

*To The Chief Secretary
to the Government*

from *Carv bass*
Editor Proprietor
Yoruba News
Ojumbo Road
Ibadan

Lagos The

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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and storage of produce. An interview will
prove interesting.

Correspondence will be carefully attended to.

Mr. D. A. Obase, Editor of the "Yoruba News" pointed out the fact that we have been resting too much upon the Government Grants, without doing our quota to foster education and that Government having "paid the piper" are entitled "to call any tune" that may suits them as far as educational matters are concerned. That every body should contribute to the spread of education which alone can dispel ignorance. Through the same agency we have become so enlightened as to admit ladies and Moslems into such an assembly as on that night.

None of our unintelligent moslem friends could be persuaded to attend functions of this kind. But sound education has wrought this change and it is becoming quite easy for all sections of the community to join hands together for the good of the country irrespective of race and creed.

That it is time we should start working instead of talking as we have to produce more leaders to replace those great men of our race who are fast dying out Dr. Blyden, the Five Johnsons, Dr. Agbebi, Fanimokun, Prof. Harden and other men of great intellectual calibre as the Lecturer, Elder E. H. Oke—who is ever ready to place his vast knowledge at the disposal of any youngman who may approach him.

During the discussion which followed the Rev. S. A. Allen eulogised the Lecturer and narrated how Elder Oke used to teach them at the C.M.S. Training Institution in those days and also the part played by himself (Rev Allen) in the training of some of the leading Doctor.

Lawyers, Merchants, Engineers and Builders of to-day including the Chairman of the evening Mr. B. I. Ajanaku and D. A. Obase.

Mr. Bola Cole's speech which followed was a masterpiece in oratory upon the merits of liberal education for our youths.

Messrs. J. O. Ade; Graig, C. I. Lawson also spoke in favour of practical education.

In moving a vote of thanks to the Chairman Mr. N. S. Oke spoke to the effect that such an occasion should not be allowed to pass by without the audience making a good use of it and then moved, seconded by D. A. Obase that a sort of society or union be found to develop the ideas suggested by the Lecturer and the various speakers and that a working committee be formed at once by voluntary enrolments with the unanimous vote of the audience about 28 names were enrolled at the meeting.

Hadj. Iyoro spoke also in favour of an all round education which is sure to benefit our country and that the presence of himself and friends was due to the western education they had acquired.

After a vote of thanks to the Lecturer by Mr. E. T. Sola the meeting was closed at 10.40. p.m.

HALLO BILLY!

Why did you fail to attend
the Popular Lecture last
Friday?

Another Meeting Saturday
at 5.30 P.M.

"AWON AKEWI"

OR

YORUBA PHILOSOPHY.

ORIKI È È (ORAGUDA.)
(The Strong Names of Castada.)
S. A. ALLEN, Ibadan.

E È È lalè ko bi èfè s'ogb.
Ojaja f'orun ti f' Egbe.
Lo mi lèyè k'j nta 'su fun o.
Jo mi ni lánakana.
Ki n' ànsia n-ajo f'Ofa.
Iseberè ori rè ni ta idanbanran.
O duro f'Alá f' èsè jò 'yawo.
Afijú igi ti kun 'ra rè l'osun.
A nro n bô, o wogun 'nu.
O ni bi on ko ba 'yale.
On o ba 'yawo.
Kolikòh ko sin ènfikan f'ofe.
Fa lèkan erú kúkù mefa.
Afijú odje ti mu èsin f'enu.
Gbà nd'ogun, giri nd'ogun mú.
O do'gún mejì o kán apè f'eti.
O ñ itijá p'èlèwu si yèwu.
O pa Taiwo o p' Ebo.
O yò igi ghòngbo o n' Edun kiri.
Esu lèhin ibeji.
Ègè nse o, o n' Osun, òran 'o kan t' Osh.
O há p' Obatala. Igi gogoro tgbé o ló.
Oponlajigá, a f'apa Erin iso kò.
O fi Omo n' igbo ifanfan.
A mu omò ke tantan bí aranmu.
A b'omò lèhin èsè bi èni b'wù.
O so 'yawo alé ana d'odaju.
Iyale, iyale òna àkítan-dá?
Iya Iya, o nlo ode, chin èsè rè k'o sian.
O duro loke àtàn.
O ni ki òyò rè tán won wá.
Òyò ni n' p'Oloya.
Gbegiri n' à ip' Onisango.
O f'òbè àpón ló Olobá lórùn.
O ri sara rè ló lójín.
O fowò la 'lè n' iyèwu.
O ri sepè ng ko je mo lulai.
Eni adaba ò ki ti o gbodo ke.
Ègè o tètè bere. Ègè o tètè bere.
Eni Babalawo ò ki ti ko gbodo díla.
L' àlá o, f' àlá f' o wá: Igi gogoro f' àlá
i b' wá.
Eni Ìlú ò pé ti ò gbóló dún.
Omo Ìlú ani—
Níyò mi ndodo níyò mi ndodo.
Iya Ìlú ani—
Iwo o f' oshè s'iman jéje.
Eni Imalé o pé ti o gbodo k'èwu.

