

Chief Secretary
to Government,
Lagos, Nigeria

Editor & Proprietor,
"Yoruba News",
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Ibadan

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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jumo, Ewu Oyala ati Awotele ati

Sokoto ti o so regi nibe lo pin si

IROHIN KO TO AFOJUBA.

OWUYÉ.

Ogbeni S. Agbaje ti o ti mu faaji lo si Zaria pada bo wala ni gbo agbo Wésidè gbo kejidiñl, gbon oṣu ti o kọja. A ki i ni ede Hausa "Barika de sma."

Iṣe Lupa-lupa nrin diẹ-diẹ. Gbogbo awon Akowe Ajele l' Agodi ni Dokita ti lo l' apa patipata. Ko daju bi o ku enikan ninu awon Akowe ibe ti ko ti ina awo na. Be si ni gbogbo awon omu He-eko ti Bale ni Oranyan, Wesley Agbeni, Padi ati awon mi.

Eyin He-eko yoku e ma jafara o. A ko si eyin obi pe ki e ran awu. Ona He-eko wonyi l' ayel'atun awon 200 nyan lo si ti Dokita.

Dokita Alamu Gbo Oloribigbe, Onise-gun wa ti o gbe de ti beye iṣe re ni Ile-owo Ogbeni Salami Agbaje ni Popo Woodo ni Gbagi. Awon alaisan gbogbo si ti ndari sibe. Eyin enia wa, e ma jafara o. A ki i pa arun mọra o. Bi ara tire ba da, ran aladugbo re ti ara re ko da bo si ti Dokita ni Gbagi, Ibadan.

R SUN MB' EDI?

Ogbeni S. Abinusiwa ni Adejo Koto Alapadi da ewon odun meji fun, nitari iṣe kikowe ebe pelu ponun maran si Ajele Ogbeni H. F. M. White nitari gbo Awa-moto ti o fi gbo pania ni Molete ni Fraide gbo kokandilogun oṣu ti o kọja.

Awa-moto ti gbo re pania na ni Adajo fi si ewon odun kan abo.

Ona mọta ti Ibadan si He-He dara pupo nitari gwo awon ti ntun u se kokoro nibe. Sogbon ona na nfe Oko-Akile (Steam Rail-er) lati tun u ki ni ibi pupo.

Awon isekoro die nde ni ona oṣu ti tawon nfe titun, ki mọta ma bi kolu ara won nigbati igbo ko ba je ki awon Awa-moto ri iwaju won dida. A kiyasi *mile* 16 de 18, ad ibi mejl l'eta He He.

Ogbeni T. H. Jackson, Agewe'rohin *The Lagos Weekly Record* ni Adejo Agba, Ojola Ralph Combe fi si ewon oṣu mejl l' Eko, nitari sisọ gbo afajudi si Koto ninu Iwe'rohin re.

Isin Ikore ti Sigi Wesley Agbeni ni Sode iṣeta kayin pupo. Awon enia nwo lo sibe bi oni. Inkan ebun Ikore oniruru, iṣe afowose ati eso ile ti nwon mu wa kaju.

Nigbati o di ale ti awon Egbé Akorin pède, ni ki o ma wa gbo orin atata. O re won pupo.

Awon Ijo Eleta Ombile African Methodist se Ikore tiwon ni aworo bakauna.

Asẹ, be ni ohun oria ati ilu ti ile wa dara to alnu isin Olorun? A ko gbe ko awon ozunlogbo enia ti nwon wa si jbi isin na ki nwon to le ma ko gbogbo orin ile ni akogbadun. E ku asoye o.

Awon Egbé Alasiko lati Abokuta de si ile yi ni Sati lo iṣerin lati wa ki Bale. Lihin ti won lo fun u tan ni nwon gire kiri, nwon si de ile awon gbaṣunjo ni arin ilu. Ogbeni Oye Ozuntoyinbo ni gadi o tun won ma ona nitari adejo ni nwon. Bale fi Akogba k u le won.

Bale se nwon l' adejo pupo; o si ta nwon l' re; be si ti gbogbo gbaṣunjo Ibadan tun se pelu.

