

The Chief Secretary to Govt.
Secretariat, Lagos. Obe

From P. O. O. O. O.
Editor & Proprietor
Yoruba News
of Jimpe K.
Ibadan

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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Price 3d. Weekly

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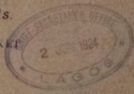
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Correspondence will be carefully attended to.

sitting—we shall wait to hear the final decision.

I am in a great doubt as to whether the Synod will compromise. I need not mention that the African Comunion will have a free hand in this matter, their policy is "Let the wheat and the tare grow together until harvest time"—which serves better now in Africa for the African at home. If this rule should be rigidly enforced, it ought to be on those who were born by Christian parents—The intelligent classes. There ought to be an open door to proselytists who are enquirers and were polygamists primarily—Time only will decide this question. We would beg most respectfully that our great Leaders in church and state should rise up now and propose the best method to follow so as to be able to decide this matter.

Why not an Editor ?

BY N. S. D.

FOR THE KING —King, Supreme Head or Chief Ruler of a Nation, who has for his Motto the following Latin Phrase: "DIEU ET MON DROIT" (God and My Right).

How can one be expected to run a Newspaper for his King or Government? The following is my summing up in this respect. In running a Paper which would be counted as one helping its King or Government, it behoves the Editor to be very loyal to his King, to teach his readers and the community in general the good of being loyal subjects and the advantages to be derived therefrom. In civilized countries all over the world, the Editor of any well-organized Paper will be found to be loyal.

An Editor should contribute his own quota to the administration of his country's affairs, he should see that mutual understanding is effected between the Governors and the governed; he has to impress upon the community (by means of

his accurate and just publications from time to time) why they should have confidence in their Government, and be law-abiding citizens, and in case of dissatisfaction or excessive oppression, how such would be represented to those at the head of affairs. And at the same time, he should not be blinded to the mistakes of the Government at times, he is bound to ring in the ears of the Government the country's needs; he has to point out to the Authorities, weakness of the Administration and how it can be remedied.

And where there is misrepresentation of matters to the Government, it is his duty without the least malice or prejudice to analyse and show clearly the exact state of things, not scraping on the surface but reaching the very bottom of matters; and to give advice to those holding the reins of Government how such problems could be solved to the satisfaction of all concerned. He has to do all his criticisms with due loyalty, and should not be deafened to the cries of the governed. If through the aid of such Paper the wheels of Government is smoothly running, and there is left behind it some mark of improvements, it will be recognized by the Government an authority on matters political, and will be regarded thus by its readers, admirers and opposers.

To be continued.

OMO RELUWE.

Ebriro, Mo fe so fun o towe,wo pe, ope,ope ninu omo Reluwe to wa ni oju-irin lo so oju-irin di ie. Bi won ba ti fun won ni yara kotokoto kan, okan won a si bale pe won de ile ni; agaga, bi won ba tile ri "Bani-dinbe" tabi "Gogo" kan gbe gunwo, okan won a si bale bi ti tolo-tolo. Elomiran ti de oju irin lati keko-re; o fi iya, baba ati ebi gbo gbo sile, ko nani won mo; ebi nra won ni, orugbe

ngbẹ wọn ni, nwon ko ri agolo ni, ko fe mo rana. Awon obi fe ranse si won, won ko tile mo ibiti "Awé" wa, oun ni ko si fe mo bi oun ni enia tabi oun ko ni; bi aaye ba ti nlara fun oun ati "Gò-gò," o pari.

Elomiran wa ti o je eni a bi vere, sugbon nigbati owo re ti te "Gogo" yi, ti Oba si fun u ni yara kan, ko tile mo bi won tun nje aye nilomiran a fi oju irin, elomiran ti ku iku vere, iku okò, iku ijamba, awon eni re ko mo rana na, sugbon won gbakale pe omofawon nje se o si fe re de; beni *Editor* enikeni to wa l'okunrin l'obirin to ba ti gladun oju irin, ko ni fe wale mo, beni aye ile si dun ju ti oju irin lo.

Mo si fi iwe yi juba fun awon ogarogò Oju-irin pe, ki nwon sanu omofawon, ki won ranti ofin Olorun to so pe gniko ni to ba fe je oga, ko se bi iranje. Enyin omo ise, e teriba fun awon oga nyin, Enyin ore ni ti mbe l'aju irin, a ko so pe ki e fi ise nyin silé ki e wa'le o; igbati o ba roni loran, ti a ba to ile gbe ni a nwa ile, gbogbo wa lo mo bi akoko yi ti ri, sugbon e ma ranse silé; e mase so ile na "Gogo ko ma ni ye. Tina di mo agogo re."

E fi onje fun awon obi nyin, e je ki won mo ibiti e wa; igbati asiko aye leave nyin ba si to, e gla, e lo l'aju kan ile; e o si ri i pe aye ile dun ju ti oju irin lo.

