

*To the Chief Secretary
to the Government
1902*

1914
*Editor & Proprietor
Yoruba News
of Lagos
Nigeria*

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. I. No. 8.

IBADAN, 2 MARCH, 1924.

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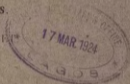
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prove interesting.

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A fi ibadaro na ki Ogbeni Amos I Akin-
male fun oyo niala ti o se e ni alpeyi ti iyawo
re ti o jalsai. E ku iroyu o!

Anu tun se wa pe arakunrin wa Z.
Adfo se alaisi ni Zaria I' oyo yi; ibanujẹ nla
ni eyi je fun obi re ki Oluwa ma ro yin loju
o, alaisi. Bayin ebi ana, ati ore pelu iy
eni Olofin ni Oke L' Iba. E ku ajala
wonyi o! Ki Oluwa ma fi oran wonyi mo
je fun wa o. Amin!

Ye idaro Ore wa Ogbeni Lajide akowe
Adajo, eunfo se alaisi ni Ogbomoso ni ore
to koja. A ki awon aburo, iyawo, ati ebi
Olofin: Ku iroyu o!

EWU MBO.

Omokunrin kan wa lati Idiko Oba si ti
Ajawu lati gba iwe owu *Credit Note* fun oyo
re; lehin ti o gba iwe yi tan, oyo Moto kan
si ni o si Osoybo; laisi ba oyo na lo, okunrin
yi si dimo o lehin, nigbati o jawo lara oko,
oko ya a ni ipenpeju o si di oran. Ie-ogboyi.
Bayin ti oje nyin da si oko Moto e se pele-
pele o, odun na ma le japo o.

AWON OLE NSE SAKA—A.

Anu se wa pe unwon sa okunrin kan igbe
ni oyo ose ti o koja yi; ohun ti a gbe si
okunrin na niyi, iyawo re kan so pe bi awon
ti ni lo si oko ni won pade awon ole wonyi,
ekeji ni bi awon tanti oko bo ni awon pade
awon ole wonyi, eunti unwon sa igbe na so
pe, bi on ti nwa isu I' oko be ni awon ole
wonyi de ti won si bere si isa on I' ogbe.
E kiyasi awon itan wonyi o, ohun ti awon
ara ilu si nso yatọ si ti okunrin na. Ife nla
si a ti ra oko Reo yio ma ba ilu je o.

EDE.

Awon Ijo Omo-ibile *Ebenezer* ti bere
ie-kyo ojojumo fun anfani awon omo
ekeke ilu na.

NOTICE.

A Lecture on Education will be given by
Elder E. H. Oko, at Jehovah-Nasi Church,
Idikan, Ibadan. On Friday the 14th of
March 1924, at 7 o'clock p.m.

The Chairman is B. I. Ajanku Esqr.,
Supported by J. O. Ade, Esqr.,
J. Alfred Reffell Esqr. E. Victor Watson,
Esqr. A. Bija, Cole Esqr. C. L. Lawson
Esqr. R. A. Williams Esqr.

Two other Gentlemen will also speak on
the Subject followed by Discussion.

Change of Name.

I the undersigned formerly known as
SAMUEL OJO-BADA,
herely 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

Osoybo.

TO LET.

"AWON AKEMI"

OR
YORUBA PHILOSOPHY.

I.I.E.

Ile, origi, a k'odi s'ogba?

Ko s'ohun to dun l' Eyi.

Bi "Ile nke,"

Se k'a re 'le,

Ile l' Ere ire :

Se k'a re 'le,

Oni oye ki i san 'de,

Onile nke 'le,

Oloju n' gba,

Oyin nre koko igi :

Agbe kô l' ohun meji-

"O d' ile ko-ko."

Wa 'le, ile l' a wa,

Ajo ko dun,

K' o lide ni re 'Wo,

Awa nre 'le wa

Iwo n' ile Odideji,

Bidan n' ile Awodi :

Parita n' ile Atoro,

Gbagbo n' ile Igun,

E je k' efafulê,

K' o ma gb' Agoro,

Ia gbagbo n' ile Eyi,

Awo n' Agba korôtojo

F' inu igbo se 'le,

Okete l' ori okun se yewa,

Oni n' ile eni,

Alata n' ile Ekinfun

T' oun l' Elegungun

Ni i mu 'le gbe 'ra won,

Irore ko le i ja,

Oni l' t' Agbô,

A ki i gb' akaka

Lowo Akiti,

Aki i gb' 'le Baba eni

Lowo eni.

