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# Yoruba News

FOR GOD, THE KING AND THE PEOPLE.

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ti a ti mbora, ile ti a ngbe ati iru ategun tabi afeṣe ti o yi wa ka ti a si nni nigba gbogbo. Bi a ba wo o le-ese, a o ri i pe a ni lati kiyesi iru ounje ti a nje ibá se ounje obo ni i tabi ti ilẹ wa, ati bi a ti nje e si. Oniruru ounje ti o wu ki o le se, a ni lati ko mọ daju pe iwọn ti ko ni fi ni apolukun wa lara ni o ye ki a má jẹ ati eyiti a ba si jẹ ná, ki a jẹ e kanna ki a to gbe e ni, ki ólọ le tete lẹ o kanna, ki ounje ti a jẹ ná le se ara wa ni ire.

Ṣugbọn bi ounje bá pọju ninu apoti, kun tabi ti a ko si fi ehin wa jẹ e ki a si run u kanna lati gba wa ki a to gbe e ni, ólọ ko ni le lẹ o pọ daradara; ikangun rẹ ni pe yio di kikan nigbati ategun ko ba ri aye lati dapọ mọ o, nitoripe ounje ni lati dapọ mọ omi ti a nnu ati afeṣe ti a nni ni ikan enia ki o to le se oluwa rẹ ni ire.

Se enyin ná mọ pe bi ounje ba káa ni apolukun lohun, ikun a di wiwu fun ategun a si di lẹ gigan ati isó baruku siso—ami éri inu—Eyi ni o nnu ifori wa a ti ki ihu ori; rẹ aran ná dagba ni ikun enia.

Ni ona keji ounje ná ni lati ba igbansẹ jade ni odidi ati ni aise ire kan fun eniti o jẹ e; o si jẹ adanu fun oluware ná eniti o mba ounje jẹ nipa ninikan jẹ ounje ti o to fun enia mejì tabi mọta ni jùje yo fun ilera wá.

Lati inu apolukun ni gbogbo ilera ati sileta ti i bẹrẹ. Nitori "Ona-o fun ni Ona-orun."

Nitori idi eyi ni Orọ Olorun se kil, iwa wobia ati aiki fun omọ enia.

## OWO.

"AYO ABARA TIN-NTIN."

A dupe lẹwo Ijoba fun mimu pada Owa Ladegbegi ti Owo. "Riro ni ti enia, si se ni ti Olorun." Ko si enis kan ti o le ro pe Owa yi tun le pada wa si ilu rẹ mọ lailai. A tun dupe lẹwo awon Oloye rẹ ti won tun wipe awon tun fe e pada nigbati Igbakoji Gominu bere lẹwo won pe ti won ba tun fe e pada, ti awon na si wipe awon fe e.

Ki a le kólókóló lẹ jinna tan ki a to wa ba adiyẹ wijo. Ki e ba wa kilẹ fun Owa yi ki o mu sũru, ki o fiye ba ni o má tun má gba igbakugba fun awon ti o má nrupe fun u mọ. Bi oun ti de yi apolopo enia ni yio ma wa so fun u pe, bayi ni lágbaá wi, bayi ni lákásegebe ti se nigbati oun ko si nile. "Ma jẹ ki eti ni o di, inu rẹ ki ina dun o." Ki o an koko aso rẹ giriziri ki o si fa awon agbagba ilu rẹ mora, ki o ma tun má wipe 'afi emi' nikan mọ, aye ti ijun ko jẹ ti isisiyi o.

A si tun dupe lẹwo Oloye Ojomo fun sũru rẹ ati ogbon agba ti o ni. "Agba ti o ni sũru ohun gbogbo li o ni," ki o tubọ mu sũru ju ti atchinwa lẹ, ki o si fa omọ iya rẹ mora ki o ma jẹ ki asiri o ta. Ogbon ati sũru ti Ojomo yi ti nse ilu tirẹ lati iwọpọ lun metadole-ogbon (33 years) ti oun ti joye yi wa, ti ko si si rukerudo ni ilu tirẹ tabi oṣe kankan, ki o jowo ki o si má fi ogbon na kọ Owa yi.

Bayi ko sai wá ri; ni iwọpọ ogorun odun sehin ti babanla Owa yi ati babanla Ojomo yi ja ija kan ti o pọ tobé ti Ojomo igbaná fi kuro ni Owo lẹ si Ijoba-Isugwe fun iwọpọ adyta odun, lehinna ni Ojomo tun pada wa si ile ti awon omọ iya mejeji yi tun nse pe ggege bi ti atchinwa.

Eyi ti o ku di owo rẹ o Owa.

## AFRICAN METHODIST CHURCH ARRIBI IBADAN.

The Dedication Service of the new Church building of the above named denomination took place on Saturday afternoon the 8th instant at 3 pm. The Rev. L. O. Oyekunle, Minister of the Organisation officiated. His Sermon was very instructive, likewise his charge to the members and leaders of the young Church. The service was well attended.

A Thanksgiving Service was held on Sunday at 10.30 am when a special Sermon was preached by the Rev. S. A. Allen of the African C. M. Church. There were 19 baptisms. And at 3 o'clock in the afternoon a Public Meeting was presided over by the Hon. E. H. Oye, M.C. enjoyed by Messrs M. O. Allen, M. J. Bango, D. A. Jacobs, O. J. E. O. Oigba, W. O. Sango and D. A. O. Oasak.