E dakan mo be nyin ni, Oluwa yio mu ese dele, okò-Oba ko ni sa nyin l'ese, ise ti e se Oluwa yio je ki e je ninu re Oluwa yio ma wo ile de nyin, e o ni darun ota. Oluwa yio je ki e fi isinju sinu ile o.

Okun ninu Omo Reluwe.

Kaduna News

MARRIAGES.

On Sunday the 11th instant two Ibo men of different dialects were united in marriage to their brides in the Roman Catholic Church, namely Mr. P. O. Ibozo a Schoolmaster in the Government School and Mr. S. A. Uiso a clerk in the P.M.D. We tender our sincere congratulations to the newly coupled parties.

Before leaving this subject we would like to point out to our reading public that the patience borne by the two gentlemen mentioned above is very commendable. They are both Government employees; the former, having no leave to go to his country for the ceremony, the bride was sent up here, accompanied by her mother who personally witnessed the ceremony with some other relative.

The latter had a month's leave which was spent on the way to and from and through some inconveniences, could not have the marriage performed ere leaving his home country; and came all the way with his bride. He had to wait for three weeks when banns were being announced their inconveniences as explained above would have been a good ground to avoid Church or their native custom marriage, the absence of either of which right have given no respect to their leaving together as husbands and wives and a slightest offence from the latter might result in being kicked out by the former.—Sonnu da inkiri (E ku suru o.

DEPARTURES

Madame Mary Silva left here last Thursday the 15th instant with local passenger train at 10.40 a.m. proceeding to Lokoja.

Iya "Ela" (Madam Alice Adefupe) and Madam Rebecca Faulkner, wife of late Mr. Bruce Faulkner left yesterday morning, the 16th instant, former going, we understand, to Ibadan—Lagos and latter to Ebute-meta concerning the death of her son-in-law, Mr. Akifenwa.

We bid them sai ku ndawo O dab'o.

LATE MR. AKIFENWA.

We received the sad news of Mr. Akifenwa's demise which occurred at his resi-

dence at Ebute-Metta with deep regret. For several years, Mr. Akifinwa was the clerk in charge of Kaduna Township, the office he held with integrity and politeness to the public till about the latter part of the year 1919 when he was transferred to the Medical Department from which department he was retired on pension a few years past.

He was a zealous member of St. Michael's Church Kaduna. We understand that he was the originator of the present Women Association "Egbe-Ireti" of the above-named church.

We tender our sympathy to the bereaved family and friends.

TRANSFERS.

Mr. T. E. Agbebi, Goods clerk, Nigerian Railway Kaduna-North left here on transfer to Jos last Wednesday the 14th instant. We bid him and his family sai wita rini "O digbo o se o."

Capt. A. K. Richards, Commissioner of Police Kaduna, left here on the 21st inst. on transfer to Jos to be in charge of Police Department there. Captain Richards returned from leave on the 3rd instant. We wish him a good time on the Plateau.

WATER SUPPLY SABONGERI.

We notice the water pumps have been in operation since Friday the 16th inst. and towns people are taking water therefrom. We shall be very grateful to the Government if the privilege is so continued. We have rather had a very severe drought this dry season in so much that all the water springs and wells have run dry. We have been looking at the pumps with great ambition in connection with the great water of Kaduna river but have no power to move them to action. Lots of women and children from the town went all the way to Agi Akowu to struggle for taking water from the pump there. Mo ngodi Seriki "A dupa lwoy re o. Oba

VISITORS.

Revd Bishop Thomas Marshall of the National Church of Christ (African) from Gold Coast arrived here last Saturday the 17th instant. He is busy moving about in town and round the Offices soliciting money for his church in the Gold Coast.

Mrs. Oyedele from Gwada visited Kaduna once again from Monday the 19th instant to Wednesday the 21st. It will be remembered that she was at Kaduna Junction for a length of time when Mr. E. J. F. Oyedele was a night Station Master in that Station before he was transferred to Kikou and eventually to Gwada his present station-above 30 miles off Minna.

Sonni da kwana Bi Mrs. Oyedele. "Ku a ti jo."

Imoru, Chief Linesman was here during last week on an inspection of his line from Minna, he left last Wednesday 21st instant.

COURT CASES.

Judgement was administered today 22 5. 24. in the Station Magistrate's Court on a young man believed to be a Chakiri on two charges:-

1. For assaulting an Asaba woman wife of a washerman in her house in the town

2. For assaulting "Biting" a police man on duty. On investigating his case he was found guilty of both charges and judgement for which was £1 fine or one month imprisonment for the first charge and £5 fine or 3 months imprisonment for the second. The young man is a servant of a European Official and he went with a police escort to his master for a loan of £5 to pay the fines.