B' ile san, bi ko san,

Awô ara l' a wo,

B' onu ko re n' ile,

Ky le fà l' a jo,

Ile n' a i ti k' egi r' ode,

Awon Eke ile,

Ni i gbon 'wu r' ode

Bi ko si iku t' ile,

T' odo kole i ja ni,

Ehinkele l' ota wa,

Ile l' aseni i gbe,

Ebiti ko p' era

Ara ile eni ni i se ni,

Ara eni ko s' eni ko s' eni,

Ko ni i' abe' lasun

Eni t' o p' ara ile oun

Ko un l' owo,

Ara ode ni i ya a (l' ofa)

B' ile ko dun,

Bi igbe n' ilu i ri,

Ile san ni dun l' oye lo.

TO LET.

To The Chief Secretary
to the Govt.

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KINI SE TI OFI RU BAYI?

Iko nwa o ni?
 Ori nfo o ni?
 Inu nrun o ni?
 Akokoro nba o ja ni?
 Otutu nmu o ni?
 Ese ndun o ni?
 Eti ndun o ni?
 Ehin ndun o ni?
 Oyi nko o ni?

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

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

Iwo ku ri Igbonse se?
 Iwo nse Igbonse pipo ni?
 Oju ndun o ni?
 Iwo ko riran kawe ni?

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

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

OPO OJA.
NI
ILE ALAGBON,

Ni Enu-odi Bode Ido,
IBADAN.
 Oibo Onigowo nla yi nfe se
OHUN ARA

ti enikan ko se ri ni ile yi
 Eyinini pe titi di oṣu
 meta oni, enikeni ti o ba
 lo ra oja £ 5. Ponun
 marun nibe won o fun u
 ni ebun sile marun. E
 mu Iwe Eri *Receipt* Oja ti
 e ba ra wa lati fi gba ebun
 loḍo Oniwe irohin yi.

The Voice of The People.

A Weekly Journal of events on the
 Gold Coast, Nigeria &c.

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Mr. Kwesi Orgle, B.L.,

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TO LET.

OWUYE.

Ni *Wednesday* ti o keja Feb. 27 ewa fila keji lori awon Awa-moto Thomas ati Okewusi. Moto won pada lojiji ni isekere kan ni ati de Asija 45 miles l'ona Ile Ife. Awon marun lo ferapa nigbati moto Okewusi takiti si inu *Cutting* koto eba ona. Oko na si run tata.

A se iduro Ogbeni Ogunyans eniti o ni Moto na, Oluwa ko f'ofa f'yanu o.

Amo se ni lati tufa Ogbeni Salau Olori ti nise akunuda ni Popo Padi, ni oju Friday Feb. 23. A gbo pe nipa aju ni tete wo man ti nla o a ta o, o mu agunna keja iwon ti o ni lati lo igban lo, egbogbo gbodi; ki de Ijo keji to mo oju ti ba a.

A ki aya ati awon ebi Ologbe yi ku iroju o.

WESLEY COLLEGE--IBADAN.

Awon omi Ile-eko Giga yi sire ni ale *Sabbath March 2nd* ni Keta Alapadi *Twonship Court*. O ya won pupo. Ogbeni J. Barrow Oibo B.C.G.A. lo se Atona gbogbo orin ti won ko nibe. Ogbeni Kerr ti B.C.G.A. lo te Duru. Ajelo Agba, Olofa, Ogunun W. A. Ross, Oloye C.M.G. eniti o se Alaga ale oju na soro nuri fun awon Oga, Oinko, ap'omi Ile-eko na.

A ki Eni-owo E. G. Nightgale B.D., ati Iyawo re fun aniyawon won lori Ile-eko Giga yi. Agbo pe awon ri owo de kojo fun iranlowo Ile-isin titan ti won seey uk'ni Elekuro. E ku ise o.

DADDY AKINYELE

Amo se ni lati to ofe Alagba Josiah Akinyele ti o se alaga niwon agogo moya-aba ni awon Ijaja *March 2nd* 1924 ni ile re ni Ojo Alafara.