Ganda mo gun Kalisto meje.
Ègè ta falafala.
Je ni lodun-ni ija mi d'enu.
Eni so tete f' òran ló T' ogun fè boje
Won nd'èpè taitai Ègè yi èwé.
Wo n' loro àfa kiri osunwon.
Orin:—Baba ma j' ègè mo.
Okayòka ni o má je.
Inba lo ba jégy.
Ikun rè o ma tiri.
Tipe m' ogun qing abinu fapeya

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
Oogbo.

TO LET.

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KINI SE TI O FI RU BAYI?

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

Iwo ko ri Igbonse se?
 Iwo rise Igbonse pupo ni?
 Oju ndun o ni?
 Iwo ko riran kawe ni?

Mā bọ ni ile Egbogi ti
 a npe ni "ISE
 OLODUMARE."

Mā bọ ni ile Egbogi
 ti a npe ni "ISE
 OLODUMARE."

Mā bọ ni ile Egbogi
 ti a npe ni "ISE
 OLODUMARE."

Nkan-ki-nkan ti o wu ko se o mā bọ ni Ile Egbogi
 yi, ni Gbagi odojukọ ile oju Oyinbo Ajẹ (G. B. OLLI-
 VANT). Ile Egbogi na si silẹ loran ati loru, bi ofẹ ni
 gbogbo re, fi oju kan Alabojuto ibe yio tẹ o lorun, iregbe
 ni yoku "Arùn ma jogun, ndagba si Eleda re."

OPO OJA.
NI
ILE ALAGBON,

Ni Ẽnu-odi Bode Ido,
IBADAN.

Oibo Onisowo nla yi-nfe se

OHUN ARA

ti ẓnikan ko se ri ni ile yi

Eyini ni pe titi di oṣu
meṭa oni, ẓnikeni ti o ba
lo ra oja £ 5. Ponun
marun nibe won o fun u
ni ẓbun ṣile marun. E
mu Iwe Eri *Receipt* Oja ti
ẓ ba ra wa lati fi gba ẓbun
loḍo Oniwe irohin yi.

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ence of visitors.

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Proprietor & Manager.

TO LET.

OWUYE.

Gegebi akoko ti niḡ, ti oju si nla siwaju si i, a odupe loṡo awoṡo Ijoba Ibadan, bi wṡn ba le da awṡn enia wa wṡnyi ti wṡn nje eje eran ti wṡn pa daro. A ko rope eran kaku wṡn tṡbe Talaka ti ko lowo lati je ara eran le je Iṡun eran.

Ohun irira ti Qlṡrun papa ko ni eyi je o.

Genesis: 9. 4.

ANJONU SOKOSOKO.

A gbṡ pe obinrin kan ko oḡo re silṡ o si lo fe wṡn ni Abuleko kan leba Adio Station. Nibe ni obinrin yi gbe nta oja ni buka kekere kan leba Oja-irin.

Ni ijo kan ṡu ni o ri i pe okuta mbe, lule loḡo re ni buka, nigbati o se si be ni oko mba obinrin yi firifiri lati oju-irin Rail line wa, oge le okuta oju-irin nikan ṡu ni awṡn oko ti inkan na nsolu churin yi ti enikan ba si lo si oḡo obinrin yi lati ba a daro, a fi fi-i-ri-papa ni okuta yio ma by lu wṡn po pelu obinrin na.

O wa di pe obinrin yi a ma kigbe pe "O nsoko lu mi, o nsoko lu mi."