We are expecting his return.

FOR SALE.

FORD CAR

APPLY:— R. L. BOWEN,

K. D. O. OSHOGBO.

"AWON AKEWI"

on

YORUBA PHILOSOPHY.

ILARA.

A nju won
 Kere so i wi l' eja,
 Ila-Ilara
 Ko tan b'oye b'oye ;
 Ilara alaju :
 Ni i mu w'ou igb' Aje
 Ni i mu w'o se / So (oso)
 Ninin sunwon l' eja
 Ara ni' Oka susu-sa
 Oka roju korokoro !
 Ninin ko je b' as' ere sile
 Ko gbe e f' Oka !
 Olu-mbi-w-o-n'ru,
 Ekolo mi gbago ;
 Iru b' adiy' s'upu.
 Apeket'e mdagba.
 Iru adam'o mbaje ;
 O di babu tan
 Iru mbi won !
 Adaba ko n'afu a ukun 'gbe.
 Iru njo, eiy' oko nlo ;
 Olorun Gegele l' o da gegele,
 Olorun Koto l' o si da koto,
 Ojo ro si koto,
 Gegele nroju korokoro ;
 Ojo ko p' oke
 K' o d' egbe Okiti,
 Ede Agidimogbo ni i se,
 Agbo ki i s' egbe Olu,
 Esm ju ma'n lo ;
 Ijo ti i ti bi Qm'o esin,
 L' o ti i' qm'o aguntan lo,
 Olufarawe !
 Popondo l' ara w' Agbado,
 Labalaba fi 'ra re w' eiy'
 Ko le s' ise eiy'.

Ng'o s' ise agba,
 Ni i m' omode i g' b' oie,
 Ng'o s' ise oge,
 Oke-olowo ni i m' omode i lo,
 O wa Agtala,
 K' o m' oye l' Osupa,
 Olorun Oba ni ko fun u
 B' Olorun ko pe ni ni "Baba"
 A ki i l' iyamba se bi agbagba.

QMO

Qm'o ! Qm'o o, Qm'o
 Qm'o n' Iyru,
 Qm'o n' l' o,
 Ko si l' Aje,
 Olowo ko ni i ra
 Qm'o t' a ba l' owo ra,
 Qm'o ni i je Eru ;
 Eru ni i ru ni,
 Qm'o eni ki i ru ni,
 B' a l' ogun Eru,
 B' a l' ogbon eru,
 Qm'o eni l' ere eni,
 Qm'o eni l' qm'o eni i je !
 Qm'o eni ko se 'di bebere
 K' a l' ileke si ti
 Qm'o e'omiran-
 Qm'o eni l' qm'o eni i je,
 B' o s' ori palaba,
 B' o s' ori p'abo,
 Qm'o ni l' emi ;
 Edumare gbe l' emi ko mi,
 Qm'o ni l' emi
 Qm'o dun kanhin
 Ju k' a m' eru se 'le,
 Ibi' o mo ni i je " Qm'o"
 Qm'o ko l' ayo le,
 Enit' qm'o sin
 Ng l' o bimy,
 Ijo t' a ba ku,
 Qm'o ko gb' okowo,
 Qm'o eni ni i jogun emi.

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Joshua O. Ade: Craig.

Manager & Proprietor.

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LAGOS.

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IBADAN.

Iddo Gate.

KINI SE TI O FI RI AWAYI?

Iko nwu o ni?

Ori nfo o ni?

Inu urun 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 nse Igbonse pupo ni?

Oju ndun o ni?

Iwo ko riran kawe ni?

Ma bo ni ile Egbogi ti

a npe ni "ISE

OLODUMARE."

Ma bo ni ile Egbogi

ti a npe ni "ISE

OLODUMARE."

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 Oyinbo Aje (G. B. OLLIVANT). Ile Egbogi na si sile losan ati loru, bi ofe ni gbogbo re, fi oju kan Alaboju to ibe yio te o lorun, iregbe ni yoku "Arun ma jogun, ndagba si Eleda re."

E MA ŞO O!

KI NU U?

OJO PATAKI

TI

OIBO ALAGBON

(Ile Owo Ekini ni ile yi

yio si Ile-Oja Titun ti
nwon sese ko si

BODE IDO, IBADAN.

Orişirişi Aşo, Işoşo Wò-
siwòsì, Awo Abomafò,
Ohun-Elo onirin oniruru
ati Opo Orişì Oja miran lo
mbe nibe.

E MĀ SARAJO!!

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OWUYE.

ỌLỌŞA ỌŞAN GANGAN.