Ko si amodi kan lara re nigbati awon quode niade lo, si Ile-isin ni awon oju Iju yi, gbogbo won ni bala ki pe O dabo o. Bi eni nire ni amodi na de si i, inira na si po tobeta si fi ran se lo pe awon omi re lati Church wa si ile.

Onise ba egbon nibati o gbe nse Iju *Holy Communion* lowo; aburo lo ko tete sare de, baba so tun won pe akoko lo to, oju lo de, ati lehin ti o ba won soro tan ni baba ba dabo si oju awon omi re.

A si sioka re ni Oga Ijo *St. Peter's*, Arere ni agogo man Irele oju kanta Alafa Agba. Eni-owo J. Okuninde Eju Eni-owo D. A. Williams ati E. M. Amlade lo se Iju Isehin yi Ile-isin Olorin ti Arere kan-akunra f'iru ode ko g'ese, ero nwo bi omi lati origun mererin lu wa. Gbogbo Ijo onigbogbo Ibadan lo pesi sibe, be si ni awon imale ati Yoba.

Bi o ti je oku ayo to, be lo si tun je ofe nra lara Ijo Eni Olorin nitari ologbe na je okan ninu awon Alagba dig ti o ku ninu Ijo Ile yi. O si tun je okan ninu awon alagba ti a nka ni igboro Ibadan.

A kedun pelu awon omi otoku Eni-owo A. B. Akinyele, B.A., L.T., Oga Ile-eko Giga ti Ibadan Ogbeni Isaac B. Akinyele, G. "Itan Ibadan," Iyafin Oduwofa Ijori, ati awon aburo lehin won pelu gbogbo ebi. E ko sehinde o.

Ehin baba yio dara o.

Oluwa ko f'arin ke e. Amen.

ILEṢA.

Ihin kan ni pe Owa Aromolarun nsiye ona daradara kan lo si Ijebu - 1984 oṣiti oja ni kan gbe wa. Ilu na jinna tawirin ibuso kan tabi miles mefa si Ilesu. A gbo pe olugbe Owa Taiyoro-bi Ago-gbo pelu awon Ijoye re lo lere igbe Owa yi. Yio si je anfani nlanla fun owò ati awon Onigowo Ilesu niglati Moto ba nle rin oṣu yi. Cocoa, Ekaru, ati Ohi paty silẹ.

A dupe lowo Owa Aromolarun, Obála ati awon Ijoye Ilesu fun aniyun won nipa itanlase ati papa Ajele ti o ni ojusi oṣu na.

IROHIN OYE JIJE NI IKIRE.

Ni lo kprinla oju ti o keja yi eniti o je Awale ilu Ikire je Oba Ikire lehin iwájà Oyelowo Akire igaju ni ijo 3./10./23. Eniti o si je Akire nisinsinyi a ma je Adenlepo. Egidale Ikire ni pe bi won ba re je oye, won a ma pe olaware geye bi enipe oṣu ni Igbale. Lehin pipe l' emeta, ni eniti yio je oṣu yio to dahun. Aso ti yio si fi si ara yio fun fun epo batobato' nigbanna ni won o fa a lowo lo si iwaju Aaig oṣu, ni Aaig yio ka orò fun u. Lehin eyi won o fi Ewe-oye le e lori, won o si ma u lo si ile ara re ti o jinna si tiru, fun oṣu meta tabidin dig, ki o to ma lo si oṣu, n' ibiti won ti mu u lo yi ni won npe ni "Iraye" tabi "Ilofi."

A ri i pe awon miran ti won ti ndu oye na, ni ibanuje opelopo ni ijo ije oye yi, tobe bi ko ba je pe awon onigbe Balé Ibadan ti o wa lati fi won j' oye won ki ba fere j' ija igboro. Sugbo ma dupe lowo Ajele ati Balé Ibadan ti ni Eto ati Epe je ohun gbagbe, ti nkan

wonni ni pari. Nitorina, bi o ti je iṣu awo yi wa bi, o mu ki Oba Ikire titan yi fe lo si afin ni ojo Friday 22/2/24.

Nijo ti o je oye na, Egumtola Onilu kan nkọkọ, "Toja oko Topo" fagi silẹ Okunrin yi ni ohun didun tobe re ti idaji Ibadan fere ni o tan.

Oye a mure o.

IROHIN OFA.