Nwṡn wa inkan na ti nsoko yi, wṡn ko ri i, be ni ko si i ye i soko lu obinrin yi. A fi igbati obinrin yi lo kuro l' Abule na ni inkan yi to ye soko si buka na.

Afaa kan ti oruko re nje..... ara.....lo so fun uwṡn pe se Anjonu

lo nsoko na; o ni ki wṡn lo mu eran wa la i fi se sarṡ pelu owo ati asṡ ki Anjonu le kuro nibe. Obinrin yi sare pe gbogbo ohun ti Afaa yi ka silṡ.

A ni eni pe lehin ti Afaa yi ti p' eranj tan, ti o ro owo si inu apo re ti o si g a asṡ ati inkan miran gbogbo tan, ti obinrin yi tun pada si buka re, ni Anjonu na tun nsoko lu obinrin na titi o fi sa kuro nibe patapata.

Eyi lere joi tan ti a gbṡ nipa Ile Oba Alake Gbadebo (grun re o!) ti anjonu nsoko si ni igba niye re. O si daniloju pe oḡoḡo inkan lo mbe l' aye ti Qlṡrun i fi pamu fun awa e da.

ṡa bṡn eniti o bi nwadi iwakuwa yio si ti irikuru ti ko tile wa rars.

YE-E-PARIPA OPA SO QI!

A gbṡ pe asṡ ya mo Egun Salako l' ori abiti o gbe ntakiti l' ode Bale l' an. A si gbṡ pe be gege ni asṡ bo mo Egun kanna yi l' ori ni idaurin l' oju de Agbo igbo ni gba ija on ati Ayan owo, Q oḡo "Lakangadi" ti Opo o Olumlojo.

Eyi lodi si ofin awṡn Oje: Egungun ti iru eyi ba se loṡo re, Opa ni i gbe e: nigori se o b' awo je.

Le eke-e awṡn Akoda ti mu u lo si Kotu Bere, ṡigbṡn agbṡ pe nitori ti ṡa ṡoto lo taya lati ikun de ijoka, ti oju re papa ko han si ode, Bale gba idaro inu Egun yi titi awṡn Alagba yio fi je ejo re.

ORỌ DIẸ NITI IWA-AIYE OGBENI
JOSIAH AKINYẸLE OLOGBE

Josiah Akinyele je ọkan potaki ninu awọn Alagba ati Baba Ijọ *St Peter* ni Aremọ Ibadan; a si bi i si agbo ile ti o ni itan akiyesi. Nitori ni ile na ni Alagba James Odeinde ti o ku ni April 1877, ati obinrin re Martha Ito ti jade, bi eso ki ni isẹ iwasi Olorun ni Ibadan, nigba aiye Alufa ati Baba Ijọ David ologbe Mimọ; awọn ni a si ko samu fun.

Ni asẹẹ dide igbagbo Eni itan yi, Baba re fa a le Alagba Odeinde lowo, lati ma ba a lo si ile Olorun; ati lati igbati o si ti moye igbagbo ni o ti fi ara ati ọkan re fun Jesu.

Ninu agbo ile yi kanna ni Alagba Cornelius Adesola olögbe ati awọn omọ re ọkunrin ati obinrin ti jade, ti ọpọ ninu wọn si wa laye ninu Egbe onigbagbo di oni-oloni; ni be na ni Thomas Ida ologbe si ti gbagbo pelu ati baba ogbeni Ekundayo.

Eni itan yi jasi inoja ati aroko-asise enia papa si ni. Nipa apọn wonyi, Oluwa si fun u ni ibakun.

Nigba-kan, oun ati ọre elegbere re Alagba Jeremiah Sangobiyi olögbe sowo lo; ki o to pada de, baba re fi wundia keferi kan fun u. Nigbati o ri i be, o ko lati gba a ni mimọ re adogba ni yio je ti oun bi *Kristian* isẹ ala-igbagbo. O pinnu lo kan re, o si mu suru titi o si fi se onidan igbagbo sanṣan Abigail Lapemọ olögbe. omọ baba nla t o je Baba Isale ni ile nla ni Ofa nipase ẹniti Olorun ti fun u ni awọn omọ oioruko-pataki julọ: Eni akobi, Alufa A. B. Akinyele, B.A. Oga Ie-Eko *Grammar School* ni Ibadan.