After the devotional exercises and the renouncing of selected native arts with drum and gong accompaniment, the Chairman opened the proceedings with a short address and then allowed the Report which was ably read by the Secretary Mr. Olayande. It is gratifying to note the rapid progress already made in the number of attendance which is above 100 on every Sunday, the spirit of self-denial and personal sacrifice among the leaders of the local organization; in that the entire cost of the Chapel and furniture—a little over £70 was borne by Elder T. H. Scott the Organiser of this branch.

The first speaker Mr. D. Abiola Jacobs praised the promoters for their self-supporting effort which has resulted in another addition to the number of African Churches in this town. That we as a race have first to attain religious before political liberty. He advised the Church to do more of Open Air preaching as the other Churches are doing and that the adapted native arts and musical instruments in use will appeal more to our people.

The second speaker Mr. F. Koforji said we should be proud of our colour and we should support African Church Orga-

nisations. Rome was once the Mistress of the then known world but to-day, London is the Mistress of the world. After many years of training under the Roman Church the Anglican Church decided to become independent, and so as a race can only do this by co-operation which is much needed at this time of our history.

Mr. E. J. Oyeigba the third speaker reminded the members the true meaning of their name; that many are ashamed to come out plainly for the African Church; the term "Black" as applied to us Africans is a misnomer; as our colours range from yellow to chocolate or dark brown. We must have "Method" in all things; in our lives hence the name "Methodist".

At the evangelisation and conversion of Britain by Pop. Gregory, the charge to St. Augustine was "Adaptation of all that was good in the country to the Service of God." We Africans must follow the same plan in order to christianise our country.

Mr. D. A. Ohasa who was asked by the Chairman to say a few words in place of one of the speakers who was absent; paid a glowing tribute to the leaders of the new Church—especially to Elder Scott for his energy and liberality in erecting this splendid Chapel costing over £70, 0 0, at his own expense and at such a hard time as the whole world is now passing through; this is a mark of his zeal in the cause of African-owned Church; that whether people like it or not, the sort of African redemption must have to be done by Africans. All the earlier Missions were recognised this fact from the beginning of christian propaganda in West Africa.

The Baptists under the late Rev. M. L. Stone and Dadaji J. C. Vaughan took the lead, then followed a man of the leading members of the C.M.S. who founded the U. N. A. Church of which the Chairman of today is an Elder, the members of C.M.S. Brethren Church who started the African "Bethel" Church and lastly the Wesleyans of Eredo who with their love of "Methods" organised the African Methodist Church at Lagos. Presently the Benam Catholics are moving in the same direction by their consecration of Africa

Priests in their West African Missions. Can any one dispute the dignity and erudition of Father Dogli who visited us last year as a Roman Catholic Priest? They too are failing in line with the advancing wave of democratic Church government — the progress of which cannot be stayed by any obstruction. It is the moderate raining that an umbrella can withstand; Can a cow-hide protect anybody from a tropical torrential downpour? All these movements will eventually tend to the formation of a truly African Church of the future.

This young church and all the other self-supporting Churches must pray for divine love from above without which co-operation among the leaders and members will not be possible.

When the Moslems say "Awasu hi Illai juna Shaitani ra-hi mi" and the Christians say "And lead us not into temptation but deliver us from evil" and yet have no charitable thoughts and regards for one another, it will be impossible for their prayers to be heard. They will not then be better off than "A sounding brass"

The Chairman the Honourable E. H. Oke then spoke among other things as follows:—

The African Church is a desideratum for the country. It must come as you cannot change an Ethiopian skin, likewise that of a leopard. It will exist as sure as the day light follows the night. It is time for the leaders to establish a National Church in which every denomination can participate. All attempts to discourage the growth and consolidation by any set of persons must surely be futile.

African Churches are suffering for want of money to carry on their evangelistic and educational undertakings. Why can't we pay our Pastors and Teachers regularly? It is simply the want of effective and constructive organisation which will teach us how to cut our garments to suit our clothes, and fix our labours in order to suit the times and to avoid losses.

We must improve upon the present

materials of which the African Church is built. The European have evolved methods suitable for the propagation of Christianity in their own country. We too must do the same if we would succeed. Our present methods need reconstruction and the leaders of African Churches should look into this matter closely and act without delay.

A great responsibility is involved in assuming the role of a leader more especially in the African Churches. You, from that time become the cynosure of all eyes—both well-wishers' and otherwise

Bro. Scott and his co-workers as well as the leaders of all African churches should always bear this fact in mind—responsibility to your Country, your Race and your God.

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## NEWS & NOTES.

We are now in the middle of "Harvest" Services. The Service at Ago-di was well attended and the Revd. D. A. Williams of Ogunpa Bola preached the Sermon.

The Service at the Agbeni Wesleyan Church was over crowded as usual.

Every Church in the town was represented. The sermon preached on that occasion by the Revd. A. B. Akin-yele, B.A., L.Th was a master-piece in oratory and the "Harvest" Committee of that church should see it printed. In fact we should begin from now to preserve in printed books the sermons of our great Preachers, for the benefit of coming generation. It was in this way that the sermons of great Theologians and Preachers in Europe and America were preserved to this day.

The Senior Pastor, who presided, gave a brief history of the teaching of music in their own school days 55 years ago, how they were taught music with flutes but to-day we are blessed with pipe-organs and other up-to-date musical instruments. Where formerly it took them 6 days to reach Ibadan from Abokuta, it is now a matter of 2 hours pleasurable drive in the motor car. For this and all other blessings we should ever "Praise the Lord." He referred to the place of music as a handmaid of religion and the spiritual effects of good music in the worship of God.

This service was closed with 2 days' *RAZING* on Monday and Tuesday when the Harvest Produce were disposed of.

