

Chief Secretary,
to Government,
Lagos, Nigeria. The

Editor & Proprietor
Ogunpa Rd
Ibadan

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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prove interesting.

Correspondence fully and promptly attended to.

Continued from page 2.

(a) **Politically.** Nigeria can now boast of Hospitals erected here and there, under well-qualified European and African Physicians and Surgeons assisted by certificated Dispensers, Sanitary Departments supervised by both European and African Health Officers of high qualifications.

Printing Departments, Judicial Departments, assisted by strongly organized Police Force, well staffed Customs and Revenue Branches, Cereal Mills Factory, which has sufficiently proved a boon to the women petty traders of the country, and an Education Department. All these are the outcome of good influences.

(b) **Commercially.** Nigeria must progress with the times, i.e. European Influence. The force of circumstances, the advent of the Railway, the Motor Transport Service, which has been most helpful to trade, the greater facilities for moving about, the progress going on in neighbouring places tend to render it impossible for Nigeria to remain stationary.

Various European Firms are established throughout the country—whereby every description of goods is available. Nigeria can also boast of a good many metalled roads, which have either been completed or are under construction; these render practically every portion of the Protectorate easily accessible.

A regular service of Steamers keeps Nigeria in touch with Europe, as well as the maintenance of cable communications.

A system of Land Posts and Telegraphs owned by the Nigeria Government, connects the majority of the principal towns.

Trade is also carried on by means of the numerous navigable rivers of the country, which in themselves form excellent means of communication.

(c) **Religiously.** The Introduction of Christianity has marked an epoch in the history of Nigeria. It has transformed the life of Nigeria into vitality indescribable. It has expelled darkness and ignorance, and men everywhere have been coming in to the avenue of Religion, which culminates in the Prince of Peace.

It is a fact indisputable that Education accompanies Christianity. The Education of Nigeria, however, has been progressing by leaps and bounds, when compared with that of fifty years ago.

The civilization and enlightenment of

today have been brought to bear upon the Gospel proclamation, preached by the European Heralds of Christ. This is no argumentative.

Hence we see in three prominent ways how the European Influence has been keenly felt upon Nigeria. One could not help but remember the activities and the good influence of these two heroes, viz. Sir Walter Egerton and Sir Hugh Clifford—both were late Governors of Nigeria. The former was a distinguished Road Maker, and the latter, a remarkable Reformer of Education.

Whatever might have been the achievements of the past, we are looking hopefully forward to an era of greater expanse and much firmer consolidation with an Amalgamated Nigeria, under the able administration of the Governor and his Lieutenant Governors.

Nigeria is happy to be and live under the aegis of the British Empire, whose pillars are justice, liberty and righteousness.

As long as the pillars remain, so long shall this British Empire, world-wide Empire remain.

The writer trusts, the European Influence, which has been so ere-long may continue to be indicative of the unity that will exist between all parties in Nigeria; that it may be said of us, that there were none for a party, that all were for the State, and that as years go by, Nigeria may grow in unity, progress and prosperity.

In fine, the present rising generation of Nigeria can conscientiously say of the European Influence:—

"Whatever the mistakes on its part,
It is that honest in its heart."

Abeokuta.

A Correspondent.

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THE SOCIAL GLEE CLUB, IBADAN.

We congratulate the above Club for the success achieved at their last Dance of the 7th inst. We bespeak for this Club recognition from both Government and the general community. Every youngman of good taste and behaviours should find his way to be encircled within the Club. We regret to note the behaviour of some of our young ladies who attended the Ball which was quite repugnant to the rule of etiquette as was nascent to laws of sociology. We do not favour any specialization in youngmen whom to dance with, this act is a bad germ to be flibattened in our ladies.

It is a different thing with some of our cultured and married ladies, the few of whom were opportune consolation to most of the helpless and disappointed male Dancers. We should not imitate the Europeans in Dress alone, but in manners also.