Ni Sode ni Bale gunwa ti o si re fetu pelu awon Egbé Alasiko na ki won to pada bo si Abokuta.

Ki Oluwa je ki irepo ma gbile Liria Eba ati Ara Ibadan siwaju si.

NEWS & NOTES.

Sir Graeme Thomson, K.C.B., our new Governor and Lady Thomson will land in Lagos on Thursday the 12th instant. We take this opportunity to bid them Welcome.

Wishwe H's Excellency a successful and brilliant Administration.

Our sympathy goes to Mr. J. C. Scott of the Treasury Department Lagos for the home call of his father, Abel Scott Esq., which took place in Sierra Leone last month.

R. I. P.

In the Ife Young Men Society recently organised is incorporated the old "Igba Oni-Ife" founded five years ago. Its Secretary is Mr. Fabunmi, and the Chairman is Mr. H. Makinde of Dare's House, Abebe St. We bespeak for the society all success.

Mr. Brown of the Bible Students Association gave a lecture in the Wesleyan Agbemi Schoolroom, last Wednesday, the 4th instant. His subject was "Where are the Dead?" The Lecturer spoke continuously for two hours before a large audience. As it was nearing 10 p.m., the discussion invited by the Lecturer was adjourned for a meeting to be held in the Schoolroom, the next day.

But the authorities of the Church for some reasons or other disallowed the use of their Schoolroom and the meeting was conducted outside along the road in front of the chapel.

Miss Neale C. Young, President of the Nigerian Baptist Women Missionary Union arrived here on Saturday the 7th inst and is staying in the Ibadan Baptist Mission House, Idikan. Owing to illness Mr. Mojola Agbemi the Honorary President could not come up on this occasion.

Miss Young who is on tour of inspection of the W.M.U., in Ibadan and Ife Districts has already conducted five different meetings with the Idikan W.M.U.

We pray for divine blessings and guidance upon her labours.

E. K. I. I. O.

OWO L' OR.

Awon Onkawe wa yio ma jade fun atate ma jade iwe irohin wa yi lati gbin wa, yio si je abura bi a ko ba lalan—papa fun awon ti nwon ti san owo tiwon fun olanni—

Ni ara kiani, awon ti nwa Takada ko ni to a Iwain, Ife awon gbo ise ati skome ti Ogbeni Wakenso, Olofin Ile-itawo ko ni se alai gb'owo pe ki won to ta a fun wa.

Ni ona keji awon atewe ki i'okuta; mejji nira won ti fi ise alẹ nitori nira Agunmu (oro) won gba lasiko.

Awon papa ni nwon urigra si agito otite ti nira nira iwe irohin wa nigba- abogbo. Nitori idi eyi ni a se ma ni Oniwe kan si opopo Ife ti oti (Proof Reader) ki a to boro si ife iwe. Iru ise be nfe eniti o jafafa nira oko; owo ti o jaju ni a ma nira fun eyi be ni osisi.

Hen-en? Nigbati a ko e'owo gba atewe ni a o ri owo gba Ajeji Oti?

Sugbo ni Awon irohin papa ko soro tobe—Bi o ba ti nle ti afele daridara yio ma las—ona ki ti ile jeun rara: Agbodo.

Akiyesi.

A dupe lwo ghogbo awon ti ngba iwe irohin yi, ti nwon si ti san owo gbigha iwe na ti odunni. Ie awon Baba wa a gbe nyin o.

A kesi awon ti ko san tiwon pe ki won fi owo ti awon je ranje si wa bi nwon ba fe pe ki a le ma te iwe na jade laisi iladuro.

Awon ti won ba fe ki Iwe irohin wa yi ma jade ki nwon fi owo ti won je wa ranje si wa ki odunni to pari. Awon ti won ko ba fe ki Iwe irohin yi tun le jade mo, ki nwon fow, mah owo ti won je wa. Oru re o. Ed. Yor. News.

A Correction.

We have to notify our readers that "Adekunle" is not included among the names of Mr. J. Claude English of P. W. D. Ibadan as contained in our issue of the 6th ult. We regret the annoyance to Mr. English.

AWỌN AKEWI.

OR

YORUBA PHILOSOPHY.