Ni ọjọ Satide to kọja yi awọn ọgbẹni mọta kan nti ọna Oyọ bọ, ọkan ninu wọn rọ ọrọ nso ọke kan, nigbati o de ijana Sabo Ngari ni awọn onidandanda de si wọn, wọn ko igi ti wọn, wọn si gba ẹnu wọn ni agbagbe; a bẹ ijọba lati ba ni ma oja to ole to nja ni ibẹni; enia kan ko gbọdọ da rin ni ọsan ni ọna oko apa lẹ, ole yio se e ni ijanba ni ọna lai se ori.

E KU ABỌ O.

Ọgbẹni A. Ade: Oshodi de lori Ogbo; mọto ni nle Wednesday May 21, o si pada lẹ si Eko ni ọjọ kẹfi.

Ni ọna nlo rẹ ọgbẹni wa fi ifẹ ilu rẹ han nipa lilọ ki Baba L' Afin ati Owa llesha. Eyi dun mo wa o!

A si nireti pe awọn gbatunmọ ati eni nla wa l' Eko ati ibomiran yio tele iru apere rere yi.

"RIPETO"

Ọgbẹni Talabi, Oga awọn Aşasan ati mejì ninu awọn oluranlọwọ rẹ, awọn Ọgbẹni Williams ati Adewale lẹ si Ọjọ ọni Odo-Ona lai kiyasi awọn ti nra Ekuru ati Cotoa.

Nwọn sipe pupu ni bẹ nipa titu ekuru silẹ fun titunsi daradara.

Nwọn si kilọ fun awọn Oniwọni lati maa toju gja daradara ki nwọn to ra a lẹwọ awọn nla bẹ.

Nipa sipe bayi: yio ma ki gja tubọ ma dara siwaju.

E KU EWU.

Ni ọjọ kẹtalelogun osu yi Mọto L422 nti Ijoba bọ wa si Ibadan nigbati o de

21½ mile, o pada Mọto Pẹpọdo Denby L922, o si ya lu igbo apa osi fun a sibe-sibe, mọto Denby wa kolu ni nla bẹ. Keke ẹsẹ ẹhin *Reo* fọ, ti Denby nà se pelu ẹsẹ iwaju. Ọpẹlọpẹ Adegun jẹ ẹni ti o yara ni ko jẹ ki Mọto *Reo* tire da ọju de, Denby soja de awọn ero ina rẹ farapa.

EWU NI GEGELOSE

Ni ọjọ Jimọ to kọja yi ni mọto Ade-bisi Giwa kan nti ọna oko bọ, o si pada mọto Adeoti ọgbọni rẹ okunrin Orita-mọta Gẹgẹlose; nwọn si fi ori so ori: Mọto ti Aburo lo ba ti Ọgbọni jẹ ko si ọjọ kankan ni bẹ. Inkan to ya ni lenu ni bẹ ni pe ọjọba kan ni Ijoba fi si origun yi ki mọto ma ba fi ori so ori ni bẹ. Eyi ba ti se de nigbati ọjọba yi wa ni bẹ tabi ko si ni bẹni igbana? Ati pe Orita-mọta ti Gẹgẹlose yi ni ewu pipọ ju gbogbo qua lẹ tori kọrọ ni. Igbakugba ni a gbo pe Mọto nsose ni bẹ—o yẹ ki Ijoba mu oju to o ki ẹni enia ma wa sofo ni bẹ ni igba miran a fi kọjọba lẹwọ. E gbawa o.

IREE.

Ni ọjọ kọkanda osu yi ni obinrin kan ti oyun ọsẹ mọta wà ninu rẹ ti oruko rẹ ni ẹ Adejọja, lẹ si oko lati fẹ ẹlu; are ni, awada ni, a o ti ri i titi di oni olonni o. Owe ẹyin agba so pe "omo ni ka, o ya ju omo ni nu lẹ." E gba ni o; Gba-jare !! Ẹni ti o ba ri obinrin yi ki o kọwe si Oniwe Rohin yi ni Ibadan.

ỌTAN AIYEGBAJU.

A dupọ lẹwọ Owa Ateloye ti Otan Aiyegbaju ati awọn Ijoye rẹ Ọbala, Aşawo, Rişawe, Şaba, Eşemo, Şaloro, Aro, fun Igbimo ti nwọn se ninu melo

Ọlun wọn: o ti pe Ifeṣan ran awon aburo awon. Ar nṣaj, l'owp: fun Leṣ Ọna mo to ti o nio lo si ilu re; bi oyi lo pari tan, awon yio bery lati se ena ranyo lo si Iresi, awon yio ma u lati Qun Aiyegboju lo.

Ilu Iresi yio wa dara pupo fun awon ara ilu yi lati wa na pada Kofa ni Otan Aiyegboju. Eniti o ba ni kekere baistikulu ati mo to pelu yio gun u fi.

QBA NOSẸ

A gbọ pe Baba L'AN ma Mo to fi gba ategun lo si Saki ni ọjọ *Tuesday, May 20*, o si ti pada de si Qy.