At the same time, we should call the attention of our youngmen to this bare fact that whenever ladies are given free access to a Dance they should provide themselves with as many ladies as possible.

This Club one could see, is doing its best to improve the social status of the community; no logic, therefore could be sufficiently advanced to justify the lack of interest in any of its functions and the less desire to patronise it. In spite of the poor attendance, the Dance has been well organized on principles, to the entire satisfaction of all. Good many people expressed that, but for want of ladies to dance with, this Ball should have been styled 1st Class & A 1.

This Club has been giving the community enjoyments at a great loss, this betrays a spirit of true patriotism inherent in the members, and we should help their good cause and intentions. Mention must be made of the Patrons, Presidents, Secretaries, and such members of the Club who have greatly contributed both financially and otherwise towards making the Dance a success. The Club is also grateful to those interested in them, European, & African, Men and women who have rendered such noble and greatly assistance in making the functions worth our while. The rendition of the lovely Music by The Band is another quota.

We await the Club early in October.
Wishing the noble Glee all success.

AU REVOIR !

Communicated.

NEWS ITEMS.

Welcome to Dr. J. Macdonald, the Medical Officer of Health for this Province, who arrived on the 17th of August. We understand his chief duty is to see about sanitation in the Township area. Wishing the Doctor a good time amongst us.

To Dr. Okeeffe the S.M.O. who is in charge of the Hospital we say *ku isse* !

The Rev H. V. E. Johnson, B.A., L. Th. Pastor of St. John's Aroloya, Lagos, who is in town on leave is a guest of the Revd. A. B. Akinyele M.A., L. Th. at the Grammar School.

Mr. P. M. de Sant Anna, Merchant of Lagos and Gold Coast is in town since last week. Mr. Sant Anna was the first Agent of Messrs Paterson Zochonis & Co Ltd. Ibadan in the year 1901-3. His name was so popular that the firm's shops and stores were then called "The Sant Anna" by the towns people. And with the exception of their newly built Cotton and Sundries Shop, the present buildings were erected by Mr. Sant Anna for the firm.

He is only known by name to most of the present traders and clerks and personally by the older members of the community. Mr. Santa Anna is blessed with a very good health which makes him to appear younger than his age always. His old friends and acquaintances are glad to welcome him to Ibadan. We say *E ku atijo* !

TO LET.

DEPARTMENT OF AGRICULTURE.

Notice of Scholarship Examination.

A new course of Agricultural Training will commence at Moor Plantation, Ibadan, in November 1923. Entrance examinations will be held simultaneously at Lagos, Ibadan, Asaba and Calabar on Saturday October 3rd 1923. Candidates will be examined in English, Mathematics and General knowledge. Twenty candidates will be selected and will be given free passages to Ibadan where they will undergo a preliminary course of training of three months duration. During this period they will receive £3 per month. Fifteen scholarships of £45 per annum for three years together with free tuition and quarters, will then be awarded.

The remaining five probationary pupils will be given free passages to their homes. Intending candidates should apply not later than September 26th. (a) To the Education Department, Lagos, for permission to sit at Lagos, or (b) To the Supt. of Agriculture, Benin, for permission to sit at Asaba, or (c) To the Supt. of Agriculture, Umushia, for permission to sit at Calabar, or (d) To the Botanist, Ibadan, for permission to sit at Ibadan. Candidates residing in the Northern Provinces should apply direct to the Department of Agriculture, Ibadan. Should sufficient applications be received, arrangements will be made to hold an examination in the Northern Provinces.

Permission to sit will be confined

to applicants who have passed Standard Six examination or its equivalent.

In addition to scholarship holders, the course is open to approved students who are willing to bear their own expenses. Such students will be given free quarters and tuition. Application to join the course under these conditions should be made to the Agricultural Department, Ibadan direct.

AGRICULTURAL HEADQUARTERS OFFICE,

Ibadan, Nigeria, August 1923.