C.M.S. Churches are preparing and we hope they will not fix the Harvest Services of all their churches in town for one and the same Sunday as was done last year.

Mr. R. H. Lapage, the District Officer Ibadan left for England on furlough last week.

We wish him Bon Voyage.

Welcome to Major Thomas, formerly Political Officer at Abokuta, who has relieved Mr. Lapage as District Officer.

The Egba Christian Friendly Society are celebrating their third Anniversary as follows:—

On Friday the 21st instant, A Thanksgiving Service will be held at Wesleyan Agbeni Church, at 6 p.m. Preacher:—The Rev. A. B. Aginwale, B.A., L.T.R.

On Saturday the 22nd inst. a Grand *Conversazione* and Dance will be given by the Society at the Township Court Hall in honour of their Patron the Hon. D. Sowe-ming, on the occasion of his election to the "Council" of Egba Native Administration.

### PRINCE LOJI'S HISTORY OF ABOKUTA.

We acknowledge with thanks, a copy of the History of Abokuta by Prince J. B. Ogunjimi Loji. The book contains many interesting information of great value to the students of tribal histories of Yoruba land.

The author being an Egba Prince had the unique advantage of obtaining a lot of facts not easily accessible to many investigators.

The selling price is 1/6 per copy at the C.M.S. Bookshop.

We recommend this book to all our readers.

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### Thanks for Sympathy.

All the members of the family of the Rev. D. and Mrs. S. Olubi deceased, beg to thank their numerous friends and sympathisers for their attendance at the funeral of the latter and those at a distance for their telegrams and letters of sympathy.

## KADUNA NEWS.

**Cheer.**

The thief reported last of a man stealing fine silk and tie- has been duly rewarded. The man is now enjoying a reward of 6 months imprisonment. The culprit was a very smart rogue, he had involved many innocent persons in the case by selling some of the attractive fine silk to them and had received payment; but thank Heaven that those people had paid a good amount worth value. They received their moneys back and silk restored to the owner.

On Monday 10/1/24, at about 10 20 a. m., Mr. Opaloye, Goods Clerk, Railway Station Kaduna Junction was robbed of all his personal effects and the matter had been reported to Police for tracing.

**Fire! Fire!! Fire!!!**

The whole houses in town have nearly all burnt to day 13/1/24 fire starting at 12 10 pm and touched almost every corner of the town in spar a flying. It is impossible yet to know the extent of damage done.

**Arrivals**

From the 4th day of this month harmatta cold started with moderate rigour and less breeze, reducing the heat of the sun which caused dullness of the day throughout and on the 5th from about 8.30 a.m. the cold began to increase and breeze triplicated its force. The harmattan clouds tempered the general atmosphere; the lips begin to be dry and in some cases children are seen with lips cut already. We pray that it may be conducive to the good health of human beings as it is wont, and not to disease as the last rainy season's cold.

Captain A. G. Uniceke, D.S.O., the Inspector-General, Northern Provinces Police arrived with the boat train Saturday 1. 11. 24 returning from leave in England.

**Celebration of Harvest.**

On Sunday, 2nd November, 1924, there was a very grand celebration of Harvest in St. Michael's Church Kaduna. The striking feature that swales one's head at the sight was presentation of 'Fruits' by men, 'Crafts' by women and 'Mechanical Works' by the arti-

sans.

As Kaduna is only a Government Settlement, the population is composed of Government Clerks, Artisans, Labourers and Traders from various part of the world; consequently in the past Harvest celebrated here, money had been the only offerings. But last Sunday, when loads of yams, bananas, rogo or gbaguda (cassava), sugar canes, ground nuts of various kinds etc. began to pour in, one forgot that he was not in his native home land. The Crotchet work from certain women, namely, Olympia Adepeju with a framed canvas and verses of Psalm 23 woven on; a cushion covered with canvas with a picture of "Ehoro" woven on in yellow and the name "Ehoro" woven below it in pink. Fine cushions with designs of curiosities woven on from Alice Araowo and Adeline Ole gave a wonderful sight to one's eyes.

Mechanical works from some carpenters. A huge bread "Alododo" from the Gold Coast women members added greatly to the grandeur of the function. There was a Bazaar of the articles on the following Monday at 5. p.m. and Women Christian Association provided Refreshments at moderate prices which also proved a success. *Mun geshé kú, kún jí?*

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nwon sese ko si

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siwosi, Awo Abomafu,

Ohun-Elo onirin oniruru  
ati Opo Orisi Oja miran lo  
mbe nibe.

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Agbada to jire Ewu saro ti gba-  
jumo. Ewu Oyala ati Awotele ati  
Sokoto ti ose regi nibe lo pin si.

**IROHIN KO TO AFOJUBA**



## OWUYE.

### ALAGBỌN TUN DE!

Ogbeni F. G. Osborne, agba ninu awon oibo olowu ni Eko de si ile yi ni ose ti o kọja lati wa wo ile owo titun ti o sese si si petesi Balogun Showemimo ni Ogunda Ifeleye. Gege bi ise re, o ti ko oja tita orisirisi kun Sabu na, awon akowe re si ti bere si na Koko ati Ekaru.

### A BA YIN YO O!

Ogbeni Herbert Macaulay di gni ogota odun ni oyo kerinla osu yi; ariya pafo ni awon se fun u ni Eko ninu ose ti o kọja.

E ku ewu, aseyi-sam, dun. Ara a f'okun o.

### E KU ABỌ.

A yo lati ri Aminu Oloye Otun Balogun Ibadan niabati o pala ti Oyo de ni ose ti o kọja yi.

