

Chief Secretary,  
to Government,  
Secretariat,  
Lagos.

28 JAN. 1924  
The

Editor + The  
Yoruba News  
Have  
Ogunfesi  
J. A. A.

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. I, No. 2.

IBADAN, 22 JANUARY, 1924.

Price Ad

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In the meantime, we shall watch with earnest the results of our reparation Experts and we pray that the long struggle of four years wars, and five years peace may now be ended, and real peace be reached soon.

Thanking you for space allowed.

### Wanted a Pestalozzi.

Your issue of 15th instant reached me whilst writing this article, in which I observed a subscriber who wrote a constructive and interesting article on Education, showing the slight regard this community still held in matters Education. In parts, he appealed to our well-to-do Native Christians to please deep hands in their pockets and encourage Education.

In this respect, I feel bound as a true citizen to subscribe my quota (a) by showing the reading public the interesting part played in Europe by one of the earliest educationist (b) and "Sincerity" how it greatly affects Education.

Sincerity is freed-in from pretence, disguise, hypocrisy and flippancy and whatever a sincere person says or does is true, honest, honourable, genuine, real, unfeigned and altogether pure.

The existence of Public Education is due to the sincerity of those who have devoted their lives to that end, one of the earliest of those sincere educationists in Europe was a Swiss named Pestalozzi who lived about a hundred years ago.

Before Pestalozzi's time, there were no Public Primary or Elementary Schools in Europe such as exist throughout the World to-day. It was thought that the children of the masses of the people were not capable of being taught anything, and that, only the children of more or less wealthy parents should be allowed to become educated. Pestalozzi set to work to improve all this.

At first he gathered a few poor children into his house to teach them to read and to write a little; after a time, he wrote a book which he intended should so influence the wealthier people that they would feel compelled to establish schools for the

children of the poorer people. Then, as time went on, he gathered a few sincere men around him who were in sympathy with him. Soon men came to him from all parts of Europe to study his principles and methods; and, ere long, schools began to be established throughout the whole of Europe; and now we have Public Primary or Elementary Schools throughout the world.

All the really good work in the World is done by men of sincerity, and those who are not sincere cannot hope to be successful in any honest walk of life. It is a mistake, however to suppose that a sincere person must also be mournful and dolorous. On the contrary there is no reason at all why such a person should not be light-hearted bright and happy.

It should be remembered, however as I have quoted above, there is a time for every thing, paraphrase these words we should do everything as occasion demands; but whether we weep or whether we laugh, whether we mourn, or whether we dance, we should do everything in all Sincerity.

Thanking you for the space allowed.

Yours faithfully,  
Stephen

### L. L. RICKETTS, AGRICULTURIST.

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**OWUYE!**

**E KU AFOJUSONA**

Major Grimes, Igbala' eji Oyinbo agba Egefe Ogun Igbala de si ile yi lati Eko ni oju ketadilogun osu yi lati se ibeṣo ile isin titun ti won nko si Ekeotedo, lehin eyi, yio tun lo be *Assistant* Wilson wo ni Oshogbo, pelu awon omo ogun Igbala ti ibe. Major Grimes yio ti ibe koja lo wo ile kan ti won nko fun awon Onise Qlorun ni Ilesha *Assistant* Ricketts ni Olori awon omo ogun Igbala to wa ni ilu na.

A ki *Ensign* Harrison to wa ni Alapinti pelu awon omo o. un re "Ku ipalemo."

**KARE! IJO "APEJA-ENIA"**

Awon alagba Ijo yi *President* M. O. Allen ati Eni-owo Oyekunle ti Eko de ninu oku oju *Friday* to koja awon alagba. Ogbeni J. A. Oshodi ati T. T. John de pelu Moto ni *Satide*, won si fi Okuta Igumle ti Ile-isin won lele ni Abibi ni Oke Alawo.

Ki akoko to i to, awon ara ijo ti njo kiri gbogbo Abela ati azbegbe re. Ese awon to wa jipe si jo ni ago ngerin irode ijerin awon Eni-owo Oyekunle, S. A. Allen ati Obigbesun lo se ise isin na.

Alagba T. H. Scott urewo gere lori duru, beni Ogbeni J. Olorode Lashore akowe ijo ngboko gbodo lati pin iwe fun awon ajipe ati lati se ato toku gbogbo. Ogbeni J. Efun Scott ko kepe nibe pelu.