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Egbogi yi dara pupu fun Aboyun, Iju, Eda, O-yun, ti o ba fe baje, ati oriṣiriṣi arun ni ti ki je ki obinrin bimo.

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Aremo fun Okunrin

Nigati obinrin ko ba tete loyun, a ma nro pe ara obinrin na nikan ni arun wa. Sogbon nigb pupu ni o nje pe ara okunrin ni arun wa. Egbog yi darapupu fun Arẹ, Eda ati gbogbo Arun ti k je ki okunrin se abiamo.

N. B.-- O ye ki gbogbo okunrin ma lo ige mejji mejji loṣoṣo -- 14/- ti egbogbi na nje ni ara ko se royin.

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EST. JAN. 1 1918

THE YORUBA NEWS

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Egbogi fun orişirisi aisán wonyi fẹfẹ de si ile Egbogi ti a npe ni ÌŞE ÒLO DUMARE ni Opoopo Gbagi.—
Egbogi, Oyi, Iba, Iko, Işere, Arinika, Lakuregbi, Sobia, Jedijedi, Akokoro Akandan, Oju, Ọtun, Osi, Egbogi titi, Aboyun, titoju Omo owo, Aram kinisa, Egbogi, Orişirisi Egbogi fun aisera Obinrin.
Egbogi fun ilera Omobiyi, o le ri Alaboju to lasiri bi o fẹ, Ki ko ma ye o. Ya nibi ni Olowo wa, ki Alawin wa, i ndan? "ÌŞE ÒLODUMARE."

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ti si Ile-Oja Titun ti

nwon sese ko si

BODE IDO, IBADAN.

Orisirisi Aso, Isosho Wo-

slwosi, Awo Adomafu,

Ohun-Elo onirin oniruru

ati Opo Oriṣi Oja miran lo

nbe nibe

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NI

Oniṣona Atata ni Opopo

Bode Ona Ido,

IBADAN

Agbada to jire, Ewu Saro ti gba-

jumo, Ewu Oyala ati Awotole ati

Sokoto ti o se regi nibe lo pin si

IROHIN KO TO AFOJUBA

OWUYE.

Iyafin J. Okaseinde ti o ti lo be awon omode wo ni Ondo ati Akure pada de ni Monle igbin. A ki Iya wa oloja. E ku abo, E ku ewu oko.

Eni-owo Bishopu J. Oluwode de sihin ni Tuside igbo, o si ti pada lo ni oje keji.

Otutu Owore (Okuku) nfe pupo, o si nwu opolopo amodi iba, iko ati aisan mi silẹ kadiri ilu.

Awa ko gba imoran awon elomi ti nso wipe oti oibo mimu ni ogun otutu. Egbogi ti o daju ni pe ki a bu afo fun ode ora wiwo, fiye onje tutu, mimu omi tutu, sisun ninu ile ti o tutu rinrin ni sa yi. E ma da ina die-die sinu ile l'ale—awon oibo papa nyena ni ilu won; won ki i si i fi oti lile wo otutu.

Sugbon bi amodi miran ba si de lehin itoju ara wonyi, E sare lo si ti Dokita Latevi Lawson, Dokita Ade Craig, "Ise Olodumare" ni Popo Wondo ni Gbagi, Dokita Oluremi Johnson mbe lehin odi ni Idiko pelu awon oibo oniṣegun nla-nla meji. E ma jafara o!

NEWS & NOTES.

Mr. Modupe O. Fadipe who was on a visit to his brother (Mr L. O. Fadipe Jr.) left for Abeokuta on the 5th inst.

Mr. T. B. Johnson of the Administrative Branch of the Customs Department, who had been spending his leave up here returned to Lagos with Mrs. Johnson on the 8th instant.

The Hon. D. Sowemimo, Balogun of Egbaland Christians, who came up on a flying visit returned to Abeokuta last Saturday.

