

To the Chief Secretary  
to the Government: The

From P. A. Obase  
Editor & Proprietor  
"Yoruba News"  
Ofunpa Road  
Ibadan.

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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## IPAROKO

Si Oniwe "Irohin Yoruba" Budan.

Mo tun pada si ọrọ mi pe:—

"Alaṣo ni ọpẹ ọy ọy ni akisa ti a ba a pe e bẹ."

Mo sọ ọy titi de ibi orukọ ti awọn enia wa nṣe, eyiti ise orukọ awọn Oibo. Ọpọlọpọ ti ka iwe na, nwon si ti pinnu lati yi orukọ ilu ajeji si ti ile wọn; awọn miran si sọ fun mi pe, awọn fe se bẹ: sugbọn baba awọn ni o ti nṣe orukọ yi lati Soro tabi ni iboniran wa. Esi mi ni pe, awọn ti o wi eyi wi rere; sugbọn sibe bi a ba wo akoko ti awọn baba wonyi fi nṣe orukọ wonyi "Ero aiye e wa wo ero ọrun," ni orin ti wọn imā nkọ. Nigbati nwon pada de ile, ọpọlọpọ l' o pa orukọ wọn da; pupọ si ni awọn oniwasu ti o fi nwasu pẹlu—bi awọn ologbe Bishop J. Johnson, D.D. Dr. M. Mofija Agbebi D.D. ati awọn miran bẹ.

Orukọ ti o ba si wu awọn oluwa wọn ni wọn nso nwon nitori orukọ ti Yoruba soro pe fun wọn, nwon si ni lati je e pelu tulaṣi.

Nṣe, mo bi ẹniti o sọ pe, o soro fun onn lati yi orukọ ti ajeji pada si ti ilu ti-re pe, bi awọn Oibo ba ti sọ baba wọn ni *Wood* (Igi gbige) tabi *Silly* (Omugbo) nkọ, awọn na yio ma je bẹ pelu? Nitori ko si orukọ ti awọn oibo ko nṣe taṣi, "Eya Filani" ni wọn sa je nipa o nkọ; ọpọlọpọ ninu awọn ti nṣe orukọ wonyi ko mo itamo re mo, yalà o dara ni tabi kò dara. Ọpọlọpọ orukọ wonyi l' o nṣe Iwe Gbedegbeyo *Dictionary* ki a tole tumọ wọn. Nitorina "Orin ti ko soro ila ni, ko soro igbe" Koro

mo fi kọ l' ọrun, boro, mo bi o silẹ."

Elomiran si sọ ọy tirẹ ni orukọ idile re. Awọn ti o ba gbọ irohin ti ipade na ti wọn se ni Ilu Oibo ni odun diẹ ti o kọja, ti awọn enia wa pupọ si lo sibe, yio jeri mi si eyi. Nigbati wọn mbere orukọ awọn to wa sibe lati kọ o silẹ, ẹniti o ba fi orukọ oibo pari ti-re, kini awọn oibo ti nṣe? Nṣe ni wọn nfi eti ko ara wọn ni eti, ti oluguluku wọn si nwipe—eleyi ni lati je ọy baba mi atijo ti wọn gba loṣọ re, tabi ti o dasile fun ara re, tabi ti o salẹ. Bayi ni wọn ba eto lu gbogbo awọn enia wa ti nṣe orukọ oibo.