Isu oju na hariarin awon omobirin mesan nwoyi lo fi okuta na lele:—

- |                   |                  |
|-------------------|------------------|
| Adebinpe Scott,   | Yetunde Oke,     |
| Ibironke Lashore, | Boye Scott,      |
| Abiola Wilson,    | Ayo Jonah,       |
| Adesola Scott,    | Abiola Wickliffe |
| Le agbade Allen.  |                  |

Ninu awon to wa nibe a se akiyesi awon Alagba F. H. Oke, W. J. George, Ogbeni Stephens, Eleni Davies, Akintunni, J. B. Jyanchi, Akinsidele Oshodi, E. N. Phillips, James O. Jones, D. A. Obasa, Rufus Ayoola, Sofalope Sowemimo ati papa nipa awon gbogbo ile yi, awon enit ti a ka je igbese lemeji (202).

Idawo oju na je £2 4j. 10. Lehin isin a si gla aworan gbogbo awon to wa nibe

Ki Oluwa ko fi idi Ijo yi mude o. Amin.

**ILE AYÒ OYINBO**

Ogbeni Michael K. Assaf si Ile Ire Ayo-oyinbo ni oju kokandilogun Oju yi (Satide) Opolope Bokinni funfun ati dudu lo pe fun idaraya oju na. Ogbeni R. S. Knight lo si ilekun de na.

Idawo oju na jinu, a si fi ohun ipanu orisirisi te gbogbo awon to wa sibe loran. A ki gye wa ku mwa o!

**OKÉ' BADAN QLOSA WÓ 'LU O!**

Alagogo hkede kiri l'ama pe "Oke Badan ku ju mesan o!" "Qlosa wo lu o" e ma jafara o! :- o d'owo yin o, enyi Ayo'e *Waichman*.

**OYE DE LATI IGBEṢI**

Oye nja papa lati bi oye meji yi wa. Eyi ti o fe ni oju ketadilogun oju yi ko l'egog ni, kiku lo uku bi oju. Oni ni si le papa Aboyi ti o fere le gbe enia lo, o tile gla oru lori obirin kan l'Oju Ayeve, o si gbe oni-baisikulu kan jule ni oju Gbani.

### ELENU MEJI.

Otutu Oye to ja na po rekoja ati b'om' boju larọ dişe, awon ara ile nkigbe wipe Oye yi ma panis awon ara oko tun nkigbe wipe Olorun ki o le je ki Oye yi ja bayi fun nkan bi oşu meta ki Owu ba le la dara. Ewo ni a fe ki Olorun ko gba? Enu ijo meta yi ni nkigbe Oru.

### OYE NJOLE.

Anu je ni lati gbo pe Oji Oye na je ibe pupo ni Iwo. Ede pelu Isehin ati pe emi enia sofo sinu ina n' Iwo. A be awon ara wa wonyi daro ninu ibanuje won. Ki Olowa ko fi mo bayi o Amin

### IBAJE AIYE.

A ri obirin-biucin kan l'ija Dugbe lary ijeta 20th. o mu oti amu ara o si bi ara si iboto o mba awon ara oju in. A dape pe owo awon oju Eko ti te e lesekana, a si so pe won ti se kilokilo fun u wipe "Idi ni a nso lfa mo. Ode ki igbe ofun."

### EWU L' OLUPONA.

Anu je ni lati gbo pe sopona nja pupo ni Olupona leba Iwo; arun yi si ti pa ninu awon enia to mu nibe. A be Ijoba pe ki won tete moju to arun yi ki won si pa na re nibe fun alafia Ilu yoku to yi won ka. Papa Olupona je ilu ti enia ni lati gba kija bi si ile Iwo tabi lati Iwo si Idiky.

### IHIN LATI EKO.

A ja ghala.

A gbo pe ija awon Imule to wa l'Eko tun bere ati pe won ti Ikun Mofalasi

Jimo won to wa l' Ehinogba ni ibo kerin osu ti a wa yi (Ojo Jimo). Ki Olorun derye si ija yi fun won, ki won ba le ri aye lati ma wa ire ara won ati ti Ilu won.

### IGBIMQ ASOFIN.

Awon Igbimo Asofin wa yi o bi l'Eko ni oju kokonla Oşu to mo.

### ISIN AMADIYA.

Awon Imule kan ti won ni ni Amadiya se ti de ile yi to ijo meta lati Eko; won si re wasi kan ni apakan ojude Şali Oniburadi ni ale ojo 9-9 to ko ja yi, enia po nibe di.