OKANJUWA—OLE.

Okanjuwa b' okèlè
 Oju rẹ̀ lẹ̀ 'mi l'
 Ma jẹ́ 'en, ma j' eru
 N' ibi ayo l' o mg.
 Okanjuwa 't' oun 't' ole
 Ogbogba ni nwon ipe !
 "Kótó, kótó !"
 Ohun t' ole
 A f' eru u patie
 Ni i to wọn.
 A-jé-b-ly,
 Tikò l' ehin agbàrà;
 Oluhun nfa a.
 Aieilò nfa a !
 Iba r' ole a là
 B' o ba m' èmá, ki i da !
 Jé-ngbòlò—Hi-yò !
 A t' oju aladié ki i' 'na !
 O t' oju elewure,
 O p' awurẹ́ jẹ́ !
 A mba ni i m' adie,
 A ni' ojogun bo ?
 Q jẹ́ 'un pe—
 Bi a ba mu u tan :
 A ko ni f' ohun f' olohun.
 Aderounmu :
 Olohun de !
 Olohun l' o l' ohun.
 A ko ba ni b' ole wi ?
 A n' " Ibi t' olohun fi ohun si
 Ko se ibi 'ru !"
 A l' " O ti se ki o to
 Fi i silẹ́ n' ibeun ?"
 B' Onile ko sun,
 K' a pẹ́ l' èkule rẹ́ titi-ti :—
 B' o ba pẹ́ titi,
 Onun a m' onile lo !

Ole f' ori gbun 'gi ajò
 Bèni ko gbòdò gbìn.
 Ojò oru p' aje.
 Ko de 'le wi !
 Tani ran eiyé
 L' ode oru ?
 Ole ki rohin ajo :
 Iso inu Opa—à dá ra !
 Oni, " Sọpọna ni 'o pa a, "
 Ola, " Sango ni 'o pa a, "
 Otanla, " Oya ni 'o ha s : "
 Epè ko jẹ—
 K' omọ olá 'o dagba.
 Ole t' o là,
 T' o jì Kákákí—
 Nibo ni 'o ti fọ́n o ?
 Èmẹjì l' aya ole i sun 'un si :
 Ijọ t' owo oko ba de,
 Aseda gran, ajayi ;
 T' oun ti ata iganran
 Ni i mu wọn sun 'mu si !
 Ijọ t' owo ba t' oko
 Ori rẹ́ di gbi-i
 N' Idi-ogun l' Oja Iba.
 Ikòkò l' à sunkun Oye
 Ikòkò l' sunkun Oye ;
 Aya kati, o nsun mu si.
 Qdẹ́ osan, Qdẹ́ oru.
 Osan l' oru Èbora !
 Ogun l' osan, ole l' oru,
 Awodi ti ngb' adie
 Ko jẹ́ k' a m' olẹ́ ;
 "Kòlòkòlò ti ngb' adie
 Ko jẹ́ k' a m' ole.
 O gbe mi l' ewurẹ́ t' oyun-t' oyun,
 O gbe mi l' agutan t' olẹ́ t' olẹ́.
 O gbe mi ni tirò b' abẹ́ ayo :
 Ejilá l' owo tirò mi
 Ngo gb' owo tirò mi
 Dan-dan-gijan :
 Ike, Adabi f' owo ilẹ́.
 Ko jì, ko wì, ki i pe
 K' olohun ma lo ohun.

THE YORUBA NEWS

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LAGOS.

Lagos has its faults as well as its virtues, and the greatest fault of Lagos is the inability of its leaders to combine on national questions for the public good. Personal quarrels and differences are allowed to overcloud national interests, bad blood is generated and heated passions and the sense of personal injury prevent that calm reasoning which public leaders must bring to bear on the consideration of questions of national importance. Our leaders must get over this weakness. There is no need for these incessant quarrellings which give Lagos such a bad name. In Sierra Leone, on the Gold Coast and the Gambia public men do quarrel at times, but the leaders in times of national peril know how to sink their personal differences and combine for the national good. Lagos is lacking in public spirit and the fault must be corrected. For some years now our leading have been drifting into opposite and antagonistic camps. It might be to the advantage of communities in highly civilised countries to have parties which stand for a definite set of principles—organisations which the people can rely on to give a lead, and to form Governments when asked by the electors to do so. But we are far from the stage of being fit to form Governments of our own. Our Government is a fixed quantity, and our business should be to form combinations to give assistance to the Government in their administration of the country, to