Ológbe na ko duro lori eyi nikan, sugbọn o tun sọ nipa awọn orin ile wa ati ilu wa, pe: bi a ba le se nwon dara-dara fun isin Ọlọrun, yio dara pupọ. A si dupe loṣo awọn enia Ọlọrun ti ko je ki ọy Ologbe na kọja lasan. Awọn bi Ẽni-ọwọ Ransome-Kuti Alahojuto Ijo ti C.M.S Abeokuta ati Ẽni-ọwọ S. A. Oke ti Ijo Etiopia ti nwon se Iwe orin *Music* ile wa, pẹlu awọn miran ti ngbiyanju lati lo siwaju si i. Eyi nikan kọ; a ufe ẹniti o le se ara re lati yi Iwe Itan Ijo Yoruba pada lati edo Gẹsi si ede Yoruba, eyiti awọn ologbe Ẽni-ọwọ ati Dr. Johnson se fun awọn ọmọ wa ti o mo itan ilu onilu, ti wọn ko si mo ti ara wọn. Nigbati wọn ba mo eyi, yio se wọn ni anfusi lati fesi nibiti esi ba tosi, nigbati awọn ajeji ba mbi nwon lere ile Yoruba, esi wọn ko si ni bi si a se nigbana.

“AWON AKEWI”  
OR  
YORUBA PHILOSOPHY.

ALAIGBORAN.

Alaigboran !  
A bi eti lile koko  
Bi awo Erin !  
Abi-i-ko, Ako-i-gbo,  
Ode ni nwon ti i  
Ko ogbon wa inu ile !  
A wi i gbo,  
A fo igbo,  
Ni i le omo sonu  
S'chin odi.  
A ki ise e,  
Ile aiye ni i gbe ;  
Bi a ba se e nko ?  
O wa l'ona orun.  
A ngb' omo adie l'owo Iku  
O ni : "Won koje  
Ki-oun lo re Atan  
Lo i je kokoro —  
Nibi Ogongo njo wuye wuye.  
Omo Adie ko mo pe,  
Olun pupo ni mbe,  
Ti nwon l' ara je  
Kokoro l' Atitan.  
Abiru-sori l' iru je  
Kokoro l' Atitan,  
Awon omo Isin  
Nwon l' iru je  
Kokoro l' Atitan  
Awon sibe nko !  
Nwon l' iru je  
Kokoro l' Atitan.  
Awon Gbagba-fufufu,  
Nwon l' iru je  
Kokoro l' Atitan.

Awon Akerekere  
A b' iya n' ibadi :—  
Ojogun l' idi ta ni  
Nwon l' iru je  
Kokoro l' Atitan.  
Asa nkerégbé, kéregbé,  
Bi agbebo adie l' Atitan  
Nitori Osió-Adie !  
O di fi-i-ri si gbàà,  
O di fi-i-ri àkà,  
O di, sió ! sió ! sió !  
Ng l' omo adie i pe' ya :  
Iya o ! Iya o ! Baba o !  
O di ku-rú-ú-ú !  
Awo ti lo !!!  
En a ba so fun u  
Ko gbe o !  
Maku ko ni' awo  
O mbu Opa,  
Maku ko mowe  
O mbe s' odo,  
Nigbawo ni  
Maku ko ni ku !  
Digba-digba  
Ng l' a i ru  
Oku Alaigboran.

---

TO LET.

# ISE OLODUMARE DISPENSARY.

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## KINI SE TI O FI RU BAYI?

Ikọ nwu ọ ni?

Ori nfo ọ ni?

Inu nrun ọ ni?

Akokoro nba ọ ja ni

Otutu nmu ọ ni?

Eṣe ndun ọ ni?

Eti ndun ọ ni?

Ehin ndun ọ ni

Oyi nkọ ọ ni?

Iwo ko ri Igbonṣe se?

Iwo nse Igbonṣe pupọ ni?

Oju ndun ọ ni?

Iwo ko riran kawẹ ni?

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

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

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

Nkan-ki-nkan ti o wu ko se ọ má bọ ni Ile Egbogi yi, ni Gbagi odojukọ ile oja Oyinbo Ajẹ (G. B. OLLIVANT). Ile Egbogi na si silẹ loran ati loru, bi ofẹ ni gbogbo rẹ, fi oju kan Alabojuto ibẹ yio tẹ ọ loran, iregbe ni yoku "Arun ma jogun, ndagba si Eleda re."