### IJO ELETO OMO IBILE.

Alufa I. O. Oyekanle ti awon ijo yi re wasi kan ni Şoşi Ebenezer ni Ogunpa ni ale ojo 9-9 to kija, o yan ore igbiyanju re lati inu Ihinrere ti Luku ori 17 ese 17 apakan eyiti o so:— Jesu si dahun wipe, awon mewa ki a so di mimo? awon mesan iyoku ha da?

Oyin-monyo ni iwasa ale ijo na. O si tun pa owe awon omo Baba meta kan ninu eyiti a ri koko ore mudani. Olorun ki o da Alufa yi si fun Igbega Şoşi re. Amin.

### OKK IBADAN KI GBE ONILE BI AJEJI.

Akoko ti won o bi Oke Ibadan ti sun mi etile, won si ti d'ajo ti won o bi o. ojo na bi si ojo ti a o tun jade gan gan ninu ese to mbe, o je ijo mejo loni.

### COLONIAL BANK.

We take this opportunity to welcome R. G. Miller, Esq. F.R.G. S. the Manager of Colonial Bank, Ibadan on his return from furlough. "E ku ijo."

## IJO WESLEY AGBENI.

Awon ijo Sọsi Agbeni ti si duru won ni gijoro Satide to kọja, won si se isin diẹ soki lori re ni gijo na Oyindbo. B.A., A. Mr. Barrow, Miss. Mars, Oga C.M.S. Girl's School Kude ti ati Oluṣeni Orlando Pratt, Olohun iyo lo fi ika siro lori re. Igbadun Duru na po, a gbadura i Oluṣeni fun Igbe s' oke Sọsi yi. Amin.

## AGRICULTURE.

A meeting of the Ibadan Agricultural Society, was held in the Society's room at Oranran yesterday several matters in connection with Cocoa were discussed.

## IḂBU-ODE.

Ire Idaraya ti Odun Titun dara tayo eyiti a nse ri lati Ḃhin wa. Awon Omolobirin ati Omokunrin wa lo uso atata wa sibẹ. A si dupe iyo awon Omidan Adebogun, Osh. koya ati awon miran to wa woran.

O ta si wa leti pe awon Egbẹ Ogun Igbala nfe peka isẹ won si Jebuode Major Grimes si ninura lati lo be ibe wo ni lolo yi.

Diẹ ninu awon OnaḂ IḂbu to ti use Olukoni ti de si Ibadan fun ati ko isẹ Agbẹ; ara won ni Ogbeni J. Okusi, S. Kalẹ Ajayi ati Sibi.

A yo fun awon Ogbeni E. S. Ajayi ti Grammar School Jebu-ode ati J. O. Oshibogun ti Ile-ẹko Bethel fun didi ipo owo kinni ninu idanwo Ijoba fun awon Olukoni.

'Owo a tubo r' oke o!'

A yo lati gbo pe Ile-ẹko ti Ijo OnaḂ-ibẹ Bethel ni Wasinmi nte siwaju ninu ẹko won tobe ti won fi gba Olukoni pataki Ogbeni J. O. Oshibogun si itoju isẹ na.

## A O MO P' ODE MBẸ N' IDIKAN.

A ri i gbo pe Adebisi Giwa lo sode ni oko re ni Apata-pete ona Adio ni ijeta, owo Moto, Elesin, Elese lo ndunapo. Awon Ode Onibonpo, Adeja ati Onikunjo ko niye

Nwon pa eran Igalẹ Etu. Oya pitipiti, awon Ehofo. Ejo, atere ni. Won si mu eran etu kan laye wa fun Bale.

## AGBA RO.

'Agba ro na?' 'Koi ro. Gbala-i Agba ro!! 'E tilekun 'E jade o' Pada wa 'I'ago meji abo'. Eyi ni ede IḂingbeti Merina l' Eko. Ede na go'le wa si Ile-Ibadan ni odun titun yi. A dupe lowo Ijoba fun agba riro ni agogo mejila osan. Anfani nla-nla niyi fun gbogbo onise ati ara ilu.

## IJAMBA MOṬO.

A ri i gbo pe Akande Awa-moto wa oko wo mu koto (Cutting) lona Ile-ife to lona Ilesa, ni gijo Satide to kọja yi. Anu se wa lati gbo pe Moto na pa Ogbeni kan r' o nje Ayeni ara Ilesa ni afafon, o si se awon me i miran lese pupo. Ijo na wa ni Kotu Ile-Ife nisisiyi.