IDUPẸ TI QMỌLOKU.

Qabeni S. Qy Coker ati awon ybi ma oya yi lati dupẹ lowo awon oṣe ati oṣunṣunṣun gboṣo ti awon se i laro won nipa irin ese, inawo, ati sijo ni oniruru 900 nigba oku Iya wu Qy.

Bi o ti se re u ko le de ile gboṣo wu tan: Fi Ol'wa san ore na fun wu o.

Iku Daddy W. S. RANDALL.

QFA ILE

Ina mi dun pupọ julo lati fi iwe vi so fun o. Iru ohun ti mo ri ni ilu Qfa Satide 10 5. 24.

Ni igbe ọjọ yi ni a gbo pe Alagba W. S. Randall ti o je Olukoro ni Ijo Bethel je Olorun nipe ni asule Satide 10 5. 24.

Wara ese awon Ijo re yi ti pe, nwon si lo si ile ti o woyi ni Oja Popo, ni ile Qabeni Agroturo, awon agbagba Ijo re di ki won to de, igbati won de, nwon ka gboṣo inkun re, nwon taju re dara-dara; lehin na ni won gba oku, won nwon we g, nwon te g dara-dara. olukoroku won si lo sile, sugbon ki awon to tuka, nwon fi alahun si l'pe, nwon se isin isinku ni agogo merin ni igbe *Sunday*.

Nigbati o di igbe *Sunday* 11. 5. 24, agogo merin, ese pe ni de Qabeni Agroturo, gboṣo enia si fi tayotayo gbo oku na lo; a si de ile isin ti *Bethel* ni agogo merin ibo, enia pe ni ile isin yi, ile kin oke kin fun onigbagba Imale ati Keferi. O ye Baba wa yi pupo, Olorun ko je ki gran ye g boya.

Qabeni Qabende lo egoy iyantun, oyo re na mi iwari lowo pupo. Lehin isin, a gbe baba wa lo si de re ikelin; gboṣo wa si sin i pada pelu ikini pe o di igboṣo gboṣo enia ti o wa si ibi isinku yi je 500 Alagba W. S. Randall je ara Soro. Ni *Sunday* 4, 5 24 ni Eni-wo D. Olulá ati awon Ijo fi ohun sokari pe ki Alagba na ma lo si ile, nitori o pe ni ibi ise yi, ati pe ise de si: o si so fun won pe oun gba lo, sugbon ki won je ki otutu to se si oun yisan tan ki oun yio wa lo si ile: nje ko lo furabadi titi yio fi san fun u.

Lainu pe Qfa ni Daddy Randall ni lati san, ki i se ile re. O ku si oun ise Olawa. Mo fi iwe yi ki Qabeni S. H. D. Eti oga akowe ni *Local Sub Store* Qfa fun ise to se ni ojo yi, nigbatise nigba baba wa lo si Sesi oun lo ko gboṣo enia sidi to si ada oniruru orin gboṣo titi o fi de Sesi, ise ala lo se ni ojo yi, ki Olorun jeki igbehin oun na ladun.

Qabeni D. A. Vaughan mo si ki o e-we fun ise ala ti o se ni ojo yi, lehin ti gboṣo wa sin Daddy pada tan, omo-kunra yi lo ko gboṣo awon enia jo, ti o n'arin, ti oun na nje ki kokoro pelu Ewa obo ati Kola Form gboṣo re ndun yungbo, ko si bo ti ri ni bi awon omo ologbe yi la wa ni ilu Qfa ni ni ojo yi, ko daju pe inkun na le dan ju eyi lo.

Mo fi iwe ba awon omo ologbe W. S. Randall kedun fun iku baba won. Olawa ko ta nwon zina; ati enyin Ijo Bethel E ku ilede, E ku oṣo, Olawa ko ta nwin ninn Iku Daddy ladun pupo. Olawa ko je ki ti wa na ladun be o.

Oti ko mo basun.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA,

Office—AJABA SQUARE, OGUNPA ROAD,
P. O. BOX 60, IBADAN.

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14s. Abroad.

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forwarded to the Editor.

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EMPIRE DAY CELEBRATION, IBADAN, 1924.

THE 24th of May this year was a Red Letter Day in the annals of this Province. Preparation for feasting the school children was started on Friday. A fatted bullock was killed, prepared, and cooked in readiness for the children who will attend the celebration next day.

Mr. D. A. Ilori, the Treasurer of the Ibadan Native Administration and his staff had to work over-night to get everything ready for the occasion. Baskets upon baskets of Agidi-in-balls, Fried yam, Sugar-cane in loads &c., Yoruba pots and dishes—of course the inevitable "Firewood" must not be overlooked as without which nothing can move on smoothly in Africa.—Perhaps so in other parts of the world.