Congratulation to Mr. E. A. Agbeyi of the Agricultural Dept, for reco-

very from his last illness.

It is rumoured that the ex-Eleko has been sub-poined to attend the Supreme Court at Lagos.

It is officially announced that Sir Graeme Thomson K. C. B., Governor of British Guiana has been appointed by His Majesty the King as our new Governor.

His Excellency the Officer Administering the Government is expected here tomorrow en route for Ife-Ife &c.

The local business premises of Messrs Anglo Colonial Trading Corporation was closed up owing to the illness of Mr. Parnell their Agent who is suffering from Yellow Fever and has been admitted into the Hospital.

A grand Baptismal Service was conducted in the English, Yoruba and Kroo languages at the Baptist Church, Idikan on Sunday the 16th instant when 27 candidates were immersed by the Rev. T. O. Dawodu. Congregation about 300

BAD NEWS.

The following is a list of the latest Depositions:—

The Alawe of Ilawe banished to Abeokuta.

The Osemowe of Ondo banished to Ife-Ife.

The to Balẹ Situ of Ibadan banished ex-Oyo.

The Oba of Ado Bini-banished to Ibadan

The Emir of Katschina? banished to Ilorin.

Prince Eshugbayi the Ex-Eleko of Lagos banished to Oyo.

P. Z. HOUSE WARMING.

On Saturday the 15th inst. Mr. S. Anagnostis the Local Agent and Mr. A. L. Gianussis the Acting General Agent, of Messrs Paterson Zochonis & Co. Ltd, gave a house warming at the Agent's

new residence in the European reservation area, which is situated on the crest of a hill and commands a unique view of the town and all the surrounding country. Many guests from Lagos, Abeokuta and Ibadan being present.

The house was gaily decorated for the occasion, whilst venetian lanterns were hanging on the balconies. Dancing, Bridge, Supper and Cinema Exhibition displayed by the Firm's Abeokuta Agent Mr. G. Twigg, made the evening a very pleasant one, and Mr. Harold Lloyd the famous American comedian created much mirth amongst the guests.

By kind permission of the Officer Commanding, the Band of the 4th Battalion Nigerian Regiment with the European Band Master was in attendance. The following guests were present Lieut. Col. and Mrs. Burney, Mrs. Sheldon, Mr. and Mrs. Barnes, Mr. and Mrs. Walker, Mr. and Mrs. Allan, Mrs. Golding, Miss Quair, the Hon V. R. Osborne, Mr. Pidgeon, Mr. Foulkes-Roberts, Messrs. Miller, Meoel, Grimlitch, Gabbitas, Nicolaides, Valentine, Siddall, Roussel, Knox, Captain Monks, Mr. Barnes, Mr. Smith and Mr. D. Petropoulos.

Mrs. Sheldon who kindly acted as a hostess, and Mr. Barnes, greatly helped to make the show a very successful one.

The party closed at about 2 a.m. with the band playing *God Save The King*.

EUROPEAN INFLUENCE IN NIGERIA.

By our Abeokuta Correspondent.

Every thinking animal will be aware of how strong and weighty the power of Influence is. Influence is that motive which is innate in man, and which seeks to reflect and mould the character of others.

It must be understood that influence consists of two kinds, viz:— bad and good. The prosperity of a nation is the outcome of the Ruling Power's influences, and the non-prosperity is the outcome of bad in-

fluences.

There are many causes of joy and prosperity for Nigeria today, which she would do well to trace back to European Influence.

Numerous improvements there are which have been accomplished since the advent of the Europeans to Nigeria which dates far back chronologically to the nineteenth century.

Prosperous achievements—social, educational, political and commercial—have marked those years. In short, to the Europeans, the inscription over the tomb of Sir Christopher Wren in St Paul's Cathedral is appropriate "Si monumentum queris, circumspice," which means, "If you seek his monument, look around you."