Ni awure yi, ni iwon agogo marun kutukutu, okunrin kan ni lo si oko, o re agbako oia; oon pelu ole yi ja titi, oia su a l' ogbe, ifun re ta ja lo. Sugbo akoni okunrin ni ogbeni na; o gba oje olojumeji ti ole fi se e n' ijanba, ko pe, ile mo; won gbe okunrin yi lo si ile Dokita, ti Olorun lo ku bi okunrin na bi ye. Ogbe na koja ohun ti Dokita le ran. Lowo agbako gbagbe Olorun gbi wa.

ATUNSE ILE WA.

A dupe lowo awon Ijoba ti nse igbe rere fun ile wa. Ijaju tabu npe siwaja, gbagbe oṣu palapala di titi, ko si ogun tabi oṣu mo. Awon oṣu ikoriko ati ti ewure nje pe geye bi oṣu Olawa. Sugbo silẹ o ku ukankan ti awon ijoba iba ma oju to ni ilu wa.

Eyi ni pe; asa titun ti awon oṣu Yoruba ti ise obunrin nda. l' akoko yi nipa pipara Kota Court lati ko oṣu silẹ ti npe si.

Bi o ba de oṣu gikan ti o rope yio san, ti ko si san, a tan lo si ibomiran; bebẹ a di panegga, A' "Ile oṣu ha ti se di ti agbere?"

Ni aye atijo, ki oṣu Yoruba han to le ko oṣu re silẹ, yio gba a to iwon

(Wo iyofu ni on iwe kefe).

News.

On Thursday the 14th February two corpses were buried at the Wesleyan Church Agbemi, Mr. Moso Rollings and Madam Marian Ajolabi Mother of our friend Mr. T. L. Akindele, this is unique in the annals of Wesleyan Churches in this town. The officiating Minister was Revd. D. A. Williams of Ogunpa.

Continued.

EDE NEWS.

At Oke-ifé (Edé) at about 2 P.m. 3. 3. 24, one young man called Adesigbin, jumped out from the Motor while in motion and fell flatly on the ground and was seriously injured.

The public are warned against these frequent accidents from the Motors by attempting to either jump in or alight from the Van when in motion.

LEBB.

The will of the Revd. Superintendent J. S. Williams and Dada Adesigbin Esqr on the 30. 1. 24, to Ifeju-Ode was a great blessing to the Wasini Church "African." The dispute on account of which they were sent for was amicably settled. We hope the members will no longer dishonour the trust and soundest law of Jesus "Love one another."

Exchange of Pulpits.

It is understood that Revds D. E. Samba-ajo of Wasini Church Ijebu-ode, J. W. Bara of Oke-Agbo, Ijebu-gho, and G. M. O. Oyoba of Bethlehem Church, Odo-potu will be exchanging their pulpits on Sundays, in compliance with the curriculum ordered by the General Superintendent J. S. Williams and Dada Adesigbin Esqr. This will no doubt, be helpful to the amelioration and development of the African Communion in this part of Nigeria. We wish these semitinerant Pastors good health to do their Pastoral duties, and God's blessings on all they do.

Wasini School.

We learnt that this School, under the kind Management of J. A. Adebawale Esqr. is daily progressing in all branches of Education.

An application for enlistment on the list of assisted Schools had been forwarded to the Education Office, and favourable reply is awaited.

There is a remarkable change in the number of pupils and staff; organization, discipline, and tone of the School reflect credit upon the work of Mr. J. O. Oshogun, the Headmaster. We wish the School Committee members to be up and doing.

We say, Advance Wasini School!

Advantage of Having A Good Wife.

I wish to draw the attention of your readers to the fact, that, women in general ought not to be despised on account of their help some of them could render to their husbands in various ways.