Nigbati o wa ni Ijọ Ile, o wa larin awọn ti a pin isẹ Olorun Ekan Aremọ le lowo fun iwasi ati abẹwo, oun ati Ogbeni Jeremiah Sangobiyi ati Solomon Osunfentan ni ọwọ tiwon. Nwon a ma lo iwasi ni emeji ni oṣoṣu ni abẹ Aba ati Kutunlo—irin iwọn wakati kan abọ tabi meji sile, ni owuro Ojo Jaimi.

Nigbati o se, Eni itan yi fi ara si isẹ oko ni Agbirigidi, ati bi olori oko na, asiki re ka ọpọ abẹ ti o wa yika; nwon si mo o bi alatanse nigbati ohan ba de. O ni emi suru ati idajo ododo-nrin o je pataki, pelu awọn agba ologbe wonyi.—

Joseph Adeniji, Jeremiah Sangobiyi Thomas Ida, Samson Oyesola ati J. Olukotun ati Alagba Stephen Omideyi baba Alufa Ayọade ti ogbo da bulẹ si ile nisisiyi. Gbogbo wọn si nje ki ma igbagbo o ma jo geregere. Anu se ni pe nipa iku eni-osi yi, agba tan ni Ijọ na, a ngbadara ki Olorun ninu anu Re gbe awọn ọlomiran dide.

Nikẹhin gbogbo re, ogbo da olögbe joko ninu ile fun iwọn odun silẹ na, agba ni o je ni oke wọn ati ayika re, isu re si mu afofo wọn loṣoṣo. Ni ipo rileru yi, igbagbo re duro dajudaju, o je olufokansin ati oninurere, o mo iyin awọn Onise Olorun pupọ ipo iyesi na ni o si wa titi o fi teri gba ọpọ.

O simi were ninu Jesu ni owuro Ojo Isimi *March 2* a sin i ni ọj, ale na Enia nwo bi omi, ati ni Ijade Oku re *Sunday* ti o tele e, ogunlogbo ni o wa lati orisirisi Ijọ ni Ilu-ami mimọyi eni ma ti o lo ni Ijọ Ibadan ati aniyani isẹ ati ibakun fun awọn omọ re—nwon je omọ ododo fun Baba wọn, nwon toju re rere. Nipa eyi awọn sinku re loju ara re, gge bi oun na ti jeri si, ti o si sure fua wọn. Eko ati apre nla ni eyi je fun awọn ọnọ si obi wọn.

Nitoto 'Omọ ko laye le,

Eni omọ sin loju ara re ukan nipa itoju rere ni o bi n'?

Agba ododo Eleru ati oniyin nboju Ni Ijọ Aremọ Ijọ ni gbulura Ki Jesu Baba Ijọ papa gbe awọn Ọlomiran dide ni ipo wọn—

Awọn gbagbo ti o ti kaja, nwoju Sin ninu Jesu, a yo lati mo Pe lowuro ọjọ Ajade, a o tun Pa de laye a si jumo wa Lailai pelu Oluwa.

ODUN EGUNGUN 1924.

Wọn kunle odun Egun ni ijeta *March-16*. gbogbo Egun lo si Ile Balẹ ni ana. Orijisi ni wọn.

Ki Balẹ to jade, arugbo Egun kan ti o wa! Abẹbi ti niẹ Ogbònkoko lo ti nra ile niẹ wùrùwùrù lẹhinna ni awọn Labala de. Wọngiloke Balẹ wọn jo fun awọn Sergi. Bandle ati Akinade awọn Oja O'opa Ibadan ti nse itoju awọn ero iworan.

Nigbati Balẹ yio fi jade gbogbo ita o kan fun awọn Egun ati ero iworan.

Gbogbo Egun bẹrẹsi wa ki Balẹ nipa jjo ati sisure lẹkọkan; oruko nwon ni:-

Awuniloju, Ogbònkoko, Pajepolobi ti Yẹsa, Aridadogò ti Eleta, Abowulà ti Akere, Wọngiloke (Balẹ Labala) Oyi ti Kulẹti. Gogò (Olori Labala) Ajia Olori Alagbà, Gbodoghodò ti ko gbodo joko nwon ni ojo yio rọ bi o ba joko) Aiyelabọla onidan, Alapanşanpa, Dąboró ti Igaró, Lenojagba, Yagbayágbà Ita Ege, Adinimodo, Fere elewa ogun o sure pupo fun Balẹ, Gbaye, Alapala, Olunlade, Jenju, Şamoniju ati Atipakọ baba gbogbo wón.