E MA ŞO O!

KI NU U?

OJO PATAKI

TI

OIBO ALAGBON

(Ile Owo Ekinini yi)

yio si Ile-Oja Titun ti  
nwon seşe ko si

BODE IDO, IBADAN.

Orisirisi Aşo, Işoşo Wò-  
sìwòsì, Awo Abomafò,  
Ohun-Elo onirin oniruru  
ati Opo Orisi Oja miran lo  
mbe nibe.

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## OWUYE.

### ILE IGBIMO ILU.

Agbò pe iṣẹ̀ tì kan awon tì ilẹ̀ wọn wa ni opopo ibiti Ijoba fẹ́ kọ́ ila Igbimọ́ si ni Oke Mapo, lati má mura ati palẹ́mọ́ titi ojú mejo kan sí i, toripe iṣẹ̀ nla ná nṣẹ́ bẹ́rẹ́ laipẹ́ yi.

### ATUNṢE KANGA NI IGBORO.

Ijoba bẹ́rẹ́si tun awon kanga olókuta ti árin igboro ilu ṣe, nipa kiko eṣẹ́ tì o wa ninu wọn kuro ati fifi pako titun ṣe ideri awon kanga wonyi. Eyi dun mo gbogbo enikeni ti nlo awon omi wonyi.

### LEBE TUN DE!

Alabi, olóko Lebè Egungun Sango-rinde, miu Egun rẹ́ lẹ́ ṣire fun Adebisi Giwa ni Idikan ni ijeta April 13, o si pa iru idan ti o pa nighati o kọ́ lẹ́ fo fun Balẹ́ laipẹ́ yi.

Idan kinni ni, bi o ti bọ́ agbò silẹ́: o di Oku-oro, eyimini pe: o fi agbò funfun we ara rẹ́ lati eṣẹ́ titi de ori o wa mbe kiri inu agbo, nighati o ṣe ni nwon di i l'okun mo omorodo kọ́kan Iṣṣun l'osi lati eṣẹ́ titi de orun; nwon gbe e ka ori Iya-odo meji. Nighati o pe diẹ́ awon atokun na agbò mejọ́ bo o meje; sugbọ́n bi o ti ṣe le tu okun ti nwon fi de e wonyi ni idubulẹ́ lori omorodo ati Iya-odo, ti o si fi le wọ́ inu agbò ti o wa loko patapata ko ye ni rara. Enikeni nreti pe awon omorodo meji wonyi fere yi lulẹ́ lati ori Iya-odo.

Egun yi tun pidan kan ti o ya gbogbo enia lẹnu pupọ́. Bi o ti ntakiti bẹ́ lo lulẹ́ wi; Atokun rẹ́ ko iti-koriko meji bo o meje. Egun si yi googbo koriko

meji, o bọ́ agbò silẹ́. Qg dá koriko bẹ́rẹ́ si iṣẹ́lẹ́pọ́, bẹ́n Egun na upẹ́sá ninu koriko yi tii o fi di kekere bi apoti Epe-Oibo *Kerosene Case*. Nighati o pe ni awon Atokun wa na agbò meje bo iṣẹ́ koriko ná. Bi iṣẹ́n agbò ti o wa loko meje ta ni Egun yi wọ́. Eyi ara o.

### IKIRE.

A gbọ́ pe awon Tapa kan de si ilu yi laipẹ́ pelu omode kan ti nwon ti ji lẹ́ bi ojú pipẹ́. Iya omọ́ ná nke pe "Omọ́ mi ni" Tapa si kọ́ pe omọ́ on ni. Iya yi sọ́ pe bi awon Tapa ti wọ́ ilu ni omọ́ on wole wa ti on si fun u ni eko je. Omọ́ di ariwo ati okiki. Aṣhinwa aṣhinwa, awon Tapa mu omọ́ ná lẹ́ sá ni.