The following story is an illustration:—
On the very day when a certain man was married, he was surprised at a strange request from his wife "Husband," said she, "I want you to allow me everyday the price of a pint of ale." The man stared; he thought it very odd—in fact he did not at all like it. True, he was himself in the habit of drinking more than a pint of ale everyday; but he did not like his wife to do the same. Still, he trusted his wife; and, hardly liking to say no on the wedding day, he agreed to what she asked. The two were both hard workers, she at home, he in the cotton mill. But when work was over for the day, and the man had left the factory, he very often went to the public house, and spent more money there than he could well afford. His wife kept things neat and tidy at home; but she never grumbled at her husband for spending so much of his money, or for the bad temper he sometimes showed. Things went on in this way for a year, when one day, he came home from work with a very glum face. "Dear," he said to his wife, all my mates are going for a holiday next week, but I can't go because I can't afford it. I should like to take you into the country like Mother but I have't a sixpence saved. I can't think why I have't got some money, like the other fellows." His wife smiled, and said very softly; "Would you like to go, husband?" "Indeed I would," he said; "But I have't a penny piece." Never mind, said the wife, if you will go I will pay the bill. "You pay the bill," exclaimed he in surprise; what money have you got? I should like to know.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA,

Office, AJABA S. UARE, OGUNPA ROAD,
P. O. Box 60, IBADAN.*Subscriptions payable in Advance.*Ibadan 12s. per annum. 12s Post Free in Nigeria.
14s. Abroad.Cheques and Orders should be crossed and
forwarded to the Editor.

Advertising rates &c., on application.

WATER SUPPLY—KANO.

AMONG the various items in the Estimate of Expenditures dealt with during the Second Session of the Legislative Council of Nigeria held at Lagos last month was a vote to provide a Water Supply for Kano Town.

This scheme involved an expenditure of the sum of £200,000. Of this amount the sum of £180,000 has to be provided by Kano Native Administration out of its Revenue and the remaining £20,000 to be raised on loan by the Colonial Government.

This measure having been passed and sanctioned in the Estimates for the current year, it is certain that within the next three or four years, the inhabitants of this Northern town would be in full enjoyment of an up-to-date water system and thereby become the third town in Nigeria so benefitted, namely:—Lagos, Abokuta and Kano.

In view of this generous provision of Government in favour of Kano town the population of which according to 1921 Census Returns is 49,938, one is constrained to ask—Where stands Ibadan with its population of 238,094? (*vide same Census Returns*).

ASAN-SILE NI OWO GRIGBA RE.
Ibadan. Ilu miran. Ilu Okere.
ni Nigeria.

Ọdun kan	12/-	13/-	14/-
Oṣu mefa	6/-	6/6d.	7/-

Ẹ fi owo ati Letter ransẹ si Editor.

The fact that we are about five times greater than Kano is, we considered a sufficient recommendation for a similar if not larger measure of consideration from the Authorities.

It is true that Kano has an unofficial representative on the new Legislative Council of Nigeria in the person of its Commercial Member. But we are confident the Senior Resident of this Province will soon make the necessary recommendations for the realization of a matter that has been engaging his attention for some years past—a good Water Supply for Ibadan Town.

Trade Problem.

To the Editor,

The Yoruba News, Ibadan.

Dear sir,

Please permit me a space in your valuable journal to insert the following.

I believe I have been explicit enough to satisfy your readers in my previous article on "Trade Outlook" and there is one thing that I still considered needful and to which I feel compelled to direct the attention of your readers. As traders, we have much to learn still; the most important of which is how to live in this hard time.

The time is now changing rapidly and it is imperative that we should aim at changing with the times. As we are aware, Providence does not create evil, but gives liberty, and if we misuse it we are sure to suffer and have only ourselves to blame.

The *Funchisee* recently granted us by our Benefactors is a great boon to Nigeria and West Africa in general and it has just a small beginning. For the past half a century as a subject race, we have been in the care of those who appeared to us as an autocratic Government but to-day, Providence had willed it otherwise as we can now have a voice—though feeble—in our own affairs.

The adage still remains true that:—“There is nothing that succeeds like success.” The Europeans have successfully taken the forefront in the World's leadership, not by idling away their time in petty jealousies and useless quarrels, but by combined effort and great self-sacrifice and perseverance.

In Nigeria to-day the saying that “Unity is Strength” is not yet recognised as a great force despite the example of our friends the European traders, you can never see our individual traders trying to unite for the common good of benefitting the trade. Within the last World War and up to the present time the West African Commercial Magnates in Great Britain have startled the World as a result of their trading successes.

In Nigeria to-day our individual traders held as a Yoruba proverb says:—“*Eyiti o wu o ko wu mi, a jeun i' olo-olo*” i.e. One man's meat is another's poison, which is a great set back to our commercial activities.