It is asserted that the development of social and political institutions and progress of civilisation depended upon forces innate in man and his propensities; his sentiments and his intellectual faculties. If this is the case, the Europeans have passed through difficult and troublous times, and this indeed was the case in a community like ours, the past centuries have been anxious years of difficult and strenuous toil—unceasing cares and sleepless nights. "So great a toil was it to found an Empire."

There have been of course, criticisms—criticisms, where they are genuine and wholesome are helpful. The best of mortals are not perfect: be it remembered one of the old English poets says: "There is something that's bad in the best of us, and there's much that is good in the worst of us."

"It is to be admitted for certain that there are strong evidences of the European Influence for good upon Nigeria today.

Some may have complained that the speed of progress is rather fast and that great risks have been undertaken; but an eminent English Statesman has said that in the building up of an Empire, it is always necessary to take risks."

It is hoped that criticism of whatever kind it may be, will all the more strengthen the Europeans to do their duty as faithfully and conscientiously as possible, according to God's Will, and to study all those elements that make for the progress of Nigeria as a country and the welfare and happiness of her inhabitants.

Furthermore, this subject will be viewed more condensely from three standpoints:—

**MR. D. OF OWERRI AND NON NIGERIAN
GOVERNMENT OFFICIALS.**

(Vide "African Messenger" of 23rd July,
Page 7.

There is surely nothing edifying or even interesting in an article from the pen of "Mr. D. of Owerri" under the caption "Non-Nigerians and Government Civil Service," appearing in the issue of the *African Messenger* quoted above. We are all eager to see European posts being filled by competent Africans (not Nigerians exclusively), with much savings to Revenue. However, I, and I believe many enlightened minds in Nigeria also, do condemn the crude ideas expressed by Mr. D. There are equal opportunities for all Africans who care to qualify themselves beyond the common by dint of industry and good behaviour.

With regard to Mr. D's question No. 'C' I can say from experience that when a Non-Nigerian was preferred, it was because his education was superior or his testimonials more satisfactory. The remedy, therefore, appears obvious. To question No. 'D' I say that is so because of the aversion—especially prior to the amalgamations, of Nigerians to transfers from their homes. Nigeria General Order No. 472 became necessary on account of this unwillingness to accept transfers even on promotion. The Non-Nigerians chiefly from Sierra Leone and the Gold Coast, were and are ever ready to move anywhere for better. Here again, the remedy is obvious. His question No. 'E' is not worth any comments, as I know of no Nigerians successful in the prescribed Examinations who fail to obtain employment. As to his question No. 'F' I can assure him his hopes materialise at the Greek Calends.

If Mr. D. of Owerri is an unemployed, let him by all means prepare for

the forthcoming H.D. Examination. If he is already in the Service and is being harshly treated by a Non-Nigerian Boss, let him examine his conscience, as he may discover he is not a saint. I would conclude with this piece of advice to Mr. D. of Owerri "do not ever rush to print till you have something edifying or interesting to publish."

UNITAS

N.P. 7/8/25.

Correspondence.

LAGOS LEADERSHIP.

Dear Mr. Editor

Please allow me through the medium of your inspiring journal to call attention of the public to the attitude of the *soi dis-tant* Leaders of the Lagos Community who have utterly failed to mould our destiny.

It is indeed a pitiable occurrence to chronicle that Lagos, the Liverpool of West Africa, should possess among its leaders men who are selfish, unrelenting and misanthropic, and I fear if they continue in their useless attempts to plaster the outside of the cup, our future stability as a nation would be corroded.

I take this opportunity of appealing to the youngmen to form Clubs whereby they could put their heads together and muster their forces in order to be able to solve the present problem that confronts us, for they are the future Leaders of our people. Unless we foresee the impending crisis of bad leadership and battle against the prevalent temerities which tantamounts to political enthraldom our future is hopeless and our rights and liberties are threatened with suspicions.

Thanks Mr. Editor for space allowed me,

Yours faithfully,

Ben N. Azikiwe

Calabar, Nigeria.