Ayeni yi je Onisowo to gboj imo ninu awon ara Ilesa; Onu lo si gbe onisowo re jeje ki o to ko agbako yi. A ba awon ebi Ologbe daro ti ajala na; be si ai a ki awon to farapa pelu. 'E ku amuwa Olawa.

## OLOYE KABO O!

Ninu Ose to kọja ni a se alabapade Oloye Adebisi, Base Abeokuta, o ba okole de lati wa se abewo awon ebi re to wa ni ifeji; Oloye na si ti pada si Abeokuta pelu Moto ni arọ ijarun Friday, a ki Ogbeni wa 'K' ewu Oko O'

## AKIYESI

'Si Oniwe 'Yoruba News'.

"Ajeje owo kan ko gbe gba dori"

Awon ni on ngbawo ngbonwo.

Adura ni fun Oniwe Yoruba News to bere si ma jade losose, ni ajagbo sjato. ile atẹ pe o! Odumare ko ma je ki nkan se o fun wa. "Ire tayo lafi opon om'ayo se e."

Schabtiwo.



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## OUR NEEDS.

A Yoruba Proverb says "Owa l' ohun pe, ko ni Iwo Esin." Which means in English "The OWA has everything complete but the horn of a horse." This applies equally to all alike the lack of something is always present in the human breast. As with individuals, so it is with communities, tribes and nations.

One of our most pressing needs today is "Roads, roads and more roads" or Streets, streets and more streets in the town and the appointment of a Town Warden.

The Administration have constructed a lot of good roads and many more have been planned for the improvement of the town. Some of the important produce growing centres and markets have been connected with the town by good Motor Roads, several others are being surveyed and plotted for construction, for which we are very grateful.

But while the Ibadan Public Works Department are busy with the construction of some of these, the majority of those already planned for the town are being encroached upon unknowingly by people who are erecting new buildings.

ASAN-SILE NI OWO GBIGBARE.

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E fi owo ati Letter ranse si Editor.

A lot of such houses are springing up daily and in all directions. As it is impossible for the Authorities to construct all these roads at one and the same time, the services of a Town Warden is very much needed to direct the people as to the future alignments required, for the safety of these new buildings.

As the streets and roads will have to be made or improved sooner or later, we respectfully submit for the consideration of the Authorities the appointment of such an officer and we are confident that this step will be greatly beneficial to all concerned and will also save house owners a lot of time and worry in future.

## KUDETI CHURCH.

Rumour says that Revd. C. E. Doherty the Pastor of Kudeti Church, was obliged to advise his congregation last Sunday about a letter addressed to him by the Bishop of Lagos, urging him to transfer to Lagos. And that the whole congregation was startled at the hearing of it and they were all totally depressed. We were made to understand that in comparison—the work of this minister was very appreciated by the members and that his leaving Ibadan will surely cause the present arrangements of the extension of the Church to be retarded and will also be in most difficult conditions.

We pray that it may please the C.M.S. Executive Council to have him spared some more years at Ibadan.

ALAFIYESI.

DIDE! DIDE!! ILE TI MO !!!

Si Oai'we Irohin 'The Yoruba News.'

Ibadan.

Mo bere f' oji o.

Mo ro wipe nko ti pe pelu Ighon lati yin o lopolopo fun ise owo re nipa didamoran pelu animuse lori iwe irohin ti o da sile ni Ibadan ni arin mejji oju yi, nitori pe : ilu oke ko je be; eunti o ba si je Olowo ki a yin i. Opolopo oha lo sa ti je siwaju Oba Solomon, sugbon a ko gburo eyiti okiki re kan to ti Oba Solomon, adura g'ogbo wa si ni pe, ki Olorun Oba mimanun Re ki o ma toju isse re, ki o si siju Re wo q lati o se wa lati ma se abo fun o. Amib.

L' aye atijo, awon oha, oloye pelu ologboni ati awon Alagbara lo ti nse ilu r., eun lasun kan ko le lenu ninu sise e.

Sugbon iran awon omo Adamo kan tun mbo nisisiyi, ni agba aye ti won, awon omo Qua ti yio ma je yio je eunti o ba mo opolopo iwe ti ogbon pelu oye si to.