Gbogbo wón patapata ni Balẹ talọre owo, awọn Egun nla si gba igan asọ-arau kọkan pẹlu.

Atipakọ lo pari gbogbo ire na; o fi bi iwón wakati kan sure fun Balẹ, oun lo si se gbogbo oro Egun-odun fun Balẹ gẹgẹbi ita ima se l'ododun.

Inawo. Balẹ ti a ri ni iwón wakati neta ti a fi joko ti i to ogeji l'odun

tabi ogogọ oke owo; bẹni o si tan na owo si i titi ile fi su l' oje na.

Nigbati awọn Egun dasẹ diẹ; Balẹ tun se inawo fun awọn Ijoye ati gbajumọ ti o wa si ibi iran na.

A si rope ki odun Egun yi to kari yio ti na opolopo owo ni ona bayi.

A şakiyesi pe awọn Egun ti o wa si ode Balẹ l' odunni ko po tobe afi awọn Egun nla pataki ti oruko nwon han ni ilu.

Awọn bi Eiyefodò, Owunye, Sereko de, Omoda'yareloju ko wopọ.

IJEBU-ODE NEWS AND NOTES.

Our congratulations to the Chief Olisa and Chief Egbọ the first and second men to the Awujale respectively for the ceremonial celebrations of their chieftaincy.

The Olisa is a member of the Judicial Council, and the Egbọ the President of the Native Court, Ijebu-Ode.

We wish these two chiefs long lease of life in loyalty to the king and their country.

We regret to record the death of the chief Balẹ of Ijebu-Igbo. He was a member of the Judicial Council, Ijebu-Ode.

His position among the chiefs was a very conspicuous one.

To the bereaved family and the people of Ijebu-Igbo we extend our sincere sympathy.

We congratulate the Ijebu-Ode Grammar School Old Boys Association for the celebration of their second anniversary.

Advance: I.O.G.S.O.B.A.,!

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA.

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ROADS IMPROVEMENT.

THE Authorities are seriously taking up the matter of improving all the existing motor roads in the town. Already, owners of all houses along these roads have been advised of what is required of them for the necessary improvement. That is:—30 feet allowance from the centre of the road right and left and 15 feet right and left from the centre of all Lanes.

Several buildings in course of erection have suffered lately by not conforming with the Regulation which says:—that, for the purpose of adjusting the alignment of Roads, open spaces in the town should not be enclosed or new buildings erected without consulting the Bale and Council.

Yet some people are so careless that they will not seize such an opportunity of escaping from future troubles and hardships by applying to the Authorities for the inspection of the sites selected before starting to build their houses.

By this process many large and fine Streets and Lanes in every part of the

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E fi owo ati Letter ranse si Editor.

town have, as a result of land-grabbing propensities, become so mutilated and narrowed down to crooked Lanes and dangerous foot-paths as to render them a source of great danger to pedestrians—even many of them were eventually closed up by the owners of adjoining lands at a great inconvenience to the other members of the community.

It is certain that in course of time such owners will surely come to grief for encroaching upon the public thoroughfares. For there can be no such a thing as cheating the government.

Some people are under the impression that the Regulation applies to Gbagi and Esotojo only. This is a great mistake as there can be no two sets of laws in the same town under any civilized government.

Such being the case, we advise all intending builders of new houses in town to observe the Regulations as laid down by the Authorities and save themselves from great inconveniences and unnecessary expense of having to pull down such ill-advised buildings in the future improvements to the Streets and Lanes which is inevitable. Everybody knows that nothing could be gained by trying to evade measures designed for the public welfare.

Our readers would be conferring a great blessing on the community by

leading their neighbours aright in this matter "*Tele f' Epa Okowo f' Ago,*" i.e. "A stitch in time saves nine."

Education.

The Editor "Yoruba News Ibadan."

Dear Sir,

It would be doing a great injustice to my claim and mine if I should write an article on this subject without making any reference to the Lecture on Education delivered on the 14th instant by Elder E. H. Oke at Ilikan, Ibadan.

To bring anything to light is an achievement in itself and I wish such a constructive lecture could be published for the convenience of your readers. Whilst watching the lecturer that night, one finds in him a true patriotic spirit and which soul will not bless or pray for such a noble personage?