THE YORUBA NEWS.

Editor & Proprietor:

D. A. QUBASA,

Office-AJABA SQUARE, OGUNPA ROAD
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AWON AKEWI.

OR

YORUBA PHILOSOPHY

ORO BURUKU!

Iyan buru, a f' sja.

Oro buruku s' ode paro ! paro !

Ojo buruku :

Esu gb' omi niu.

Ogun buru, ilu ko dun.

Ojo buruku, ona ko gb' okun?

Ojo n' nla ni ilu titi :

B' o ti mm' ile,

Bè ni mm' oko !

Bi a ba da n' ile

A sa r' egi re i ba :

Bi a ba si da l' oko

A sa bo wa 'nu ile !

Oro gb' ile gb' oko

Ko gb' gbo, ko gb' ogun : —

O di k' a ji-ngiri ;

Ajadi agbon, o ti ji-ngiri !

Oro ko dun,

N' ijo ogun p' akikanju,

Oro ko dun

N' ijo odo gb' omuwe ;

Oro ko dun,

N' ijo adete nj' Adigbon !

Aberè bo l' owo adete

O d' ete—d' ero.

Enyin Agbagba n' lle-Eko

Oro yi d' ayewo ;

Agba ki i wa l' Oja

ASAN SILE NI OWO GBIGBARÈ

	Ibadan	Ilu Ehin Odi.
Oḍun kan	12/	14/
Oḡun mefa	6/	7/
Ifi si owo pelu Letter ranḡe si Editor		

K' ori omo titun k' o wo !

Ikan ni' ori.

Akerigbe kiyes' aru !

Ofa ni' Qlofa l' eḡe

A ntori omo-olomo !

Bi a ba wipe "Mo o"

Awon qunran a mo o.

**DEPOSITION OF
PRINCE ESHUGBAYI ELEKO.**

It is hereby announced for general information that His Excellency the Officer Administering the Government has by the instrument set out below sanctioned the deposition of Eshugbayi from his position as head of the house of Docemo-Oyekan and has sanctioned his removal from the Office of Eleko.

It is further notified that His Excellency the Officer Administering the Government by an order made under Section 2. of the Deposed Chiefs Removal Ordinance has ordered Eshugbayi to leave the Colony and the Provinces of Abeokuta, Ijebu and Ondo within twentyfour hours of the service of the Order upon him.

His Excellency the Officer Administering the Government has been pleased to direct that a compassionate allowance of £20 a month be paid to Eshugbayi so long as he be of good behaviour.

T. S. W. THOMAS.

Acting Chief Secretary to the Government
Chief Secretary's Office,
Lagos, 6th August, 1925.

Whereas by a notice dated the 8th day of December, 1920, and published in an *Extraordinary Gazette* dated the 8th day of December, 1920, His Excellency the Governor announced that as from the 1st day of December 1920, the Govern-

ment of Nigeria had ceased to recognise Eshugbayi, commonly known as "Eleko," as Head of the House of Docemo or as holding any position which might entitle him to Official recognition from the Government or any of its Officers:

And whereas on the 5th day of August 1925 a majority of the representative members of the families descended from Addo (hitherto commonly referred to as the house of Docemo or the house of the Docemo-Oyekan) deposed Eshugbayi from his position as head of the house of Docemo, also known as the house of Docemo-Oyekan, and removed him from the Office Eleko:

And whereas His Excellency the Officer Administering the Government is satisfied that the persons who have so deposed Eshugbayi and removed him from the Office of Eleko are the persons who by native law and custom are entitled so to depose the said Eshugbayi and to remove him from the Office of Eleko:

Now therefore His Excellency the Officer Administering the Government hereby sanctions the deposition of Eshugbayi from his position as head of the house of Docemo, also known as the house of Docemo-Oyekan, and his removal from the Office of Eleko.

By His Excellency's Command.