All through Friday, the name of His Honour Colonel H. C. Moorhouse, C.M.G., D.S.O., the Lieutenant-Governor, Southern Provinces was heard everywhere as "coming."

Early on Saturday morning, groups of men on foot and horseback were seen wending their way to the Race Course for this important occasion.

The Balé and his Chiefs left home at 7 o'clock a.m. in order to ride the 2 miles

ASAN-SILE NI OWO GBIGBA, RE.

Ibadan.	Ilu miran.	Ilu Okere ni Nigeria.
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Qdun kan	12/-	13/-	14/-
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Oṣu mefa	6/-	6,6d.	7/-
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Ƴ fi owo ati Letter ranṣe si Editor.

distance at a speed befitting their rank and dignity. All the Schools in the town and their Masters and Teachers with their School Banners were marching at the "Double" to take their stands on the course before the appointed time. The Lady-Principal of the C.M.S. Girls' School, Kudeti, had to arrange for Motor conveyance for the young Ladies as they are 3½ miles away.

Government Officials, Mercantile Agents, Ministers of Religion, and the elite of the community were all assembled. The troops of the 4th Battalion, Nigeria Regiment, under the command of Major A. K. D. Hall had already marched into the centre of the Course headed by the Band.

The function commenced punctually at 8 a.m. by the Parade of the Troops; they performed a series of very striking movement which was applauded by the huge concourse of people. The whole body of the Troops seemed to be moving together as one solid mass of living machinery at the word of command. After the usual Gun Firing, and the March Past, the Commanding Officer addressed the Troops, at the close of which three Soldiers in the Regiment were decorated with Medals. The Band then played the National Anthem after which the Troops returned to the Barracks.

The Schools were all lined opposite the Balé and Chiefs to hear the Address of the Senior Resident Captain the Hon. W. A. Ross, C.M.G., which will appear in our next number.

The Senior Resident distributed the Prizes to the Winners as follows:—

Foot Race Big	Boys Won by	Wesley College
.. .. Small	Oranran School
.. ..	Girls	C. M. S. Girls
..	Baptist Idikan
Egg and Spoon Race	Wesley College
Thread and Needle	Ebunser African
Three Legged	Ibadan Green
Shipping Rope	Baptist Idikan
Pole Jump	Oranran
Tag-of-War	Wesley College

At the close of the function, three cheers were given to the Senior Resident.

Much praise is due to the District Officer Mr. R. H. Lapage for the success of the day for he laboured throughout the day in every direction by attending to the Balé and Chiefs, directing the Policemen, Numbermen, Messengers and supervising the feasting of the School Children on the Race Course and also looking after the Sports, together with Mr. Herbert the Inspector of Schools.

The Ibadan Versus Oyo and Oshogbo Football Match resulted in a win for Ibadan by 1 goal to nil. Sgt. F. Hake of the West African Frontier Force scored the Goal.

The Cricket Scores in the Match between the same teams were:—

Oyo and Oshogbo .. 27

Ibadan .. 81

Bowling: (for Ibadan) Mr. R. S. Knight 5 Wickets for 5 Runs, Lt: B. R. Somerville 3 Wickets for 14 runs

For Oyo and Oshogbo

Mr. Ainsworth. 6 Wickets for 36 Runs
.. Ratford .. 3 .. 37

Mr. J. A. Boyd was top scorer for Ibadan with 18 runs to his credit.

Mr. S. Agbaje attended the functions on the Race Course and also entertained some friends at his residence Alafia House, Ayye, in honour of the Day.

His Limoussine Car De Luxe was seen running to and fro between Ayye and the Race Course during the day.

The Dance held at the Court House on Saturday for the entertainment of the visitors was a huge success.

We congratulate the Senior Resident Captain the Hon. W. A. Ross, C.M.G. upon the most successful Empire Day Celebration ever had in this Province.

GOD SAVE THE KING.

ÈGBÈ ATUNLUŞE ILEŞA.

Oniwè .. Irohin "Yoruba"

Jowo gbo mi laye ainn iwe irohin rẹ lati ba awon ara mi soro kekere yi.

Nigbati mo ri ka ninu iwe irohin ti oju April 15, 1924, nipa iyepi niala ti Ijesa 7e fun Ogbeni wa Dr. Ogunola Sapara I.S.O. ti Oba Gesi, Basigun ti Abeokuta, Ogbeni ti Ijesa, nitorina ni iuu mi se dun ti ara si ya mi lati fi iwe, kekere yi dupe lowo Owa ati awon Ighimo rẹ fun Oye nla ti nwon fi Ogbeni wa na je ni Ijesa, ati lowo awon Ègbè Atunluse, fun iyesi nla yi.