This is the kind of patriotic spirit needed in Nigeria to-day, to use our talents, our wealth, our influence and our all for the glory of God and the good of our country and fellowmen.

The cry for Liberal education is what has been engaging our attention for several years past and to hurl the whole responsibility on our Governments cannot save the situation. This fact is what I have tried to point out to your readers in my reference to the earliest educationists in Europe in your issue of 22nd January last.

If we would not deep hands into our own pockets to foster a liberal education in our country, we shall only be like a plant which bears double flowers but no fruits in the presence of our illiterate brethren.

In Nigeria to-day, we can boast of able Ministers of Religion, Barristers-at-law that are a glory to any country, Doctors of Medicines of no mean order, Civil Engineers, Mechanicians and Architects whose knowledge could stand any country in good stead. Merchants who count by the thousands of pounds, School-masters who are able Teachers, and turning out worthy Scholars.

Why should we not show our patriotism by burying our petty quarrels and joining our hands together to produce more men of this class for the good of our Country and Race?

I do not wish to pass on without mentioning our Moslem friends who attended the Lecture that night, headed by Alhaji Pedro, who gave an inspiring speech on the Lecture. This is one of the results of western education he had acquired.

When it comes to the matter of patriotism the white men of all creeds always join together to fight the enemy of their country; this therefore should be our example. We should not allow religious bigotry to be a barrier to our patriotism in as long as the Almighty God whom we are worshipping allows men of all shades of religious ideas to live under the sun in peace and safety under His protection. Alhaji Pedro devoted much of his address to this point and that we should not hate and despise each other because of our religious views when it comes to the matter of patriotism.

Education as the Lecturer told us is the harmonious development of all our faculties, it begins in the nursery and goes on at School, but does not end there for it continues through life. It lights up the history of the world and makes it one bright path of progress. It also enables us to appre-

trate the literature of the world, it opens for us the book of Nature and creates sources of interest wherever we may find ourselves.

"Let us then be up and doing
With a heart for every fate
Still achieving still pursuing
Learn to labour and to wait."

Thanking you Mr. Editor for the space allowed.

Yours faithfully
Stephen.

IPAROKO.

Si "Oniwe Irohin Ife Yoruba," Ibadan.
Mo bere f' oji o,

"Alaṣo ni ipe aṣo re ni akisa,
T' a ba a pe e be."

Owe Ife Yoruba ni ise!

Ohun ti o mu mi pa owe yi nipe, Ọpọlọpọ ohun rere gbogbo ti ile wa ni a ti kegan fun awon oibo, sugbon awon oibo paṣa mo riri inkan wonyi ju wa lo.

Wo aṣo ile wa gbogbo ti awon oibo gba eya re, ti won si nta won fun wa ni owo geregere. Sugbon a ko fẹran ohun ti enia dudu ba fi owo se bi ti oibo.

Titit de ibi oruko ti a nje ni awon enia wa korira lainidi. Beni oruko wonyi toka si idile olukuluku: bi ọlọla ni o, oloye ni o, orisa kan ni mbe ni idile re ni o; tabi omọ ọba Alade ni o, etc. oruko wonyi ni naṣo ti olukuluku. Awon ọpọlọpọ omọ Yoruba ko si fe ki a mo won mo idile Yoruba mo nipa jije oruko awon oibo, anu se ni pupo pe ọpọlọpọ ti so iyi re nu nitori oruko oloruko

bawonyi. Awon atata enia miran wa, ti a mo won ni ilu oibo ati ile enia dudu, ti won ko si pa oruko won da si ti oibo; ngo da oruko diẹ fun o nihin:—

Wo Omọwe pupo (Professor) N. D. Oyerinde ti Ogbomoso. Eniti awon Oibo Amerika ba yin pe omọwe ni, o ye ki a mo pe, omọwe ni nitotọ. Lẹhin ti o ti gbe ọdun pupo ni Amerika fun ẹkọ, nigbati o pada de ilu re, o ye ti iba gbe Oyerinde si ẹhin, ki o si fi D. siwaju oruko re bayi:— N. O. Dancaporas, nitori iwe re tobe, o si ju be lo pelu, sugbon o fẹran oruko re ati ilu re, si tun wo Alaga E. H. Oke ti a mo ja'le ja'ke Ife Yoruba, ati "Oniwe Irohin Ife Yoruba" yi, ati awon miran pataki pataki ni Ife Yoruba ninu awon Oniwasi, Reluwe ati Onisowo tabi ni ibi ise ọba, won ko pa oruko da si ti oibo.