### E KU ABỌ O.

Si Oniwe Irohin Yoruba Ibadan.

Pelu iteriba ni mo fi ko irohin kekere yi si nyin. Kankọ bi ti nse o to, o si tun nkulub?

Ni asale ana niwon agogo marun kọja die ni mo mura ti mo ni o si cde peju keke ologere, ng ko si ti gun u, peki ni mo pade moto (Ford) kan ti nsare lo lati qua Kotu Bere lo si ona Opo-o Oke Adeyo, mo si ya si owo osi rezabi ofin; sugbon pelu i ure baruku yi. Onimoto tun ya si ibi ti mo ya si, iyoku ewe—ati emi ati keke mi "igbe afewe" o di "Wo" ninu koto, bi ko ba se pe pelu opolopo iyara (smartness) emi ila ti gba irohin na. Mo si fe wo nomba (number) moto na sugbon alufajona a tun le ma bere irun-agbon mo bi? Eniti o sabu si inu koto pelu keke tun le r'aju wo nomba? Enyin Ijoba e mi je ki o su nyin o. Ripeto, Olo-

ri Akola, e tun gba ni o Oniwe Irohin atunse ma di owo nyin o. Ki Oluwa ko fi fun nyin se o

D. Okunola.

### OHUN TI O YENI LO YENI. IJEBU—IGBO NKỌ?

Alaba,

Jowo bun mi ni aye sinun ninu iwe irohin re iyebiye lati ba awon ara ilu mi so gbolohun oro kan.

Bi a ba ri i wipe ohun kan ko dara titun ni o ye ki a tun u se. Ni aipe jowo yi ni a ri i ka ninu irohin lati ilu oibo wa wipe awon Ijobu (Norway) ti kede wipe lati January 1, 1925, a ko gbodo pe olu ilu awon ni Christiania mo bikose Oslo; awon si la idi re fun ni. Kinise ti awon agbagba ninu awon ara ilu Ijobu Igbo ko le pa ero po ki won si wipe ki a pa oruko yi da?

Ilu ti a npe ni Ijobu-Igbo ko wonyin ninu a won ilu ti o wa ni Ekin Ijobu Ode; Ijobu-Igbo ko se fi owo ro sehin larin awon ilu ti o wa labẹ Ijobu-Ode. Ki a so nipa ti ilu, a dupe lowo Awujale baba wa ati lowo Ijoba wipe Balẹ Ilu yi ni ijoko ninu "Igbimo Oba marun" bi o tile je wipe ki se alade. Nipati isin, a dupe lowo Olorun ati lowo awon olori wipe a ko fe Alufa Olorun meta ku nibe. A si ni to ile isin meje nibe. Nipa ti oko, Olowo (U n i t e d S c h o o l) ko kere, be si ni Oke Jaga School. Opolopo school ni o tun wa ti o nmura lati bo si abe iranlowo Ijoba bi ti awon meji yi. Ki a so nipati owo. Inu wa ndun isti ma ri moto ti a nku firifiri lati ma ko koko, beni Oja Atikori ko si kere. Beni nipa ilaju, Ijobu-Igbo ko fe ki a da bo oon. Gbogbo eyiti a ka silẹ yi ko ha to lati so? Sugbon kini a ni? Ogoro omo Ijobu-Igbo ti o wa ni ipo ti o nilari ni ilu miran ni ko fe ma pe ara re ni ara Ijobu-Igbo. Ng ko da won hare, sugbon ti a ba da won lebi die ki a dake—oruko na ko ye omoluwabi. Ki se pe iru awon enia

bayi ko fẹran ilu wọn ; orukọ rẹ ni wọn ko fẹ.

Elomiran le sọ wipé "Kini o wa ninu orukọ?"—Kini ko si ninu orukọ? Obirin kan wà, orukọ ti awọn obi rẹ sọ ọ ni "Eke;" sugbọn bi o ba fi orukọ yi pe e nisisiyi ọ ri pupa oju rẹ. Kini ko si ninu orukọ? Iwo jẹ bi omọ rẹ ki o sọ ọ ni Akani tabi Judasi Iskariotu ni akoko isami? Tabi o le sọ omọ rẹ ni "Ole" bi orukọ baba agba kan bayi ti mo mọ.

Elomiran ti ko fẹ iyipada (the conservative) le sọ wipé "Bẹni a ba a, ko yẹ ki a yi i pada" ati pe "Ko jẹ Igbo ko jẹ Ode" ni nwon npa a l'owe. Bẹni, sugbọn a ni lati ranti pe akoko okunkun ni nwon ti fi orukọ fun ilu nā, ati pe ko nta nwon l'eti nigbana. St. Paul si sọ wipé nigbati oun wà ni ewe, oun a mā sọ ọ bi ewe oun a si mā huwa bi ewe, sugbọn nigbati oun di agbalagba, oun fi iwa ewe silẹ. Nise ti a uri imọlẹ, ko ha yẹ ki a kọ inkun akoko okunkun silẹ? Eyiti a mọ pe ko dara?

Awọn alaibikita le sọ pe "Awọn ni nwon mọ ojare l' ki wọn mā se bi nwon ti fẹ." Eyi kere pupọju. Njẹ, nigbati awọn German ru ofin adehun ti nwon ba awọn Gẹsi ati awọn ilu nlanla miran se, bi Ijọba Gẹsi ba wipé awọn ni nwon mọ, njẹ abẹ Germani kọ ni a ba fẹrẹ wa bayi? Awọn agba a mā sọ wipé "Bi ara ile ẹni ba njẹ kokoro buburu bi a ko ba wi fun u, hẹrẹhuru rẹ ko ni jẹ ki a sun loru."