Awon kan yio je asofin ti yio je wipe agojajopo ilu ni yio ma yan won; awon asofin woyi ni yio dabi awon Oloye ti atijo, awon eunti o ba nte iwe iru eyi *Editor* ni yio duro gege bi awon Ologboni wa atijo. Iwe irohin ti won nte woyi ni yio je pelu Ologboni fun won; awon ti o ba nko iru iwe bayi si awon Oai'we irohin ni yio wa gege bi alagbara ati awon jagun jagun ti aye atijo. Gege *Pen* ti won ni nko we ni yio je Ibon pelu Eru fun won.

Gege bi a si ti ngbo jenu awon onitwe nisisiyi, a ngbo pe, akoso awon iran omo Adamo kan tun mbo ti o je pe iwe akosimle mbo wa je gege bi owò *Cocoa*, ati pe iwe mimu ko ni kina jekan soso gege bi owò

*Cocoa*. Oai'we irohin yi jade nisisiyi lati fi han o gbangha nipa ki a iwe irohin yi ni ososé, iru eun Olorun ti o wa ninu akó akosimle, gege bi a ti fi tun ilu eun se; Ifiran si Olorun ati omo eun-keji eun, ati oha ti a ngon ki a to di eun nla, ati eun owo ni ile, ati gege bi a ti je ati owo bo eun.

Mo le ki o je ki a wa fi oye gbe awon ory yi, ekin ni ti iran awon omo Adamo ti mo so wipe o nbo yi, ati iru oha ti mo so pe won o gba lati ma fi se ilu. Ekepe ni ti iran awon omo Adamo, ti awon onitwe mo asotele won, ekepe ni ti iru aniani ti onitwe irohin yi se ieri lati se fun o, bi o ba le re ara re lati le ma ra iwe yi ni ososé. Mo tan o ni aye lati gbe inqan meteta yi wo, lati oai lo, ki o si pade ni ninu iwe yi bi o ba di ose to nbo. Ko o dara dara, ki o si fi esi tate ranse si onitwe irohin yi; ki o je ki agbo o ni agboye, iru iwe wo lo ro pe awon nkan meteta yi yio se fun ile eun dudu, bi awon ngan meteta na yio ba fi se.

Ma se se ara re bi okan ninu awon won, ni ti won mo iwe Gege gege bi oju ti won ma nso pe, awon ko le ko lenu awon ko si le ka iwe Yoruba; g'ogbo re ko tile dun ni gege bi ti awon ti ko tile jina ninu iwe Gege papa, bawo ni e eyi ti le ri, ngbati awon Oyinbo Gege papa ba ngbo iru eyi? Ni ilu Qua loni, ile iwe kan wa nte ti won npe ni "Ile iwe ibiti a gbe nso orisi riji ede *London School of Oriental Languages* mbe ni awon Oyinbo gbe ako ara won ni ede *Yoruba, Hausa, Ibo* ati *Orisirisi* ede bawomi.

Awon *Laya* E. M. E. Agun pelu S. H. Baptist to wa l' Eko le se eji ni nipase ile iwe ti mo wi yin nitori pe eunokan won lo ti lo sibe ti won si ti gba awon omo ile iwe ile niyanju ni ede Yoruba ki won to pada wa sile. Ory yi ma ni ranti iran kan, ti mo ri ni Kotu ita Finba l' Eko ni oyo kan, *Laya* dudu kan nba. Haasa kar se ejo, *Laya* yi ko gbo ede Hausa, Hausa yi ko si gbo ede ti *Laya*. Oyinbo kan lo sese didé to ase ogbinu larin awon me eji.

Oro mi ko ni ju eyi lo ninu qoq yi; mo si se ope lowo oniwe irohin fun iba aye to fun mi lati mu akiyesi yi siwaju yin.

Ibini ni ti yin nitoto fun ire ile enia dudu.  
Stephen.

Ibadan 18th JAN. 1924.

### BI A BA DUPE QRE ANA.

A dupe lowo awon qre ti won ti se iranlowo fun iwe irohin yi nipa gbun owo.

Ogbeni S. Agbaje	2	2	0.
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### QUESTION TO IJEBUS NEAR AND FAR.

The Editor of "The Yoruba News."  
Dear Sir,

Please permit me a space in your valuable journal to insert the following question:—

I find it very timid many times when most of the surrounding people talk of the Ijebus very lightly.

I beg most reverently to question all the Ijebus near and far and I will be more than very glad if any of them can please answer the question through the Editor of this paper.

The question is this:—

"Why should Ijebus be so disliked by many nations?"

Half a crown reward for the best answer.