call their attention to measures which we consider are inimical to the public interest, to press for necessary reform and to instruct the people in the ways of civilised communities. If we devote honest attention to these questions we shall find that we have quite a lot to do and that there is little time for us to indulge in personal quarrels and recriminations. We do not want to give offence, but if our leading men continue much longer as they have been doing in this town for the last five or six years we shall get more and more into mess and wreck the vital interests of the people and of the country. The new Governor will arrive among us in a few weeks, and it will be to our eternal shame and damnation if we allow the new administration to find us lacking in the ability to cohere and devoid of the sense of public duty. It is never too late to mend. The country is tired of incessant quarrellings among leading men, and we have good reasons for saying this. Anti-Government and pro-Government parties are not wanted in Lagos. All should be for the Government and the country. What the people want is a national party with national interests at heart, the good and welfare of the people its principal aims, and loyalty to the British Throne and connection the basis of its foundation. All our leading men can or should be able to unite under such a banner with benefit to the Government, the country and themselves.

The Nigerian Spectator 31/10/25.

A Petition.

"A"

Ikorodu, 20/8/25.

Sir,

We the undersigned petitioners have the honour most humbly and respectfully to bring our distressing matter through your worship to the Resident of the Colony Lagos.

1. From the time of memorial Ikorodu was under the Akarigbo of Ijebu Remo

Shagamu Akarigbo was then the overlord both Remo and Ikorodu. Both Ikorodu and Shagamu were then under Colony. In the year 1914, separation was made, Remo were put under the Protectorate of Nigeria and Ikorodu was put under the Colony whereas there is no difference between Ikorodu and Shagamu before the time.

2. Native Court were established in Remo country, and Remo are since then enjoying the privilege and Ikorodu are since then suffering for want of Native Court.

3. We Your humble petitioners beg most sincerely that it please your worship to please assist us in putting Ikorodu and District under the Protectorate subordinate to the Akarigbo of Ijebu Remo.

That it please your worship to establish Native Court in Ikorodu and our Highness the Oloja to be the President of the said court and also choose our Chiefs to be the members of the said court.

4. There is no improvement or enjoyment of our being put under the Colony since many years past, and whereas those who are in der the Protectorate of Nigeria have the privilege of good roads etc., and we are not.

We your humble petitioners will be glad and thankful if your worship can recommend this our humble Petition to the Government for the establishment of Native Court in Ikorodu and make our Chiefs to be the judges of the said court,

5. We hope that when you put our request to your deep consideration you will not think it to be unreasonable requests and be inclined to grant it.

We have considered this matter and have come to conclusion that the present boundaries only 5 miles from Lagos to Ikorodu and this is very small and if our request is granted we will have our past lost privilege with Akarigbo whom we have been under before.

We are quite prepared to pay Tribute Tax to the Marikabo of Ijebu Remo.

There is no difference between Remo and Ikorodu we are all Remo by Nation.

Your humble petitioners shall be grateful and ever pray.

Yours Faithfully,

1. Owujebe The Oloja of Ikorodu.
2. Dawodu Illos Balogun
3. Okujeru Lisa
4. Aina Oluwo
5. Dada Apena
6. Soberu Otun Apena
7. Sodirin Odunin
8. Aboki Bada
9. Ogularu Agoro
10. Oso Elexun Asiwaju
11. Obashi Seriki
12. Sunmonu Nobbi

Certified true copy :

J. Osi : Osi,gun

11/3/25,

MARRIAGE BELLS IN IJEBU-REMO

A Marriage was solemnised in Ode Anglican Church, Ijebu Remo, on the 1st Oct. 1925, between Mr. Daniel Ademola Olaitan the Headmaster Emmanuel's School, Legumin, Ijebu-Ode and Miss Comfort Anuyemi Osho, an ex-Schoolmistress of the Parish School at Ode, Ijebu-Remo. It was an occasion worth while to be remembered in Ijebu-Remo and most especially in Ode town.