A tun gbọ́ pe awon Gambari oniganna gánmú onisokoto awọ́, lẹ́ jì omọ́ olomọ́ kan gbe ni owa oko Akán, lona Gbongan, Oruko omode yi ni je Ojewale. Opepepe pe awon ara abuleko ná tete sure lẹ́ i ba wọn; bi bákọ́, wọn i ba gbe omọ́ ná lẹ́ patapata.

Onikoyi-Apomu ti wọ́ ájá, awon meta lo si ndu Oye ná lẹ́wọ́ lẹ́wọ́ lati je e.

### OGBOMỌ́ṢỌ́

A gbọ́ pe omọ́ ti tẹ́ Oke, Oniṣẹ́ Balẹ́ Ogbomọ́ṣọ́ ti nda wọn lamu ni ilu na.

Ajele ti mu okunrin na kuro ni ipo rẹ́; ko gbọ́dọ́ fi eṣe tẹ́ Kótu mo.

A dupe lẹ́wọ́ Ajele o. A ki Major Bowen, ku iṣe o.

E ku atunṣe na

Rev. D. Olabi of the African Church was in town last Thursday the 10th inst on inspection tour of their churches in this Province.

The Rev. gentleman is a picture of health, despite the heavy share of work that has fallen to his lot in their churches' missionary activities.

May He give the increase!

Mr. F. A. Allen, Agent of Messrs John Holt & Co Ibadan, proceeded to England on furlough. Mr. Allen left here on Thursday the 10th instant to join the S. S. "Appam" which sailed on Friday the 11th instant. *Bon Voyage!*

Mr. F. W. Dakin is now controlling the Firm's business in this town and districts.

Ibadan Assizes will take place on Tuesday the 22nd instant. We understand some of our Barristers including the Leader of the Bar are expected to come up in the interests of their clients.

## LAGOS.

### THE NIGERIAN BAPTIST CONVENTION.

The 11th Annual Session of the Nigerian Baptist Convention will take place at Lagos from the 22nd to the 26th instant inclusive. Delegates from Baptist Churches—both Missionary and Independent—all over Nigeria will there be assembled to discuss matters of interest to the Organization.

The Baptist Denomination has made rapid progress within the last ten years.

We congratulate the Rev. J. R. Williams, President of the Convention, during whose tenure of office the Organisation's influence was extended to the Cameroons.

We hope the Dahomey, Togoland, Liberia and Sierra Leone will soon be included in the Programme of the Convention in course of time.

### Editor's Advice.

Mr. J. A. B. we regret inability to publish your abusive letter in our columns, should you still insist on publication, we would strongly advise you to order your Printing Press and tackle the job personally.

We have, meanwhile consigned the rubbish into our Waste Paper Basket.

Ed. Yor: News.

INKAN TITUN DE!

WA WO O!!

ÈRỌ TI NRAN

Awọ, Bata, Tapó, Taya,

Aşọ, ati Ohunkohun ti o

şoro lati ran fun abẹrẹ.

OWO OYA KO TO NKAN.

Ènikẹni ti o ba fẹ ki o

mā bọ wa si ọdọ

J. D. ATEWỌLOGUN.

*Qja Amunigun, Ibadan.*

TO LET.



DR. OGUNTOLA SAPARA, I.S.O.,  
OBASEMI TI ILESA.

Mo yọ fun o mo yọ fun ara mi.

Si Oniwe "Irahin Yoruba."

Mo bere fuji.

Inu mi dun pupọ lati jihin Are ti Egbe Atunluse omo Ijesa se fun Dr. O. Sapara ni Satide to koja yi. Are na dun pupọ. Nigbatu awon Egbe yi pejo tan, awon mura lo pelu ijo ati ilu ni nwon fi pade Dr. Sapara ati Oloja Ibalá; bi o ti nsokale ni moto ni awon Egbe fi ayọ gba Ogbeni wa, Onise Owa Ijesa si wa pade re pelu Opa Oba lowo won. Awon Akoda ti mura lesekesese, nwon si fi ayọ ki Dr. Sapara pe "Kabo Sir, Kabo Sir," lemeta.