Mo tun dupe lowo awon Oluko wa gbo gbo ati awon omọ Ile-iwe pelu gbo gbo awon Ogbeni wa ti a to lesesé ai iuu iwe irohin na ati awon Iyafin Ile-isegun. Oye ti a fi Ogbeni wa Dr. O. Sapara je yi je Oye to tobi pupo ni igbero Ijesa, itunpo rẹ ni Olori Onisegun Ijesa.

Eyi yi fihan glarigba guge bi awon Ijesa ti feran awon omọ won ti nwon wa ni idale. Mo ranti pe bayi na ni a fi ologbe Olofa C. A. Sapara Williams, C.M.G. je oye nla bayi larin wa. Nitorina ki Olorun je ki iru ife bayi na lo siwaju ati siwaju larin awa enia dadu laye Amin.



IKU ỌGBẸNI CHARLES LADIPO ỌDEBIYI.

Ni aṣẹ Satide May 24 ni Ọgbẹni Charles Ladipo Ọdẹbiyi di ẹni-ọrun lairoteṣe nipa Ijamba Moto. Ọgbẹni yi mu Moto Reo No. 604 lẹ si Ile-Ife lati fi ko ọja rẹ ti o wa niṣe.

Iyafin Mọrenike, aburo Ọgbẹni S. Agbaje ràn ọkọ Moto nà pelu awọn gbajumọ miran ti wọn nfẹ lo isinmi ọja "Empire" lati fi gbategun kiri.

Pelu inu didun ni nwon fi de Ile-Ife, nibiti nwon gbe ba awọn ọrẹ ati ojulumọ se ariya ọjọ Ile-Ọba-Nla yi. Lẹhin ti nwon ti se tan lohun, nwon silọ ni iwọn agogo mejì abọ oṣan lati mii bọ wa si Ibadan pelu enia meṣan ninu Moto.

Ko si ewu kan titi nwon fi koja ni Aṣipa, Gbangan, Ikire ati Apomu. Ni mii 21 ni nwon pade agbako yi. Ninu 'Tan ina,' 'Ina koi to tan' ni Moto L274 yọ si wọn; bi nwon ti yà fun ara wọn tan ni Moto L604 saba si inu koto pelu gbogbo ero, ọrẹ tun saba le wọn mọle.

Enia meje lo farapa ninu Moto nà, ti Iyafin Mọrenike ati Ọgbẹni A. M. Thomas pọ : ti Ọgbẹni C. L. Ọdẹbiyi lo pa-pọju tobẹ ti o fi ku patapata ni iwọn iṣeju marun lẹhin nà. Moto L274 pada, o si ko gbogbo awọn ti nwon farapa, Awa-Moto ati oku wa si Ibadan ni oru Satide nà. Ohun iyanu ti koi ye wa ni pe Bakare Awa-moto nikan ni ko farapa rara.

Diẹ ni ẹniti o gbọ ihin buruku yi ni oru Satide. Şugbọn ọrẹ yi be lu Ijọ Baptist ti Ọgbẹni Ọdẹbiyi wa ni owuro Ọjọ Isimi May 25. Nibiti Ẹni-Ọwọ T. O. Dawodu ati awọn agba Ijọ ranṣe lẹ pe Ẹni-Ọwọ A. B. Akinyele ati Ọgbẹni S. Agbaje lati lẹ ta ọfọ yi, ọrẹ ti be silẹ ni ile olögbe, Iya rẹ ni o ko gbọ o lenu awọn ti nkoja lẹ lode. Hin, i-Kinla? Gbogbo ile daru ariwo ẹkun ti gba gbogbo adugbo kan leṣeṣe. Baba, Aya, ati awọn ẹbi olögbe ndu ona lẹ si Ile-Alarun nibiti oku nà gbe wa.

Nibiti Alufa Ijọ Baptist gbe nranṣe lati ra patako, Ọgbẹni S. Agbaje, oninure sọ fun u pe oun yio kan posi nà; o si fi Moto mu posi lẹ fi gbe oku nà wa si Şeṣi Baptist ni Idikan.

Enia nwo omi, Ile-isin ko gba ẹṣe, gbogbo ọgba lo kun fun awọn ti nwon wa si ibi Isinku nà ni agogo merin oṣan Ọjọ-isimi May 25. Awọn Ẹni-Ọwọ, A. B. Akinyele, S. A. Allen, E. A. Obigbesan, Alagba E. H. Oke, Alagba T. H. Scott, awọn Ọgbẹni Pelligrim, Bolumole Ọdunsi, Iyanda ati ogunlọgọ ọrẹ lati gbogbo Ijọ Ibadan ni nwon ti pese sibe ki a to gbe oku wọ Şeṣi.

Ẹni-Ọwọ T. O. Dawodu ngbọn omi loju bi o ti nse isin loyọ. Ko daju pe ẹnikan wa niṣe ti ko sunkun olögbe yi ati ti awọn obi, aiya ati awọn ọmọ wẹrẹ ti o fi silẹ lẹ.