The West African Commercial Magnates have done and are still doing everything calculated to protect our interests; but that does not say matters should be left in their hands entirely without doing something ourselves. It is necessary that we wake up now from our long sleep and circulate them.

Presently, we have got both the Elected and Nominated members in the new Council of Government at our disposal, let us

therefore unite now and form an association of Native Traders whose business will be to safeguard the Native interests and to form an opinion in the present slump in trade. We might at one time have fallen and broken our legs in the struggle for your commercial existence, but that is not a sufficient ground to ignore this advice as what we teach ourselves becomes much more a part of our being than what we learn from others.

We have got in our midst to-day several African Merchants who could count by the thousands of Pounds and most of them are too hard to convince of forming a Trading Company, fearing that they might there and then forfeit part of their money—and perhaps my advice for the formation of Native Traders Association on the above basis will not fall upon barren soil.

I pray that our past mistakes—which is always our set back at the beginning of all great movements might fade into insignificance and let us plod on trusting in God who will grant us success.....Amen.

Yours faithfully,
Stephen.

Correspondence.

The Editor, “Yoruba News,” Ibadan.
Sir,
It gives me no little gratification to congratulate you for your noble efforts in inaugurating “The Yoruba Newspaper” for the common benefits of Yoruba land and her inhabitants.

All those who are real and true Patriots of the land will help you in keeping the flag of the Journal flying.

Our Sires and Grandfathers, I am sure, will look upon you with grateful eyes of blessings and success in your general ventures. I wish you and the Paper long lease of life.

Advance “Yoruba News”
Your faithfully,
J. O. O.

Duty.

The Editor

" Yoruba News," Ibadan.

Sir,

Very many thanks for the space in your invaluable journal to insert these few words on the word "DUTY" which might unquestionably interest some of your readers, school-children and anti-grammarians.

Duty is the sense of obligation on the feelings that one ought to fulfil certain claims, and as such enters into the lives of all. No one can seriously and unhesitatingly say that "he is irresponsible, he is having no duty," we are all under obligations to ourselves, to our fellow-men and to God.

We cannot too much impress upon ourselves, that labour is the condition which God has imposed upon us in every station of life. Why? simply because there is nothing worth having that can be had, without it, from the bread which the peasant wins, with the sweat of his brow to the sports by which the richman gets rid of his weariness of body.

"Scienties operis," are now applicable.

1. The sense of duty answers to the dictates of law, even duty is enforced by the teaching of Christianity.

2. It is the backbone of character and safe-guard of conduct.

3. It is a support in consolation, and an antidote in despair.

There is indeed this idiomatic difference that chance or circumstances may so cause it, that another shall reap what a farmer sows. None can be deprived simultaneously by accident or misfortune of the fruit of his own knowledge, the liberal and extended acquisitions that every individual makes are for his personal use.

We should therefore labour with unabated energy, and uniring perseverance.

We should improve the times. Without adhering to duty, a character is weak, worthless and fickle.

In youth, our minds are ductible, and knowledge is easily laid up. But, if we neglect our Spring, our Summer will be chaffy, our Autumn will be useless and contemptible, and the Winter of our old age unrespected and desolate.

Wishing the kind Editor "*Longa Vita et Prospera*" and more progressiveness, in the world-wide reputation of this journal.

Very Truly Yours,

J. A. S.

Precaution.

An Astronomer of world wide fame and a famous Lecturer wrote "I have known of many people being injured by smoking too much but I have never heard of any one suffering for not smoking at all.

E. N. P.

Puzzles.

Competition for School Children.

Prizes will be given for the best answers to the following puzzles. First prize 5s. 2nd 2s.

1. Pétipeté oná Ijáyá, o tá sí ní lara mé wéy.
2. Lóngun bílì, sù insù, gbéngbín ní t' glán
a kí lwa a.
3. Qwá iyá mép' gbé ilé ní odun, wá kó ò f'ojá
kán ara wá.
4. A sí idí íroko a bí igbá cyín eggs
5. Yara koto kiki ékón peg.
6. Qunyan kán wá ní et. olo, a kó m'á t'k' a
kó m'á abo.
7. Wé oná dá akéte yíyíyí.

ADE 2

Name Age

Address

Town

Name of School class

Teacher's Signature

N.B. The Winners will be announced in the next number of the "Yoruba News."