Ogbeni D. M. Anjorin ki Dr. Sapara pe "Kabo," o si sorọ Iwuri pupọ fun Ogbeni yi pe gbo gbo Egbe Omo Ilu Atunluse ki i pupo: pe gbo gbo Egbe ba a yọ fun iru Oye Nlanlá ti Ijoba Gesi fun u. Ati pa pa gbo gbo Egbe ba a yọ. pe. o je ifiri fun wa pe ninu omo Ijesa ti a ri Eni ti o gba iru Ipo I.S.O. ati pe inu Egbe dun si iru Oye ti Owa Aromolaran fi i je. eyin ni, Obasemi ti Ijesa: Itumo eyi ti nje Olori Onisegun ti Ijesa.

Dr. O. Sapara sorọ pe: mo dupe lowo Olorun pe mo wa ni Ilu mi ni Ighoro Ijesa loni. Gege bi Ote ti te Baba mi, ore lo fi se mi. Eko lo gbe mi de iru ipo ti mo wa loni, nitorina, awa Ijesa ni lati fara mo Oluwa Olorun wa, ko je ki Eko ko le ma po si i ni Ilu Ijesa.

Ogun to ja Ijesa, ori rere lo fi se fun awa Ijesa. E jowo, e je ki a fi ara mo Eko, mo si dupe fun iyesi nyin eyin Egbe Omo Atunluse omo Ijesa. Ki Olorun je ki Oba pe o.

Lekin eyi ni awon Omo Ile-eko Otapete fi orin si i, awon odompinrin se re. *Drill* awon omo Ile-eko Omofo fi orin si i, orin na

dun to be ge e. Awon omo Ile-eko Ipo ko orin 'K' Olorin f' oia Iru wa awa tise. Ogbeni S. A. Oloke ko orin *Trust in God and do the Right*. Awon obirin omo Ijesa fi Odele si i ori Dr. Sapara wa pupo, nigbati o ngbo orile Baba re, gege bi Baba re ti je Igoye pataki kan ni Ijesa. Owe Yoruba wipe "Ko si Eni ti imo Idile eni ike bi ti eni."

Awon omo Ile-eko Otapete tun fi orin Alarabara kan gbe awon obirin l'ede Oibo.

Awon Egbe yi bere si fun awon ti iwon pe ni ohun ije ati mimu. Akara Oibo, Ogunro ati Ima pilé sibe.

Awon ti o wa si ibi ere yi ni Dr. O. Sapara I.S.O. Dr. E. U. Mac. Williams, Oloye Oloja Ibalá awon Iyafin Ile-Isegun metá *Nursing Sisters* pelu omo meji ti awon to ja, Oloye Baba Ile-oke, eniti Owaran wa pelu awon Enege, Eni-owo M. O. Dada ati Iyaw, re lati Otapete Ijesa, *Ensign* Ricketts Ologun Igbala Ijesa, Senki Musulumi Owogbe, Ogbei O. W. Campbell, ati gbo gbo awon Olakoni ati Akowe Ijoba ati ogolopo gbajumo, Balogun Egbe Atunluse Ogbeni J. A. Fadugba niy soké—sodo lati toju awon ti Egbe pe wa jeun. Lekin onje ni awon Onifere fi ilu ati orin amoriya si i

Bayi bayi ni ka ma ri o!

Ki Oba ko pe fun wa o! Amin.

Eni Omo Egbe Atunluse Ijesa.

J. D. Soy Abigbo

EDE.

Awon Oibo Baptist meji ti Ogbomoso Eni-owo W. H. Carson ati Eni-owo Dr. Meredith wa se Isin Itobomi fun enia merinlelogoji ni Ile-isin Ijo wou ni ujeta *April 13*.