Nitori eyi a bẹ awọn agbāgba ni Ibadan ati ni ile, a bẹ awọn odomode ti o di ile, a si bi "Etiwile" ki wọn tete dide si oran yi, ki wọn ma fi da akoko. Ju gbogbo rẹ lo, a bẹ Bale ilu ati awọn

Igbimọ at'Awujalẹ baba wa lati fetisi ti awọn omọ wọn.

"Breathes there a man with soul so dead, who never to himself has said this is mine own, my native land, whose heart has never within him burnt as homeward his footstep he has turned? If such there breathes, go, mark him well; to him no minstrel raptures swell."

Mo dupẹ lopolopo lo wo Oniwe Irohin fun aye ti e fun mi.

Otitokoro.

## AWỌN AKEWI.

OR

### YORUBA PHILOSOPHY

#### ITAN TAPA ATI YORUBA.

Obi-nja !  
 Ara Ilódò ;  
 Omọ onibu ẹja,  
 Omọ Kẹsẹ K'ẹsin l'óró  
 Iji Ẹgọ.  
 Omọ Ẹsì meje-egbeje,  
 Oko mefa-egbefa ;  
 Gari egberindinlogun,  
 Mójawéré, wọn ko l'opin :  
 Iye ipa ba mọ ni i mọ—  
 N' ile Adegbakürü !  
 Ojọ inu b' isà, o gọ ọ ma,  
 Inu b' igi, o ya l' omi ;  
 Inu bi pantiri Ilódò,  
 O de 'gi duro ;  
 Oku Akaaya !  
 Ojọ inu b' agbẹn, o dẹ,  
 Ojọ inu bi bāle ;  
 N' igimu u bāle le koko !

Èyin agbò n' isalẹ,  
 È ma tun ẹ' oyinyin :  
 Iẹ t' o wa 'ma lalẹ,  
 N' iginu balẹ nse !  
 Obi-nja, ara Ilodò.  
 Ijọ t' awon ònyanjyàn  
 Ti n wẹn jiyàn l' Ègò,  
 'Un ni n wẹn b' ọmọ jẹ  
 F' ẹniti n ẹ bi 'nọ ;  
 Egungun wọle de,  
 O l' aboyun ti mbẹ n' ile,  
 O ni o b' ọkunrin,  
 Olōsa gun gbanna-gbanna de,  
 O l' aboyun ti mbẹ n' ile  
 O ka ẹai b' obinrin :  
 Ko si l' ọjọ ko l' oṣu ninu,  
 'Un nà l' aboyun wa binu s'ile,  
 Nigb' a gb' ọmọ tan ?  
 Ọmọ y' Asakọsabo !  
 Obi-nja ara Ilodò  
 N' ijọ t' ori Obi gb' obì merindinlo-  
 gun:

Bẹnà l' ori ẹsin ni  
 Nwẹn fi mbọ !  
 Nwẹn m' obi merin ;  
 Nwẹn fi b' ẹsin,  
 Nwẹn mu merin  
 Nwẹn fi b' ọkọ ;  
 Nwẹn mu merin :  
 Nwẹn fi b' àiyà ẹsin,  
 Nwẹn mu mejì :  
 Nwẹn fi b' orunkun ẹsin,  
 Nwẹn mu mejì yoku  
 Nwẹn fi b' ori ẹsin.  
 Obi merindinlogun pe mbí ko pe ?  
 Obi-ara Ilodò.  
 Igbá Obi ni mi,  
 Mo d' odò mọ rin kéré ;  
 Ikókò Obi ni mi,  
 Mo d' odo mó tẹri ;  
 Yanmọti obi ni mi,  
 Mo d' odo, mo porogodọ ori  
 Onilodò ọmọ Ataruku-ẹsin mu ni

Mimu ni ki ẹ mu mi,  
 Ki ẹ ma m' ọkọ mọ mi,  
 A f' odi ọkọ tẹ 'lẹ fọ mọgámògà.  
 Ero ti mba nre 'Lodò:  
 Ki ẹ ya 'Le Onirorẹ!  
 Onirorẹ 'wo nu-un ?  
 Onirorẹ ọmọ Ọungbe,  
 Ọmọ Ọba Ondasà Idasà :  
 Tori oku Tapa wẹn ọoro i ain,  
 Awẹ Tapa a ọoro igba :  
 Tani yio ba mi w' Etutu-owu ?  
 Tani yio ba mi w' Afara-oyin ?  
 Etutu-owu d' ọpọ ;  
 Afara-oyin d' ọwẹn gógó:  
 Onilodò, ọmọ Kẹẹ  
 Ti i K' ẹsin l' oro :  
 Awẹn ẹ ẹgẹgẹjẹ mu 'dò  
 Onilodò, Onirorẹ !  
 'Obi ẹṣaju ni mo batan,  
 Ng ko ba t' ikehin tan ;  
 T' i kanhin a-b-ẹwu ẹrẹjẹ,  
 Ori Obi ẹṣaju ki i ẹrò,  
 Ti o ba ri wẹn l' Oke-odò:  
 Wẹn a mǎ kan sira  
 Si o l' ori ẹsin ;  
 T' i kanhin a-b-ẹwu ẹrẹjẹ,  
 Ti o ba ri wẹn l' Oke-odo  
 Wẹn a fun kẹẹ m' ẹsin.  
 Okewi ti o ba k' Obi-nja,  
 T' o ba l' Ọlọpọnda sile,  
 Ẹ pe k' o tun lọ kọ 'se rere.  
 Ọlọpọnda, Kujẹna !  
 Ọmọ Ada dadakùrada,  
 Ọmọ Ada dadakùrada,  
 Ọmọ Ada ẹan gbo, ẹan gbo,  
 Bẹni ko r' ere igbo jẹ,  
 Ada jija akọ,  
 Bi ẹniti ko b' akọ gbe 'le,  
 Ọmọ b' ọkọ rẹ rẹ timotimo.  
 Ọmọ ada da 'rù o d' egbe,  
 Ada t' oko bọ  
 Wẹn a sun gbonrangandan !  
 - *Koi ti pari.*