The whole town was overcrowded on Wednesday the 30th September, by many notable ladies and gentlemen both from far and near places. The restrictions for travelling caused by the Plague raging in Ijebu-Remo territory and the anti-plague measures of inoculation prevented most of those who wished to be present at the wedding from doing so.

The Matrimonial Service commenced at 11.15 a.m. precisely, when the Bridegroom, in his gorgeous apparel, had taken his seat in the Church, waiting to receive his Bride. The choristers welcomed him with an up to date song which was solemnly and impressively rendered. The Bride, in her very beautiful attire, conducted and surrounded by a great number of elite Ladies, came in shortly after this. The church was so filled up that the number of people outside exceeded those that were inside the building.

The officiating Ministers were Revs. J. A. Fajana, A. Ogunbado, S. O. Mafe and S. A. S. Ode. All these present appreciated the chanting of Psalm 138 and

this served the purpose of introducing the Organist to the public. To both the organist and the choristers we say "Kunle, gbera o."

Rev. J. A. Fadip, the Pastor of the Church, a very eloquent preacher, concluded the service with a remarkable and impressive exhortation based on the words of Ps. cxviii. Leaving the Church, the Bride and Bride-groom with the Guests repaired to the spot where the cutting of the cake and serving of refreshments took place. The Master of Ceremony, Mr. A. O. Okupe, one of the Senior Tutors of Wesley College, Ibadan and a man of literary excellence, ably conducted the programme of the usual toasts, which were well handled by the speakers.

Some friends whom business detained in Lagos from witnessing the nuptial ceremony on Thursday were able to come on Saturday and added to the grandeur of the outing on Sunday. We wish Mr. and Mrs. Olaitan connubial felicity in the new stage they have just reached.

PUBLIC CEMETERY.

WHEN WILL THEY MEET?

We understand a Committee of clergymen to dedicate the Public Cemetery near the Race course has been appointed, and that it is only a meeting of this Committee that is determining the necessary arrangements for the opening of the New Cemetery. Meanwhile, those who received their "home-call" can not wait for the opening of a cemetery. The Wesleyans Agboni had no more room in their Church yard for the interment of their dead. They have to bury the late Daddy Akinkunmi in the house last August (after church services).

The Oke Bola Church-yard is too near the dwelling houses in its vicinity. There is no more room for graves at the Baptists Idikan Church.

In the interests of the health of the community and the growing number of intelligent people in this town, we hope the Committee will no longer delay this important and urgent matter.

Challenge Shield 1923.

The Annual Competition for the School Shield was held at Ogbomoso on Monday the 2nd instant.

The Baptist College won the shield this year by securing 39 out of the 60 points, the C.M.S. (St. Andrew's College) came second with 17 points and Wesley College 4 points. The results are as follows:—

	Bapt. C.M.S.	Wesley
100 yds 2nd	2. I&II 4	0.
Weight 1st&2nd.	5	0 3rd 1
4 ml. Rc. 2nd&3rd	3 1st 3	0
1 ml. " 1st&2nd	5 3rd 1	0
Lg. Jmp. 1st&2nd	5	0 3rd 1
Crt. Bl. 1st 2nd 3rd	6	0 0
Hgh. Jmp.	6	0 0
Pole " 3rd	1	5 0
Tug of War 1st	6 2nd 4	3rd 2

We congratulate the Principal Rev. G. W. Sailer, M.A., Th.M., the Vice-Principal Rev. H. M. Carson B.A., and Professor N. D. Oyerinde B.A., B.D., for retaining the shield this year. At the same time we wish both the C.M.S. and Wesley Colleges better luck next time.

IN REMEMBRANCE.

Of my dearest brother Gilbert Oluwole Badejo of Mupa Street Ijebu-ode who departed this mortal life to the life immortal on November 15th 1923.

When I was in heaviness through manifold temptations.

"He lives long that lives well

All other life is short & vain."

Rest in peace My dearest Brother.

Ijebu-Ode

George N. Badejo

IRANTI OGUN.