OSOGBO.

Oji nla si orule Ile-isin Ijo Baptist ninu Qas ti o koja. A se idaro awon ara Ijo yi. Ode le, Oluwa yio pese o



## THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA,

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forwarded to the Editor.

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## TRUE PATRIOTISM.

### PART IV.

IT is indeed true that wealth is power and according to Shakespeare: power is a dangerous thing in the hands of those unused to it. Of what use then is wealth to a miser?

He derived no benefit whatever from his acquisitions and confers none upon humanity even on those of his own household—let alone his neighbours, townspeople, country and race. The more he gets, the more he wants and the more he strives to get; for wealth seldom brings contentment to its possessors.

"Behold he heapeth up riches and knoweth not who shall carry them away."

In the great struggle to become rich, a good many often lose sight of the welfare of their country. They have no time to spare to attend any meeting or function in support of social or educational improvements in their own country. It is just about that time they have some other pressing engagements elsewhere and a thousand and one dodges to save their purse by keeping away from such gatherings as much as possible.

To approach this kind of people with

ASAN-SILẸ NI OWO GBIGRA RẸ.

Ibadan. Ilu miran. Ilu Okere,  
ni Nigeria.

Odun kan 12/- 13/- 14/-

Oṣu mefa 6/- 6/6d. 7/-

Ẹ fi owo ati letter ranṣe si Editor.

an appeal in aid of a School fund or buildings is to hear a long tale of losses recently incurred, the hardness of times, absconded debtors, increasing bad debts &c., &c.

A few years ago whilst raising funds for a small school, we were greatly amused by a European friend who told us that he came from "Makington" House, "Receivington" and not from "Givington."

This is true of most of our people, with few exceptions among the intelligent classes. It is particularly so among the aboriginal wealthy classes in this Province. The cry is "for me, for my father's house"—the country last of all.

We know that knowledge also is power. How was it employed by of some of our intellectual people? Where we find men of sterling qualities and worth giving of their knowledge freely for the training of the youth of the country, and simply burning with a desire to teach others and be useful in the cause of education, yet others stand for exploiting education to their best advantage. As misers, they keep hold of the knowledge they have acquired with vice-like grip. They will not impart a tithe of their knowledge to others except at a very high price. Some could not even cherish the idea of passing on what they knew for fear of their students going "one better," and thereby curtailing their own fame as scholars.

Try to enlist their sympathy in support of any scheme for the advancement of sound education and you are sure to

have a rebuff that will knock down your hopes and aspirations. You would be told that it is the government's business to look after such matters.

### A Wish!

BY A PHILOSOPHER.

I wish you and your readers the compliments of the Season. A wish both for the Christians and the Moslems as well.

The Mohamedans are now having their fasting festival, and the Christians are in the Passion Week. This is my reason for wishing all a serious time of reflection on past sins, a right-about-turn from our iniquities, and living a holy life worthy of inheriting life eternal.

But suppose I say: I shall preach a lay Sermon to both parties, if I am allowed, and please allow me the columns of your paper to stand upon as a platform or pulpit; methinks you say: "With all pleasure!"

Both the two Religionists are at par in some respects. They believe in God, with the exceptions of few details which can be dispensed with when one would like to live in peace and harmony, especially amongst highly educated classes in both sections.

I must first of all blame the Christians for their negligence and carelessness by not enforcing the Passion Week as a week for Fasting and Prayers. We fail to observe that our Lord and Master, the Lord Jesus Christ fasted for forty days and for forty nights, after which He was initiated when He was found perfect.—Hence He was appointed The Christ and Saviour of Mankind. At some time when He was on earth, He performed a miracle, His Disciples were curious enough to ask Him why He could perform such a miracle. He replied them thus:—

This cannot be accomplished but by pray-

ers and fastings. This is one of the sources of the hindrances to our Prayers not being answered. Rather than devote our attention to such things, we are ready to follow fashions, greed, gains, and selfishness. Some of our ministers of Religion themselves are not sincere and some of us are anxious to ask in dilemma "Why are our Prayers not answered?" "All we like sheep have gone astray." May it please Him to forgive us our sins whilst we endeavour to lead a new life.