## OGBOMQŞO

## LAWANI TUN DE BI I TI I DE.

Ni Oja Jagun Ioni yi ti iṣe oṣo keta-  
lelogun oṣu October, ni a tun ngbo  
ju okunrin ara Ilorin yi. Bi nwoṣu  
ti ina lu fun u ti ori re si ina ya ti oṣu  
Iṣupa ifi ma se bi were, geye bi oniwe  
irohin ti October 14. ti rohin nipa  
agbado beni eyi pelu. O sa di igba keta  
ti Lawani yi nse be se. Bi o ba ye ni ohun  
amojuto fun Ijoba yio dara. Owo ko si  
ni igboro ilu, beni Ogbeni yi ko dekun  
owo wiwon, beni ki olukuluku si se ni a wi  
Bi a ba si se na tan, ti a si ni owo lowo ti  
afeku yiomā ba owo nā nkṣ o? Ki o se  
mimojuto ni o dara o. Eniti o ba ke gba-  
mi ni a igba o. Qmṣ Ogbomṣo?

O to ki a fi oye ye Oṣe wa ti nkoye  
nipa Ogbeni Lawani Amubiya, Onidan  
ti Ogbomṣo pe :-

Ofin ko da enikeni duro lati mā pidan  
bi oluware ba ti mo bi nwoṣu ti iṣe ija  
a. Boya Oṣe wa nā ko ti i gbaro Ogbeni  
R. Z. Bailey qmṣ ibile Eko, eniti  
gbogbo enia npe ni "Muta"? Beni i  
mā pidan owo I ofurufu; sugboṣu Ofin  
kilṣ fun awṣu ti nṣo owo ṣile tabi owo  
ide; Oba King George V. nikan ni o  
ni agbara yi ati awṣu ti Oba ba yan si  
enu iṣe nā.

A fi bi enikeni ba mu Lawani Amu-  
biya Onidan ninu ole jija, ofin ko ba a  
wi rara.

Ed. "Y. N."

## ILE-IFE

A ki Baba Onilaye ti afeku ijeye re  
Oloye Qruntṣ, oṣan ninu awṣu Agba-  
Ife, eniti o se ahisi ni oṣo kefa oṣu yi.

A se idaro awṣu oṣo ati ebi re ninu  
oṣo nlayi. Ki Oluwa tu won ninu.

ISAMI LORI ISAMI TABI ISAMI  
EKEJI (RE-BAPTISM)

Oniwe Irohin Yoruba, Ibadan.

Alagba,

Eni oṣan ninu Iṣo C.M.S. Kaduna  
dupe lowo re fun alaye ti o se lori Iro-  
hin mi nipa awṣu ti o tun lo sami lekeji  
ti o jade ninu iwe Irohin re ti 28. 10.  
24 emi ko jijan ti iyatṣ ti o wa larin  
"Iteboni" (Immersion) ati "Iwon  
omi le lori" (Affusion). Ohun ti mo  
di mu ni pe "Isami" ona ti o wu ki o je  
o je ami pe a ko aiye sile, a di oṣo  
ehin Kristi. Eri lati mo pe eyi ri be  
ni Ironupiwada ati Igbagbo tieniti yio  
sami ni lati fihan ki o to gba Majemu  
Isami.

Nje bi o ba je pe awṣu arakunrin wa  
wonni ti won tun lo ami lekeji ba ti ni  
eri mejeji yi dajudaju ninu won, nwon  
iba ri pe bi won tile sami ni igba egbe-  
talā loriṣiriṣi ona, eyiti ko mu eri ti o  
ti wa I oṣan kuro bi ki awṣu papa bere  
si so eso ti o ye fun ironupiwada.

Inu mi dun lati so pe Thomas Ade-  
kunle ati Iyawo re ti tun pada si C.M.S.

Beni oṣoṣo lati inu awṣu Iṣo mi-  
ran nwa gba itebomi nitoripe nwon ri i  
daju pe ona ti o to ni i se. Ed. Y. N.

## TO OUR CORRESPONDENTS.

Owing to want of space, we are oblig-  
ed to keep back several interesting  
contributions to the "Yoruba News" from  
our Correspondents and which we hope  
to publish as soon as possible.

Ed. YOR. N.

## ILEṢA.

Ni oju isin ni October 10 awon Ijọ ti Wesley ti Otapete ni Ifeṣa se aḥḥan ti Ile-eko (Ọjọ-isini (Sunday School) Afẹdun yi dun, olukaluku awon eniti o wa si ipade yi ni awonipe "Mo gba fun Otapete, mo gba fun won." Ni isin ti owunpe, awon on ade ti awon aburo w a n sege towa g'ogbo lo ka Sina (Psalms) lati ori w a ni. Eyi yi wa 202 enu lenu nitonipe a k ariw ti pe awon awon kekeke bayi lo se Pa-an to be. Nwon ti bere Iwe Mi oyi ti Tinatun.