Continued from page 3.

have the pint of ale. The man did not understand her, until she went to the Cupboard and took out an old purse containing £3. 9s. 10d, which is the price of a pint of ale for a year. "Is that what you have done with your beer money? he said, 'Then I will drink no more beer as long as I live.' They both spent a happy holiday with the wife's Mother. The husband kept his promise; saved in the future as his wife did, and with his first savings he repaid her the money she had lent him for the holiday. Take notice that in a few years they had saved enough to start a little shop, and the man proudly told his friends how his success was due to his saving wife. I wish every one of the readers to get such a useful and serviceable wife. Thinking you most sincerely and heartily for the space allowed, expect me again.

Yours Ad. 2 Ono Ibadan.

odun marun labi ju be lo ki o to le se ipe Gbogbo niye yio si ri isina oko na gbangba. Nitorina ofin awon baba wa ba u oyo Olorun mu nipa ikokole yi. Nitorina, a be awon obi ati Alase pe ki won mase fi oyo awon obaibejete wanyi jafara, sugbon ki won se atanse re bi o ti to ati bi o ti ye; ki emi awon onig wa okanrin ati obirin le ma gun; ki alafia si wa fun gbogbo ile Yoruba ati ni ibimiran.

Mo fe ile ti a bi mi ju
Ogbogbo ile aye lo "

Okan ninu Ono Yoruba.

IROHIN OGBOMOŞO.

Isin Igbare Fun
ENLOWO F. L. AKINYELE.

Ni ojo kejidiogbon oju February ni awon Onigbagbo Ogbomoşo se isin idigbere fun Alufa F. L. Akinyele. Ojo yi je ojo ayo ati ibanije. O di odun marundilogota ti Ojise Olorun yi bere ise. Ninu gbogbo odun wanyi n'etalelogbon li on lo l' Ogbomoşo.

Ni akoko ti Alufa F. L. Akinyele de ilu yi, ilu wa ninu ok'ankan biribiri; iya baburu. ati albeta Olorun ko u' iso ! Bo ba o pa a. Bo ba o bu u l'ese; awon Onigbagbo die to wa nigbana ri inunibini nla; inunibini na pe tobe ti awon onig iya wa alagbagbo digun awon fi ara Oke L' Erin se Olori ti awon si nfo ile Olorun kakiri ilu ti awon si ukorin: Beru mba nyin e wi o? Era o b' onig Erin!

Lehin ti Alufa Akinyele bere ise Olorun ni ilu yi ni Ogbomoşo bere si dekun inunibini; tobe lo ni lehin odun metalelogbon. Ogbomoşo ndi Onigbagbo ati okan ninu awon ilu ti a ko le f' oyo to sehin fun emi ati ile ilosiwaju. A dupe loyo Olorun ! O wa je ibanije lati ri pe okan ninu awon ti o te Ogbomoşo ni igbagbo ni Ogbomoşo na silere Ibadan ile re. Nitoto ni ile soro f' egi lo ! Ajo ki si dun, ko u' ile ma re le. Fun o ju odun metalelogbon ! Ogbomoşo ekansoso pere ni Alufa Akinyele pa isin je; ki si se nitori alkan ara ni; ko si Oniwe. su ti Olorun si ilu rere ati ara ile jiki ju bayi. Omi le roro l' oju nigbati baba dide lati ki Ogbomoşo "O digboşe ! " A ki Igbimoşo C. M. S. ti won ko foju fo titobi ise naba, ti won ko ko lati nawo lati fun Ojise nla Olo, run yi ni isini lehin opolopo odun ise at wahala. Egbé na ko ni baje ! Ilu Ogbomoşo tun ki Alufa F. L. Akinyele, " O digboşe ! " Ki Olorun se isini ni isini ayó. Ieru ati emi gigan - Amir. Mo dupe loyo re Oniwe Irohin "The Yoruba News."

EYE-WITNESS.

IKU MA NDA GIO.

Anuşe wa pe ninu oju ti o kofa yi, akanrin wa Samuel Alcinola Ayoola jalasini Jos. Lehin itaju pupu ni ile-egbogbi ni Ogbomoşo. Iyawo re si tun jalasi pelu. Ibanije nla ko ni eyi bi o ?

A ki eyin obi ati ebi E ku itaju ati sura, ki Oluwa re nyin lo ju o !