For the Mohamedan's reactions I cannot say much. It appears, if I am permitted to quote Dr. Hlyden of honoured memory, he says; Christianity lives here by sufferance. Mohamedanism is the religion indigenous to the Africans. When these words were uttered, he necessarily became the enemy of some people. And too true, any person who must have listened to him then would take him to be so. Our knowledge then was far behind, and not enough to comprehend what he was then saying. Truth is indeed too bitter.

The religion of the Crescent is spreading like a wild fire in a grass forest. It needs no Bishop from Mecca, no Orders from any Conference; so long you can read and write a little Arabic and read the Koran fluently, one is eligible to become a factor—a great and revered High Priest.

You are enjoined to fast, pray 5 times, give alms. Be sober, visit Mecca as a Pilgrim; these are compulsory.

As for having women, 4 is the limit and legal—and further if you can afford to have more, the rest should be held as servants to the former legal ones. Surely, such a religion must appeal to Africans. Mystic Mohamedanism teaches strict morality. But I don't believe such can ever be found in Nigeria, or rather in Yoruba land.

The Prophet himself a great philosopher, taught his adherents something that

will appeal to mankind. He combined astrology and such like Sciences that will attract them, for human nature is always prone to augurs, and consult what will happen to-morrow.

But Christianity excels. For Jesus Christ is Divine Purity if we could only act up to our calling, and following His precepts. This passage will then readily be applied to us "Ye are the Salt of the Earth"

By the time your next issue will appear no doubt the Easter Season will have come and pass away.

I therefore wish you and your readers a most Happy time, and say meanwhile—  
"The Lord is risen indeed."

### QFA NEWS.

The public will be grateful to the Government, if arrangements can be made for the Motor Road from Ikorin to be extended to Ofa, enroute Okuku. There is already a good Motor Road from Ofa to Ikorin, Ogbomoso, etc.

Mr. G. C. Hill, Locomotive Foreman, was transferred from Ofa to Ibadan on the 5th inst.

Mr. Adolphus Johnson, Native Foreman of work, Engineering Department transferred from Ofa to Aro (Relaying) on 9th inst. By his absence the Black Aid Friendly Society missed one of its active members.

Mr. C. A. Edwards, Clerk Grade III Higher Division, Traffic Department, transferred from Ofa to Oyo on the 9th inst. We wish him a fine time at his new station.

### ILESA.

Kosi botiri ni ijerin April 11 nigbatì awon fi Dr. Oguntola Šapara I. S. O. je Olori-oniseru zbogbo Ilesa. O se e pupu.

Oye a meri o! Ki oha o pe o!!

### IJEBU NEWS MOTOR ACCIDENT.

On the 29th of March there, was a serious motor accident on Ejinrin Road resulted into one death and three badly injured, the boy who died was the only child of his mother the injured three are:—One Policeman, one Lineman, and the remaining one a clerk to the Motor Driver.

Our sincere thanks are due to the District Officer Mr. H. D. de Lamothe, the A.D.O. Mr. Cooper for their care and treatment of the day.

Among those who came to render help are Rev. I. O. Kansome-Kuti, B.A., Messrs J. O. Oqibogun, Jeremiah Oreyegun, J. B. Fowokan, S. S. Ogunlesi, J. I. Odubote, J. G. Oqebanjo etc.

The Doctor sent for came from Ibadan on the same day and took the wounded men to Ibadan Hospital.

Occurrence of this kind obviously shows the great need of a permanent Medical Officer in Ijebu Province.