Iyawo Alabojato g'ogbo Ijọ (Wegun ni Ẹka, Ijesa), eniti ise okan niun awon g'ajuwo, iburu tite, te, boto li oyi yi niun ori ni hundiḥan li ele G'esi ati ti Yoruba. Ka sy ti gasikun: awon onade na Korin dará.

Eniwoy M. O. Dada aboye ati alabojato, ke on wasa fun awon onade, o fi han won ti eniti nwon ise ati oyi eniti awon ni, o si fi ye won pe Onig'esi ni Olorun ati pe o yi ki nwon feran ara won lati kekere nitonipe aini ife ni o nla awon enu dará funu. Ni iwon agwa nwon ku isin mewa Isin Idaraya nipa aban ti eni bere nipa kiko ortin 315 ati adun lati enu Alufa Ijọ.

Awon onp Ile-eko (Ọjọ-isini ti o gbo) ele G'esi korin ni ele ni. Awon onade ti ko ju insti melo kan ajade lati ka Abosori (Recitation) ni ele G'esi ati ti Yoruba. Igbadun po nibe Ijọ na tobe se ti g'ogbo awon ti o gbo, G'esi nwonpe ("Again, again") "E tunse e, e tunse e."

Nwon pe Ogbeni S. A. Ogunbayi ti Ile-tawe Ifeṣa lati wa gba awon onade ni iwunbi, o seyo pupu fun won, o si ko won pe, "E bere Olorun ati awon obi ati awon ti o ju nyan lo, ki e si feran won pelu." O se itan orisirisi fun won. Benji Iyawo Alabojato tun ti won ori igi duru ti o nte wa fun won ni oyi ti o dara ti o si kan fun eke.

Oluko-agba ti Ile-eko ojogun (Day-School) pe ni on-dekunin kekere kan

ge ere idaraya ni kiko ortin "Ary nu o, aye an o." Nwon ko ortin yi ni oju kan ti a ko ti izbo ri, o dun tobe ge ti a ti ni ki won tum uko."

Awon woyi ni o gba Eban fun wi-wa si Ile-eko (Ọjọ-isini) dade:—

Ni kilasi ti o nka ele G'esi: Prudlepe Wilson ati Mary Obaṣola Oju, Nipa awon ti kilasi ti o nka ele Yoruba: Daniel Olayemi Oju, Aiayi Ogunḥana ati Esther Dada, Kilasi ti awon onade kekere: Simeon Ledele Oju, David Kokunjo ati Jane Babatunike Oju.

Ise nla ni awon yee ni ile-eko. Ki Baba Olore ofe ran won lowo ko si bakun ise won. Amin.

## JEBU ODE.

The marriage of Miss Ogunbanwo and Mr. Ogunade took place on the 30th ultimo.

They left for Lagos on the 4th inst for their honeymoon.

We wish the newly wedded couple all happiness and connubial bliss.

## A JOLLY FLYING VISIT

Messrs Lady Whitbourne, J. E. Peters, L. F. Quist T. Adebajo Kuku and J.C. Omatley went on the afternoon of Saturday the 1st instant, on a Car trip to Jebu Ode, where they spent the evening with Mr. Quoye Ipaye who has just lost his mother. They had a small fance (Farepean) in honour of the departed old lady. Messrs Olayinka Cole, Olayemi Adebajo, Olapari Adebajo, Juble O' Lekuti and others contributed to the success of the evening.

The party attended St. Saviour's Church on Sunday to witness the "Outing" in connection with the last burial of the late Daddy G'ele. They were much interested in a special song rendered by the choir in memory of the deceased and for which the Organist of the Church Mr. E. A. Adekoya was highly commended.

On the following day (Sunday) some ladies and gentlemen came up in a motor lorry from Lagos to attend the funeral Ceremony which took place in the afternoon. The special salute in honour of the dead by the Ibadan party was very interesting.

After a most enjoyable time among friends, the party left for Ibadan at 8 p.m.

## THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QUBASA.

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### OUR SCHOOLS

THE last Inter-Collegiate Sports competition was indeed an inspiration to all thoughtful people. Besides bringing the students of the three leading Colleges in Oyo Province together, it was also the means of a kind of reunion for the leading educationists and eminent men in the official, commercial and religious circles.

We noticed on the Race Course that day the Hon. Capt. W. A. Ro. s. C.M.G., Senior Resident, R. H. Lapage, Esq., the District Officer, Ibadan, J. G. Cary, Esq. A.D.O., the Rev. G. Barton. M.A., Principal of St. Andrew's College, Oyo, Rev. G. Washington Sadler, M.A., TH.M., Principal Baptist College & Seminary, Ogbomoso, Rev. E. G. Nightingale, B.C., Principal, Wesley College, Ibadan, Rev. J. C. Powel, Rev. J. C. Cole, B.A., Wesley College, Ibadan, Messrs Thorbourn & Clift Inspectors of Schools, Rev. Evans. B.Sc., C.M.S Grammar School, Lagos, Rev. Hargreaves. M.A. M.C., Miss Grimwood and Miss Brown, C.M.S Girls' School, Kudeji, Rev. J. Okuseinde, Rev. N. A. B. John, Rev. C. E. Doherty, B.A., L.T.H., Capt. J. Cameron, Mr. F. Dakin and others.

Most of the schools in town were given a day's holiday to enable their pupils to witness the show. The competing Shield

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

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Oṣu mefa 6/- 6/6d. 7/-

Ẹ ṣi owo ati Letter ranṣe si Editor.

was a gift from a Government Official—former Inspector of Schools on the Gold Coast.

