ́ ẹ̀ni nla bí a ba sùn mọ́ o, bí a ba sí fì ohùn eto bí i lere, yio sí idakeji orọ́ na hàn ní, aboya pèlu iteiorun tí yio la oju ẹ̀ni sí otító orùn tí o tí sù ní loju.

Iṣe Yoruba tobi, o si gbòrò; awọ̀n Ọ̀ba ati Ijewe pataki mbẹ́ lati ọ̀ri Ọ̀ni, Baba gbogbo wa, de sakani Balogun adugbo tabi tí Ẹ́gbẹ́,

Aṣṣe nri eviti o laju kọkan nisisiyi larin wọn ni. Ohun mejì ní ilosiwaju ilaju wọn na nisisiyi? Èkọ́ tí o jina de mu fun awọ̀n omọ́ wọn tí yio gba ipò wọn lẹ́hin gbo ati mún da wọ́n loju nisisiyi pẹ̀ awọ̀n omọ́ wọ́n kò sí mún ohùn miran ju isowopo fun itilẹ́hin fun wọ́n kí ipò wọ́n lè ánto sísín fun ilosiwaju.

Yoruba a ma sọ́ pẹ̀: Bí omọ́ iya mejì ba wọ́ yara, bí wọ́ ba rerin bọ́ s' ode, a mọ́ pẹ̀ wọ́n rẹ̀ tan ara wọ́n jẹ́ nì; sugbọ̀n bí wọ́n ba sọkan bọ́ s' ode, wọ́n re ìba ara wọ́n sọ́ otító orọ́ nì.

A ri ohun kan t' o 'ara laiyé yi ju' pẹ̀ kí enia na tan-a, kí o fi ọwọ́ sọ́ aiyá rẹ̀ pẹ̀, "omọ́ ibilẹ́ Yoruba sí emi ṣe?" Bini mọ́ pẹ̀ ko sí ẹ̀nti o mife ìlu lokan ju o lẹ́. Nitorina jẹ́ kí ire ìlu, nitori t' Olorun, tí Ọ̀ba ati tí ìlu' jẹ́ ipinlẹ́ rẹ̀, gẹgẹ̀ bí o tí lẹ́ ẹ́ sí oke Iwe rẹ́ kmi títí a o fi ṣe e kari.

Iwọ́ yio má rí ọwọ́ mí tí ìda kọkan. Mọ́ kí ẹ́ pupọ́. O ṣeun jojo.

Enia nì tí rẹ́
OMỌ́ IBILÉ.

Abokuta, Jan. 23rd, 1921.

OGBENI DELO DOSUNMU.

Oṣe wa oḡbeni Delọ́-Dosunmu. Amotin, Oleye M.A., LL.B., wa ba wọ́n sọ́ ẹ́lẹ́ kan ní Kotu Alapadi nínú ọṣe to kọ́ju o wọ́ sile Oḡbeni T. H. Scott l' Abẹ́bi. Eyi ní akọ́de sí ilẹ́ ilẹ́yí orẹ́ wa ná lẹ́hin igbati o bode lati Ìlu Ọ̀ba.

È ku abọ́ o È ku ati jo!

ISE OLODUMARE

Oṣe wa tí o gẹ́gẹ́ tí Ìlu-Ọ̀ba de Oḡbeni J. O. Ade Craig tí ilẹ́ ẹgbẹ́ "Iṣe Olodumare" ní Bode Idó, Ibadan ati Ita Onikoyi l' Eko de sí ilẹ́yí nínú ọṣe yí. Lẹ́hin tí orẹ́ wa yí ba pada de Eko yio sí tan de sí ìlun larin ọṣu tí nńọ́ yí, lati má ṣe iṣe rẹ́ bí o tí nṣe rẹ́.

A rí i gbọ́ pẹ̀ opolopọ́ oniruru Kodelẹ́yí; Egbogi titun tí unwọ́n nfi wura ní Ìlu-óibo lo mún bọ́.

A kí eyin orẹ́ ati ẹ́bì Èko afájuba!

Editor & Proprietor:—

D. A. OBASA,

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OUR NEEDS.

"Qwa l'ohun pa, ko n' iwo eṣin"

Last week we discussed one of our needs—Streets and Roads. The next in order of importance is Light.

There was a time in the history of this town when the citizens were forbidden to carry lights about at night by Oke 'Badan—the patron saint of this town—whose Annual Festival is being observed this very day (Jan. 22, 1924). The reason was, it is said that Oke 'B. dan objected to the inquisitiveness of the populace in trying to see his eyes (which must not be seen) whenever he walks about the town at night. In course of time this order was limited to the large central market called Oja'ba—to the great relief of the people.

For this same reason Oke 'Badan Day is always observed as a Public Holiday and nobody is allowed to make fire, cook or carry lights about. Even the priest of Oke 'Badan must not see smokes anywhere on that day.

AS/N-SILE NI OWO GRIGBARE

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ni Nigria.