Ojo kankanla osu yi ni gbogbo Ile-ijoba Gẹsi yio se iranti awon ti nwon ti emi won lele ninu Ogun Ajakusiye ti o koja yi.

Ase Oba King ni pe ki gbogbo enia dake je fun iseju meji nigbati agba ba ru ni agogo mo kanla awuro. Moto, esin, Baisikulu, Oko-ile ati elase ni yio dara duro titi iseja meji yio ti pe.

Iparko.

Ogbeni k'itio "Irohin Yoruba."

Dakun ba ni five kekere yi * oke fun Ounrohin Owo si fun eti agbegbe awon ti nka "Yoruba News," ni oya fad agbi ti *Yoruba News Oct. 6*, Ounrohin Owo fesi si owo wa nigbati "Oni o News" dipo "Yoruba News." Logu kintu, a ko so pe ki Ede obo o ma si niinu *Yoruba News* wata, egbegbo pe ki o ma so pe ni Ede Yoruba bi a toro idadadi pe * ko ba a dadi be niinu five wa ti Ounrohin Owo fesi si.

L'oua kaji, a dabo Ounrohin Owo ni pabaki (ni particular) niotari oke ti a ni ni dudu labi idadi bi. Kano niinu egbegbi owo awon "Oai Finitifinitu" kani ti so pe "Experience teaches better than Age." Eke l'oua rarakun (make, sauter or feel-adze) ni a ti fa Ounrohin Owo niinu po ma k'itio awon ti akore ariwa "Yoruba News," agbegbo kere ki owo (experience) ti a ni pe egbegbo awon ariwa Owo (experience) ni o wa niinu ti ko be. Ni irohin niu awon ni Ede Obo wo yo togo togo kati ma si ka ni eke Yoruba, sipe be woyi yoma si owa awon dudu togo. Ounrohin ba ti nake o si ni Yoruba News, Eyintu ni yi (respect and significance) ti o wa ni ke fun Ounrohin Owo.

Eke (aini) ti Bidi: — Yio ja si fiantoyu fun Kadi bi awon Irohin pataki pataki k'itio ko ba niade ni Ede Yoruba, niotari kere ki oke (experience) ti wa niinu, awon ti awon owo ti awon si be, ka eke "Finitifinitu" ti awon si ogha "Yoruba News" dadi ko ja niawon "awa" ti ko Ribo ti ko si le ka a bi. "Mo mo o tan" ko je ki ogo togo awon "Ounrohin" o ke ogha.

Ounrohin Owo mo toro Oigbajoko ni o ati pe o nka Bidi ati? Se o ba pe fiantu so pe gun ju (Jew) mo se ara ati bi ju bi nle je-re awon Ju; ati fun Heleni (Greeks) mo se ara ni bi Heleni, ni nle je-re awon Heleni.

Mo rope ti o ba ni awon *Interests* gbo-ro awon ti o ri o ka ni Owo ati agbegbe re o go ki o ma so irohin ti o kan ju wa ni Ede ti k'itio ko woti be ga ma be f'itio awon ti yio ma ta iwe na yio togo po si, yio si je hangawo f'itio *Kidiar* toogun ni ki o ro ki o ma k'itio a ti f'itio be o ni mo Ede Obo so to.

O si wa ku Zan o, Ounrohin Owo so pe "Ignorance and prejudice are hard to combat." Kintu hangawo ni o ariwa? Ila ni na pe jade f'itio egbegbi ewe sinu, jo = ogo a mo

bi niinu owo togo ti a so ni ke Ede Obo ki si Ede Obo ni si e ti ti "ignorance" ati "prejudice" a ke ni niinu ri, ki a so f'itio o ba be fesi ni Ede obo wa ti o ro go l'oua, Eke, a o f'itio wa wa ke ni.

Eyintu o si so pe o ke Ede "Hansa" niinu "Yoruba News" eyintu o ni owo wa ni Bin bi, ati a owo ni l'agbegbe k'itio ni Ede ki ni Ede k'itio bi ogo l'atanti beka ni u. Ede Hansa.

KANO

FOR SALE.

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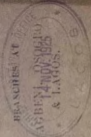
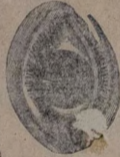
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