By George N. Badejo  
Mupa Street,  
Ijebu-Ode

18th January 1924.

### To The Educated Youngmen of Ibadan.

Dear Editor.

Kindly pass through your invaluable Journal, these few words of advice to the Youngmen of Ibadan.

That we are just awaking from a long sleep and we must get up and hunt the Phantasm which had besieged and fascinated us; and also to give our full maintenance to the amelioration of our town and Nation without bashfulness or fear of our paucity of education for that comes simply from financial incapacities of our parents.

If I should be sent to any College I am sure I can make the match of a Collegian and do whatever he can do. I believe the same with anybody else, in any way, I believe we will not fail while we have backers to assist us devotedly in any thing we may venture to do, and our kind Editor will rectify any grammatical imperfections and unintentional errors of our correspondence, to the understanding of the public.

If we make good use of our Primary knowledge our Parents will give thanks to God for the money they spent upon the elementary education that we possessed.

Above all our indifference shows too plainly how far behind we are still in showing a proper appreciation of Newspapers for with encouragement goes encouragement, without encouragement; our progress can never be solid and regular, we are populous enough to show we are a good reading public, the Editor has done his possible best and we must not let the abusive epithet which have been hurled at us become true, that we are Peasants and raw barbarians and pusillanimity to buy this small Newspaper prompt and pay and also to render some assistance to this newspaper which is showing our enlightenment all the same.

I praise the Lagos people for the steady assistance rendered to their

Newspapers, such as this demeneour I wish my compatriots adhere to.

It would be wicked to expect the Editor to incur other debt on top of his sacrifices, who published for an-floriation of country and Race.

Thanking for space allowed.

Yours faithfully,

21. 1. 24.

MUSTAFA ALI

## TRADE OUT LOOK.

The Editor

"Yoruba News" Ibadan.

Dear Sir,

Permit me a space in your valuable Journal to insert the following:—

Ever since the crash of the trade boom of 1919, we have been watching with great interest as to when would there be a trade revival, the British statesmen had often times stated that the good time will soon be reached, the commercial men on the West coast had also been dreaming of trade recovery, and we have all been expecting better trade all along but to no avail.

Before the artificial trade boom, the African Merchants trades mostly with the European Merchants in our midst: very few took the advantages of trading direct with Merchants in Europe, and every trader seems prosperous and contented but when the trade boom sets in: In the year 1919, both Export and Import trade soon reach the highest level and immediately, the prosperity of both black and white Merchants were greatly enhanced within this period; the number of black and white Merchants increased considerably; the Banks lent their support and the African farmers took the advantages and increased their out put.

None could have dreamt of the present slump in trade; but alas! "There is a time for every purpose under the sun".

Later in the year 1920, things had suddenly declined to the extent that, the Europeans' power to buy began to decrease. In Pre-War days, Germany was known to be largest World consumer of Palm products, and at the early part of the present years' peace, America was known

to be the World consumer of Cocoa; but to-day, God had willed it otherwise.

Up till the year 1921, there was no appreciable continental Market for palm products, also cocoa beans when Differential duty was the chief topic of the day.

At this time some of the West African Merchants were falling into Liquidation voluntarily or compulsorily. We often times read from English periodicals, the annual reports of Director of every firm about losses sustained. And a host of the African Capitalists cannot even regain their normal existence shortly after the artificial trade boom, but had gone far below the ladder of Fortune.

Presently, considerable reduction had been made in the matter of Export Duties and more reduction is expected through the effort of West African Section, Liverpool Chamber of Commerce. This body was trying all that is possible to remove any thing that can depress West African produce trade at such time when continental Markets shall be placed on its proper footing; but we ask, could not Germany's capacity to buy be restored? This is the greatest problem to be solved, and is what had been arresting the attention of European powers since the 10th of January last year, when the Ruhr district was occupied by the French Government; in consequence of which continental trade is now dead.

If the German Reparations' question does not come to an end earlier, we are afraid, according to the latest news, Germany will declare Bankruptcy in some months to come. To cut off Germany's capacity to trade in Europe will be a total failure to our tropical produce Markets as trade without competition is lifeless. Of course the three British representatives to serve on the Expert Reparations Committees to investigate Germany's financial resources are Sir Josiah Stamp and Mr. Montagu Norman on the Committee on the German budget and Mr. Reginald McKenna on the Committee on German capital abroad. It was hoped "Says Reuter", that the Committees will meet in Paris in the middle of January this year.