Oṣun kan 12/- 13/- 14/-

Oṣu m'fa 6/- 6 6d. 7/-

£ fi owo ati Letter ransẹ si Editor.

Within recent years however, the severity of this law is much abating. One-third of the population had gone over to the ranks of Moslems and Christians and more are going daily. A greater proportion have travelled to other towns more enlightened and advanced in Western civilisation than Ibadan.

The immediate result is that this law is fast becoming obsolete from year to year as witnessed the number of women now using lighted lamps at the very Oja 'Ba after sunset. The advent of the Bicycle and Motor Car have also added to the difficulty of maintaining this law and considerably helped to break down the custom. The daily Railway Train Service from Jebba may arrive at any hour of the night. Who can prevent the travellers of late trains from going to their homes in every quarter of the town as long they carry their lighted lamps and lanterns? The times have changed.

Traffic in the town is increasing rapidly both in the day time and all through the night; it will continue to grow more and more. Therefore the crying need of the town is street lighting which it is hoped the Administration will see their way clear to provide—at least along the existing Motor Roads inside the town.

We understand this matter had been engaging the attention of the Authorities for some years past and it will gladden the hearts of the people if it is taken in hand without delay.

The Editor

"The Yoruba News" Ibadan.

Dear Sir,

Kindly permit me to convey through your Journal my sincere thanks to the worthy gentleman Mr. Mustafa Ali for the laudable, fascinating, and not-to-be-forgotten advice which arrested my attention whilst penetrating through "Yoruba News" of the 22nd instant.

I wish you to realise that those abusive epithets would not have been assigned to us, if, (1) Ibadan had secured the advantages which Lagos and Abeokuta possessed when Christianity was first introduced there and (2) if our Fore-fathers had supported the Schools both financially and morally by sending their children there, as the Egbas, Ijebus, Oodos, Ekitis had been and are still doing; things would have presented a better aspect today.

Were it by might and power, we would have inherited education from our Fore-fathers. Ibadan, then would have been one of the leading countries in point of education. But as it is by the Spirit of the Providence, Ibadan Young men invoke Him earnestly for better time, when our Elders will see about what delays education in Ibadan.

In conclusion, I, in the name of Ibadan young men, assure you that we shall not abuse the advantage or discourage the Editor.

Thanking you for space allowed

Yours Truly,

Obun ti Ologun yio se ko fi han gnikan.

28.1.24.

Employment Problem.

To the Editor;

The Yoruba News,

Ibadan.

Dear Sir,

Permit me a space in your valuable

Journal to insert the following:—

When a tree suffers from want of nourishment it will effect its branches and the leaves wither. Those who followed with interest my articles in the last week's issue of this Journal on trade and outlook will be able to digest in a moment the evils which brought unemployment.

We cannot do justice to the subject of unemployment problem without referring the matter to the late World War. As it is well known, Germany began the War, and lost it; Britain strike for peace and won it. It reminded me of a writer in the first issue of this Journal who headed his article thus "Ise ni ogan Ise" i.e. business-man. The cause of unemployment in Europe today is the loss of Germany's purchasing power which derived their origin late from the late war.

In Germany today unemployment problem is a household word and also the shortage of food stuff; that of Austria is the worst that we have ever heard in this enlightened World. It is worst in Russia, people die of hunger in the public streets; they did not hesitate to eat human flesh like Cannibals. Great Britain whom they have sought to ruin nine years ago is whom they looked upon as their Benefactor today.

In Great Britain today, unemployment prevails, but they were in a measure cared for by the Government; the same hardship prevailing throughout the entire length and breadth of West Africa today, and we cannot but beg all the British West African Governments to follow the example of the Imperial Government. Whilst studying the elaborate addresses to the electors of Lagos by the candidates to the New Council of Government I noticed only one that laid emphasis on the subject. Shall we ask: Is the object not worth the trouble?

In Nigeria today it is commonly known that trade is as dull as ever. We see

the European Merchants closing down their branches here and there; we expected an upward tendency of cocoa trade but it has resulted in failure. The Cotton season is now approaching; but we cannot say presently whether the prospect will be brighter or not.

All we desire to do meantime is to appeal to our Law-givers whether nominated or elected members to listen to our complaints provided it is wise and constructive and then represent matters in a most pathetic way to the Government. It is no use waiting until the state of affairs develop into hardship such as is now raging in Europe.

We shall watch with interest the deliberation of that assembly on the 14th proximo and we say "*Vigilate et orate!*" to our readers meanwhile.

Thanking you for space allowed.

S.

The Editor, Yoruba News.

Dear Sir,

Will you permit me a little space in your valuable journal to insert the following with reference to the question of Ijebu people, near and afar. I beg to ask the writer to explain himself in broad-cast in your next issue, and insert whether he refers only to Ijebu Ode natives, or all the Ijebu tribes, such as Kemo, Jedu Igo, etc. Because it will be ridiculous if he only asks a set or a section to answer this question; Although I am not an Ijebu, had it been so I would have replied to this question of notoriety.