The friendly spirit in which the competition was carried out among the students of the three Colleges deserved much praise and commendation. This reflects great credit upon their Principals and Tutors.

We are confident that the future of Nigeria is assured in the hands of this class of soundly educated and well disciplined young men.

We hope the school authorities will arrange to develop and extend this yearly competition to all the schools in this Province, and that they will also seize such an opportunity to organize in connection with the same, the holding of a competitive Exhibition of School Works as at Lagos and Abeokuta.

### An Exhortation.

BY THE

REV. J. OKUSEINDE,

Senior Pastor, Ibadan.

AT THE FUNERAL SERVICE OF

THE LATE "MOTHER" OLUBI.

The Senior Pastor in exhorting the large assembly said *inter alia* "that the late Mrs. Susanah Olubi popularly called "Mother" by the whole of Ibadan Christians, was first of all a dutiful child who cared very well for her parents and grand parents—all of whom attained to very great age. She was also a faithful servant under Mrs. Hinderer, who, with her husband, the Rev. D. Hinderer were the first missionaries to Ibadan, and above all a good

wife and mother, who took great care of her own home and family as well as the christian converts and church members; and that from the time she was married in 1856 to 1912 when her husband—our saintly father—died, she has never allowed any christian who may visit them at Kuleji Parsonage to leave the place starving.

She looked after her husband's clothes and food until his last day. She was a worthy example of that meekness and obedience that produce mutual respects between a husband and wife and which makes a happy home.

He further said that it is deplorable that wives of this class are rather scarce nowadays through the lack of good training and good examples in the home. That it pays for wives to be obedient and take care of their husbands. The late Mrs. S. Olubi lived and died a real mother indeed.

The late Mrs. Olubi was laid to rest by the side of her husband in the presence of her children, grand children, and great grand in fact one of her grand children officiated at her funeral. She rested in the Lord at the great age of 103 years.

May she rest in peace!

### ERI RERE.

Itan diẹ nipa Ológbe Iyáfin's Olubi ti o ku ni October 22, 1924.

Iyáfin Olubi tabi Susanna Olubi jẹ ọmọbinrin ti o wà lẹ́dọ́ Iyáfin Hinderer ni ilẹ̀ yì ní ọdun 1853 nigbati baba mi fi fi ní fun awọn oibo ti o kọ wa bẹrẹ iṣẹ́ Ọlórún ní ilẹ̀ yì.

Lati igbana ni a ti jọ ngbe ile kan nà, o si jẹ ọmọbinrin ti o tutu ni iwà. Ni ọdun 1855 ni Alufa Hinderer ati obinrin rẹ sin ọmọbinrin yì ni iyawo fun Baba Olubi, lati igbana ni a ti jọ ngbe ile Mission Oke Kud. ti. Ni ọdun

1869, nigbati mo bẹrẹ iṣẹ́ *Schoolmaster*, mo tun wa labẹ Alufa Olubi ati obinrin rẹ ológbe yì. Fun iwọ́n ọdun mejìlẹ́logun 1869-1891 ti mo fi wa labẹ wọ́n ngko fi ọ́yọ́ kan gbọ́ pe nwọ́n sọrọ́ gbolo-haa asọ́ kan rí, tabi iwọ́n nkọ́, eni nkọ́: Iru ifẹ́ ti nwọ́n eni mejèjì wọ́nyì ní sí, ara wọ́n, ẹni fẹ́rẹ́ ara le sọ ọ. Ni ẹnu Baba Olubi ni mo kọ gbọ́ pe, a mǎ pe alarede ẹni ni *Dear*. Ko daju pe a le ri ẹnikan ni gbogbo Ibadan yi ti o le wipe Iyáfin Olubi jẹ ọmọ, tabi o fi ipo ọla ti ọ́yọ́ r, ni lo ọla si ọmọniwá tutu, ọ́rẹ́ tutu. iṣẹ́ tutu ni Ọlórún da mo ara rẹ.

Ọ́rẹ́ wọ́nyì kii iṣẹ́ asọ́dun rara, gbogbo ẹnikan ti o ba ba a lo yiojẹri wipe otitọ́ ni ọ́rẹ́ wọ́nyì. Nigbati Alufa Olubi ku ni September 1912, mo ro pe lẹhin na ni ológbe yì si kuro ni *Mission House* Oke Kudeti ti o nlo gbe ọ́yọ́ awọ́n ọmọ́ rẹ, ki o to wa se alaisi ni October 22 ti ọdun yi ni ile *Mission* Oke Ogunpa.

Ki Ọlórún ko fi ọ́rún oni kẹ ẹ.

F. L. Akinyele.

Lẹhin isin Ijade ọ́yọ́ "Mother" ni a kọ́ t, ẹẹ itan nipa igbe aiye Iya wa ológbe yì lẹ́dọ́ alagbá Ẹni-ọwọ́ F. L. Akinyele, eniti o ti ba wọ́n sẹ lati ibẹrẹ́ Iṣẹ́ Isin Igbagbọ́ ni ilẹ̀ yì, ti Ọlórún si da a si di oni. Ed. Yor. News.

## IFA ADITI.

ILERA.

Ara lile ni ekini ninu ohun gbogbo ti mbe laiyẹ yi ati laisi rẹ ko si inkan ti enia jẹ. Kini enifani egbebarun okẹ poun (owo pupa) jẹ fun ọlórún ti ara rẹ ko da?

Awọ́n ohun ti nwọ́n jẹmọ́ ilera enia ni ọmúnjẹ́ ti a nje, ọmú ti a nnu, igba ati awo ti a fi njeun ti a si fi nnu ọmú, ayo