There are many souls to be saved, many died of want of proper Medical treatment. Many patients here only trust in native medicines. We earnestly hope that the Government will ply the life-losing condition of Ijebu Province and provide them with a Residential Doctor in the near future.

Mr. Odubiro, the private secretary to the Awujale, was dismissed and imprisoned for falsification of accounts and many other crimes. He was sent to the Government Prison Department, Abokuta.

His Highness the Olowu James Johnson Odukoya of Owo-Ijebu is in town to attend the Judicial Council meeting. He, being a Christian Ruler, is doing very wonderfully well.

By order of the Awujale, his Chiefs and the Resident, the title Oluwo had been taken from Mr. Oqifeso and given to Mr. Otuyelu the rightful man to the post. It is understood that Mr. Oqifeso will continue in his office as President of Ijebu-ode Native Court.

## "AWON AKEWI"

on

## YORUBA PHILOSOPHY.

## ALASEJU.

Alaseju, Alaseju!  
 Alaseju, perẹ ni i te!  
 Alaseju, Alaseju  
 Alawoşe Oro,  
 A b' ori kenke!  
 Aşe-kó-sú-ni;  
 Imale Adódò, O ni  
 Bi wón kò dumbu omi  
 Oun kò ni i mu u;  
 Bi wón kò dumbu eja  
 Oun ko ni i je e.  
 A-şe-ni kó-su-ni omọ,  
 O fọ Kengbe tan,  
 O sare lọ Qyo  
 Re i gba Onişe wá;  
 Bẹ Egbárun l'owo eşe  
 Onişe ti Baba L'Ásin.  
 Owo Kengbe nko?  
 Kekere wón,  
 Ko ju igbiwo lọ;  
 B' o ba san die  
 A di ọrandunrun,  
 Eyi' o tobi n' nu wón.  
 Ni i pe irinrinwo.  
 "Agbefeya" "Gberumal"  
 Wón ni i to Ọdẹgbeta.  
 Alaseju n r' oko-ete!  
 Bókinni aseju,  
 Oko—Olowo,  
 Ni i m' omọ i lọ!  
 Oloran, Kòkò-yi-biri

Un ná ni i f' oju alaseju  
 Bọ omi gbigbona.  
 Enit' o ba wu Kòkòyibiri  
 Oun ni i f' ọrẹ  
 Alaseju le lọwo.  
 A ni ki ẹru kọ n' ẹru.  
 Ki omọ ko na omọ.  
 Ki talaka ko na talaka.  
 Ki olowo ko na olowo.  
 K' Oba ko na 'ra unwón.  
 Şe Kòkòyi ná lo yan—  
 OBA GESI  
 Fe, ko má f' oju  
 Alaseju bo omi gbigbona.  
 Ko ba je k' aise sinmi!  
 Oba Jamani, oun ni  
 Alaseju, 'oun l' Oyajú  
 T' o ni oun ó se bi  
 Oba Napo, Nagiri, *Napoleon*  
 Oba Na'kòkò, Na'şásun  
 Oba Na'wo N'igbiri,  
 Oba N'ẹşó-N'ẹşó  
 Oba N'ológun-N'ologun.  
 Odindí odun mefa şau  
 Ng l' o gbe l' ewon  
 Oba Gesi ni Şen-Teli *St. Helena*.  
 Şen-Teli ewo nu n?  
 Şen-Teli ti mbẹ  
 Lori Omi-okun rere!  
 Ohun t' oju Napo ri  
 Ko le ro o tan lailai,  
 Oju 'e ri dudu oja 'e ri pupa  
 Oju 'e r' ayinrin, oju 'e ri rak ọrako.  
 Napo l' o m' eşe re bẹ.  
 Ng l' o m' ori re 'le e.  
 Oba Gesi,  
 Oba ti i f' Oba ije;  
 Oba Gesi,  
 Oun ná ni i fi oju  
 Alaseju b' omi-gbigbona.  
 'Koi ti pari.