Thanking you for the space allowed.

By Silverline.

OLDEN TIME STORY.

To the Editor, "Yoruba News"

Dear Sir,

I shall be much obliged if you will kindly permit me to insert this article in your valuable Journal.

It has been narrated by our elders that in their boyhood times Slave-raiding, Slave-trade, Inter-tribal warfare and ugly faction fights were their Political and Social struggles, and also the diabolical and treacherous actions were related to have been the only policy adopted by those seeking the way to have voice in political affairs.

But at present I am glad that these has been abolished by our "*Alma Mater*" the British Government.

The advantages which Great Britain has conferred upon us, and still bestowing is incalculable—but to mention the paramount of it,—existing laws and orders through her generosity has also granted us the Franchise recently; in which privilege let us hope Ibadan will soon be permitted to participate.

Yours truly,
Mustafa Ali.

St. Peter's Church, Aremo, Ibadan.

On Monday the 21st instant, there was a Dinner at the above Parsaage, in honour of St. Peter's Church Organist Mr. E. B. Ogunbayo, a Teacher at the Ibadan Government School, and who was recently promoted to Headmastership of that School.

He is the first native Teacher, after our respected Elder E. H. Oke who attained to that post as Headmaster of Ibadan (First Grade) Government School.

We wish him wisdom, physical strength, tact, heavenly grace and all he may need to keep him up in that post.

Motor accident at Alakowe near Ife.

A case of Motor accident was reported to Mr. J. F. Sidney Paulissen, Clerk-in-charge and Deputy Registrar, District Office, Ife Division, at Ilesha on Sunday 20th instant during the absence of Mr. Lapage, one of the hard working District Officer in Oyo Province who was on tour at Ibo'kun, to demarcate a boundary. The Motor belongs to Mr. Ajanaku of Ibadan from whom it was chartered to transport produce from Ife to Ibadan. Unfortunately the Driver who was absolutely ignorant of the condition of Ife Road, left Ife early in the morning to a place called Alakowe for purpose of transporting some produce: there were on the lorry more than 8 Passengers, one Ayeni, a native of Ilesha and the only one whose life was suddenly terminated when the back wheel of the lorry came in collision with a large tree, 3 miles to Ife, three of the Passengers were slightly wounded.

Immediately they arrived Ilesha on another lorry. Mr. Paulissen not only arranged for their removal to the Wesleyan Mission Hospital on Ijebu Ere Road, but he also accompanied them there, in spite of the big abscess under his armpit from which he himself was suffering. Having arranged with the Owa of Ilesha to send for the family of the deceased passenger, the lorry was stopped in Ereja market on their way to the Hospital, and the corpse was handed to the family by Political Agent Daramola and Sergt. Adebisi in the midst of a large crowd of sympathisers.

We sympathize with the family of the deceased and also with Mr. Ajanaku of Ibadan the owner of the Motor Lorry, for the loss sustained.

Mr. Paulissen and Dr. Mac William of Wesleyan Mission, Ilesha deserved great thanks, for the way and manner in which they have treated these unfortunate passengers.

In the midst of life we are in death,
 Rising up in the morning, say not
 To yourself, that no danger can near you
 Before night no one knows what may occur,
 By prayer and supplication our lives may yet
 Be spared, though we are traversing on the
 Verge of death.

Si Oniwe Yoruba News Ibadan.

Gege bi mo ti je Oniwe kekere sibe inu mi dun pupo nigbati mo ri lwe Irohin Ie Yoruba kini ti o jade ni Ibadan. Iau mi iba si tubo dun pupoju bi o ba je pe bi mo ba ri irohin kan ti o kan Ilesha, Ife, tati agbegbe won ba le je itewogba lodo yin. Ki Qlorun alamu ko tubo ma ran yin lowo siwaju ati siwaju, ki a mase ri ohun kan ti yio pana lwe Irohin yi ari ko ma ran siwaju. Ki Qlorun si ran Ilesha na lo wo lati le tele apere yi.

Eni ni tiyin bito o

D. A. Joseph.

ATUNSE LOJA EGBEDA.

Ni ojo kedogbon (25th January 1924). Oju ti a wa ninu re yi. Ojo na je ojo oja Egbeda, loji ni awon Akowe Asasun Inspector, lo bojuto oja fun awon onirakura Cocoa ati Ekuru. Won si mu pupo awon Ekiti Cocoa won ati Ekuru won ko dara.

ENI OMO SIN LO BI MO!

O ye ka ki Ogbeni Josiah. A. Fadugba enia pataki kan ninu omo ilu Ilesha fun iku Iya re ni 6th January 1924. Ki Qlorun le gbe si afefe rere. O nawo pupo, posi ti o se alarabara ni; o wu gbogbo enia.

Ki Qlorun ko fun gbogbo enia, ni agbara lati le se bayi.