J. DAVIDSON.

Acting Administrator

Lagos, 6th August, 1925.

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It is hereby announced for general information that the majority of the representative members of the families descended from Addo (hitherto commonly referred to as the house of Docemo or the house of Docemo-Oyekan) have elected Ibikunle Akintoye as Eleko in place of Eshugbayi, whose deposition and removal were announced in a Notice dated the 6th day of August, 1925, and published in an *Extraordinary Gazette* dated the 6th day of August, 1925.

It is further notified that His Excellency the Officer Administering the Government has been pleased to sanction the appointment of the said Ibikunle Akintoye as Eleko.

It is further notified that at Government House on the afternoon of Saturday the 8th day of August, 1925, the said Ibikunle Akintoye was presented by his supporters to His Excellency the Officer Administering the Government, who was pleased to address him in the following terms:—

"IBIKUNLE AKITOYE"

I have had submitted to me a letter to the Resident of the Colony, dated 6th August, 1925, signed by a majority of the persons entitled to elect the Eleko.

2. The letter states that the signatories have elected you, Ibikunle Akintoye, as the right and proper person to succeed Eshugbayi as the Eleko, he having now been deposed, and I am asked to sanction your election as Eleko.

3. I am assured that the signatories are indeed the fit and proper persons to elect the Eleko and that you are in every way a suitable person to hold the position of Eleko.

4. I therefore sanction your election and welcome you here to-day.

5. I shall now report the state of affairs to the Secretary of State and seek his approval to grant you an allowance of £300 per annum from to-day—the date of my sanctioning your election.

6. I wish you to understand that your position as Eleko does not invest you with any ruling function or jurisdiction over any of the inhabitants of Lagos. But as head of the house of Addo, latterly known as the house of Docemo-Oyekan, your influence on the people of Lagos is great indeed.

I look to you confidently to use that

influence in two ways. First, to use your utmost endeavours to heal the present disastrous dissensions in Lagos and to be strictly impartial in your dealings with the supporters of Eshugbayi;

Secondly by your own example to inculcate in the minds of the people a spirit of loyalty to the Government and its orders.

7. So long as you carry out the duties of your high Office in the above spirit so long will you receive the support of the Government."

By His Excellency's Command,

T. W. THOMAS.

Acting Chief Secretary to the Govt.

Chief Secretary's Office,

Lagos, 10th August, 1925.

The Nigeria Gazette, Extraordinary
10/8/25

POLYGAMY.

Continued from our issue, July 7-14

SCRIPTURAL STANDPOINT.

Knowledge grows by learning from the experiences of others and by making attempts to discover new facts. It is obvious that each generation learns from the experiences of its ancestors and discovers new facts which was unknown or partially known by its ancestors.

This point can be illustrated by the fact that there was a time when motor cycle was unknown even in England, but men learned from their ancestors how to make some trucks, and by persistent study discovered new ways of making motor cycles and motor cars. Our ancestors used only their hands in sewing clothes, but we use both hands and machines. Thus it is obvious that man is not content with old customs and old ideas for it is man's to develop.

Nothing but ignorance therefore can justify a man when he supports his arguments with ancient customs and ideas, especially those not approved by modern minds. Every student of the Old Testament will also see clearly that God knows man's frailties and in revealing Himself to man in early days, He did not teach him

those things which he could not understand.

From the above facts, one can see clearly that it is bootless for "Alasoye" to support his argument by citing instances from ideas and customs of over 5000 years ago; by this I mean when he quoted instances from the lives of Abraham, Jacob, David and Solomon to support his argument of buying many women. The reader must also noticed this important point that although those men did so in a dark age, yet the evils were there.

Bible tells us that it was Sarah who suggested to Abraham to take Hagar to wife. But was it not the same Sarah who started the quarrel. From Genesis 21: 8-13 one sees that it was at this time for the first time that Abraham and Sarah disagreed. Happiness could not be in their house under such circumstances if Hagar and her son had not been driven out. Abraham and Sarah would have found more points to disagree and there would not have been a lasting faith between them if Hagar had not been driven out.