"Nitot^o, olukuluku enia ni ibujoko r^e asan ni patapata." Iru Olögbe C. L. Qdèbiyi s^owon nipa ikini, idaraya, aya-ya ati aniyani si Iş^e Isin Olörün. O si j^e eniti a npe ni "Dammole Igbagbe" nipa orin kiko r^e. B^e si ni Alakoso Ij^o Baptist Ibadan ti fi Olögbe yi j^e oye Otun Oniwäsu (Licentiate Preacher) lati bi odun niç^o s^ehin. Ipo r^e ko si kere ninu Ij^o Onitebomi ti Ekun Ibadan, oun si ni Akowe-Agba ti Ij^o n^a. Tobe ti o fi j^e pe ero lati ba Alufa l^o se abewo Ij^o Abuleko kan ni osan Qj^o isimi gän ti a sinku r^e yi ti wa nil^e. A til^e gb^o pe o sor^o iyanju fun awon ara Ij^o Baptist ti Ilar^e ni Ile-If^e ki nwon to şik^o nib^e ni oj^o Satide ti ijamba se e p^äpa. Eyi fi han pe arakunrin yi ku si inu Iş^e Oluwa.

Ki Olörün gbe e si af^efe rere, ki o tu awon obi, ebi, aya ati om^o r^e ninu.

Ij^o Onitebomi E ku of^o, Eni-ow^o L. O. Fadipe Alakoso, Eni-ow^o T. O. Dawodu, DEACON Phillips, A'agba Thomas Ojo, Larinde, Tolu, Johnson, Iya Egb^e, EDITOR O'asa, E ku ir^oju, E ku of^o. Ki Oluwa s^o ara iyoku o.

ORIN ARO.

Ladipo Qdèbiyi,
Se be o d'eni orun;
A ki yio gbagbe r^e lai,
A ji ko didun.

'W^o dap^o mo won l'orun
Ladipo o digbose
Ipa'le di jomiran
N' Isalu orun.

Musings.

BY A PHILOSOPHER.

"I don't care to see the distant far
Lead thou me on."

In the May of life each man's desire is for greatness, fame, position, wealth and power. But it is certain that not all will arrive at it as expected. Out of 1000 starts in life, not 30 persons could reach the goal desired. This is the riddle of life.

When failure comes, some in disgust would pray for death, some from fear of disgrace would commit suicide, thereby escape open punishment which is their due. But alas! They add more to their punishment sometime and somewhere.

The courageous who have learnt to know the why and the wherefore this is so-submit and say "Thy Will be done."

I am not speaking of the incorrigibles who go headlong to commit crimes or those who use life carelessly and thereby bring a merited punishment upon themselves. To such a class of people, it is inherent. They should not be permitted to live in the same social circles with well meaning persons, for fear of contamination.

I am addressing those who have tried their best to control themselves in all things and still, what will happen—happens.

There is a message to those—"It is meant for your good.—It is a lesson to be learnt at school, which if learnt properly will fit you for a higher life hereafter. For says St. Paul, in one of the Epistles "For our Light affliction which is but for a moment &c., &c." This is now the end of my lay sermon.

I beg to call your attention to a letter written by one of your contributors, suggesting Oyo Province sending a Nominee to the Nigerian Council in place of the late A. W. Thomas who was rumoured to

have been chosen.

This matter, I beg to say should not come out from any other person than those concerned as no one knows who suggested the late Mr. Thomas:—I fear whether locally, if one can get any person socially and artfully fitted to be elected in Oyo Province, I am speaking locally, unless we have to apply to our kith and kin in Lagos or thereabout.

For Politics is an Art, if one is not careful "Polly will tick"—Our people up here do not know the gravity of writing Politics. We must be careful in prying into such subject without first-studying the situation and movements of affairs.

Those eligible to speak and suggest, are The Alafin of Oyo, The Balé and Council of Ibadan, The Qui of Ife—The Resident and his executives. They are our Leaders and we must allow them to lead.

Oyo Province is very large and populous. But it has risen too rapidly into prominence. This in itself is a blessing for which we must be thankful, and look forward for many more to come: my advice is "Make haste slowly" and not make much haste.

You wrote a caution to those "Purloiners" in your paper warning them to desist from stealing other peoples' works or writings for insertion. It is most degrading to gentlemen.

He who thinks he knows and does not know is a fool—I hope your caution will be heeded by them. Boys must be Boys sometimes—There are still more of them.

I read in one of the Lagos journals of the Bishop refusing Baptism to children born out-side of Christian Marriage. This is most edifying to my mind—The Bishop is quite right. If he is too lax, the people will get rotten. The subject had been on the floor for a long time—It must get a final settlement now that the Synod is now