Ni, wo ni a tile ri awon Gesi ti won pa oruko won da si ti Latin, tabi awon ko lo la won loju? Beni ko ku ọjo kan ti awon oibo je so omọ won ni oruko wa. A le je oruko igbagbe tabi ti imale, sugbon ko ye wa lati fi oruko wa abiso si apakan ki a si ma pe wa ni Loh, Sam, Dan. ki a si gbagbe oruko ile wa. Sugbon awon oruko igbagbe yi ni lati bere bi iru eyi:— S. Alao, D. Oyeola, ati iyoku lo siwaju.

A tun ri awon meta kan ti a lo daruko nihin, awon asoju Eko meta:— Ọlọla, ọlọgbon ati onipo ni ilu, Olanbiwonna Shyngle ti ise Ijesu omọ Qwa, Olawolu Moore ti ise Egba omọ Lisabi ati Adeniyi Jones ti ise omọ ọba Yoruba.— Omọ Afinju ọlọja ti ise Qo

ro," È kare! ati awon òlomiran pataki ni Eko.

Bi o ba jẹ iwọ l'ò ni ipò bẹ nko? O ni fẹ pe ki a mọ pe idile Yoruba l'ò ti jade wa rara? O ko si ni fẹ ki a pe o ni orukọ Yoruba rara.

A nireti pe ọppọlọpọ yio fẹ atunṣe orukọ wọn nipa òfi ranṣe si Oniwe Irohin Yoruba ni Ibadan, yio si tẹ ẹ sinu iwe rẹ fun wọn. "Dan a wo, o si ri pe rere ni."

È jẹwọ ki a mase ri eniti yio so yi re nu nipa orukọ oibo mọ o. Ade, Oye, Ola ati orukọ abisọ miran nipa iya jije ti awon obi fun abiku, ni ko ye lati yi pada rara fun icanti ise wọn gbogbo. Bi ẹnikẹsi ba si ri inkan wi si eyi ti a wi yi, inu wa yio dun lati gburo re ninu iwe irohin ti o tun mọ wa jade.

Mo dupẹ pupọ Oniwe "Irohin Ile Yoruba" fun aye ti ẹ fi fun mi, "Alaṣọ ni ipe aṣọ ni akisa, Ti a si i ba a pe e bẹ."

Emi ni arakunrin nyin ninu Ife,
Qinọ Yoruba.

NEWS.

Mr. H. L. Ward-Price, District Officer, Ibadan, left for England on furlough last Thursday the 13th instant and sailed on the S. S. "Adda"

We bid him *Bon Voyage*.

We take this opportunity to welcome our friend Mr. S. A. Cole. A Native Foreman of Works on the Nigeria Railway who returned yesterday and is now at his residence, Itutaba-Ayọrunbo, Oje Hill, Ibadan.

Mr. Cole is an old Railway hand of about 28 years' service.

A Brief Report of the Lecture delivered on Friday.

The Lecture on Education by the Elder E. H. Oke at Jehovah-Nissi Church on the 14th instant was a great success.

The Chair was occupied by Mr. B. I. Ajanaku, supported by Messrs J. O. Ade Craig, A. Bola Cole, C. L. Lawson, R. A. Williams and E. V. Watson.

After the opening Hymn and Prayer, the Chairman was introduced by Mr. Abio's Jacobs. Messrs Sunmolu Oke, A. Agbeiyi and J. M. Ogunniyi entertained the audience with Organ Kacitals and Solos which were well appreciated.

The Lecturer who was received with loud cheers, held the audience spell-bound for 40 minutes with an exposition of what education really is.

He cited the great number of years of educational facilities and advantages enjoyed by the Europeans compared with the few number of years' contact our people have had with Western culture. The benefits we have derived from such contact and the responsibility devolving upon us to extend the same blessing to our benighted brethren.

Space could not permit us to touch upon all the salient points of this very instructive Lecture at the close of which the Lecturer resumed his seat amidst great applause.

The Chairman expressed how highly he appreciated the Lecture and his hope that the instructions and advices in same will be deeply considered by the audience.

Mr. E. V. Watson addressing the audience in support of the Lecture stated that education should be reduced to a system on the same lines as the Boy Scout and Girl Guides movements by all the Churches.