Do we not see such instances among us today when a man and his wife live happily and agreeably until the man has another wife? Then there arises constant strife between the man and the wife. Is that a happy house? Does any one want a house full of fights and murmuring? Furthermore, God did not approve Abraham's taking a second wife. He commanded him to side with Sarah on the matter. Did not this show that God desired Abraham and Sarah to be of one mind and of one opinion—one body?

Let us notice also that it was only because God had promised Abraham that He would bless his seed, and Ishmael was Abraham's seed moved God to say "And also of the bondwoman will I make a nation because he is thy seed." "Notice the condition in the last clause. But of Isaac, He said "For in Isaac shall thy seed be called."

Let us now turn to the New Testament, we shall notice that the following are spoken of as husbands and wives:

1. Zacharia and Elizabeth.—Luke 1: 5.
2. Joseph and Mary, Luke 1: 27.
3. The man who married at Cana and his wife John 2: 1.
4. Peter and his wife Mark 1: 20.
5. Ananias and Sapphira Acts 5: 1.
6. Timothy's mother and father Acts 16: 1.
7. Aquila and Priscilla Acts 8: 1.

2. 8. Felix and Drusilla Acts 24: 24.

Not in any of the above instances do we learn that the man had more than one wife. The idea of more than one wife cannot even be associated with them. It is plain from the above that the Jews of Jesus' days were monogamists, hence Jesus had no need to blame them for Polygamy, for it is needless to warn a man against gambling when he knows nothing about it.

The reason for this change of things between the O. T. and N. T. is, that when the Jews were not civilised, they reckoned a man's wealth by the number of cattle and wives he possessed, but as they developed in civilisation, they found out that Monogamy was a standard worthy to be adopted by a nation, for it brought happiness, civilisation and general welfare. Thus the Jews of N. T. rejected the old ways of their fathers and became Monogamists. That same way which the Jews rejected in the 1st century, is the way that "Alasoye" is encouraging the people of the 20th to adopt.

"Alasoye" said that there is no statement in the Bible that Polygamists will not share in the heavenly blessings. He is right. I believe that some Polygamists are more Christ-like than some monogamists. But this is not certain that when a man takes a jubilant share in creating things that destroy family happiness, social welfare, and the progress of a nation, as it has been proved from social standpoints, that man will have to answer a case before God the Creator.

"Alasoye" is terrified by the clause "till death doth them part." He takes that to be an heterodoxy. But I want him to understand that that statement is consistent with the teaching of Jesus.

In St. Mathew 19 : 5-6 we read :—

"For this cause shall a man leave his father and mother, and shall cleave to

his wife and the twain shall become one flesh. So that they are no more twain but one flesh. What therefore God hath joined together—Let not man put assunder." I want the reader to notice "one flesh, and that if one flesh is parted into two, it will die, parting therefore is suicide.

Jesus again in the passage quoted above and in another place spoke emphatically against divorce. Notice therefore these two statements :

1. "What therefore God hath joined together, let not man put assunder."
2. That the two should be the lawful wedded partners "till death doth them part."

Is there any difference in idea between the first which our Lord Himself said and the second which 'Alasoye' said was inconsistent with the Scriptures ?

I shall be pleased to hear better arguments than those of 'Alasoye' either from himself or from any other pen.

In conclusion, I will ask the reader to observe without prejudice these facts stated in the Social and the Scriptural standpoints and think upon them for the sake of the welfare of Nigeria

J. O. A.

To our Correspondents.

We have received of late a large number of anonymous articles intended for publication ; we have to remind our writers that any one sending any matter for publication in "The Yoruba News" must sign his full name and address—not necessarily for publication, but simply for identification.

The writer may adopt any *Non desplume*, otherwise no notice will be taken of such papers.