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D. A. Obasa
Editor + Proprietor
the "Yoruba News"
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Ibadan

The Yoruba News

FOR GOD, THE KING AND THE PEOPLE.

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Opo Asia, awọn Ọlọpa Ekiti to siwaju Ile Ajẹlẹ, awọn Ọlọpa Eko gbe ibọn wọn pẹlu idà lori rẹ; awọn Akọda wa ni ẹgbẹ ọtun ati osi awọn Scouts, awọn Ijoye wa ni apa ọtun opo Asia, Afunfere duro gbandi si idi opo Asia, Adele Ajẹlẹ Agba, ati awọn Ajẹlẹ mejeji duro ti i; ọdilẹ Ajẹlẹ Agba, ati *Sergeant* Taiwo dun şân lọdọ wọn, awọn Oibo Padi mejeji duro ti awọn ọmọ Akool wọn Oibo C.M.S. duro ti igi-fọtò rẹ gbagba, Ajẹlẹ Ado pe işẹ fun awọn enia gbâ pe "Attention" o si pe işẹ fun awọn Ọlọpa Eko pe " Present Arms" lẹhin nã Ọlọpa Afunfere fun 'General Salute" awọn Òlọpa si tun gbe ibọn wọn pada si ejika, awọn Scouts bẹrẹ orin "K' Ọlọrun gb' Ọba la" lẹhinnã Adele Ajẹlẹ Agba sọrọ iyanju diẹ, o si wu enia lori pupọ nigbati o sọanfani wiwa labẹ Asia Ọba Gẹsi fun gbogbo awọn ti o pejọ. Ọgbẹni J. Ade Ojo "Ọmọ dudu bi kòró işin, "Ara Ibadan mesi ọ̀gọ̀" lo nşe ogbifọ fun u. Ni ipari ọrọ rẹ, afunfere fun 'Advance" awọn "*Boy Scouts*" ju si "Rule Britania" pẹlu fere ati Band lọ si ibi işire wọn. Orişirisi ni are na gẹgẹ bi ẹ o ti ka a ninu Iwe eto şugbọn eyiti o şi enia lori nibẹ ni Tug-of-War ti awọn Ọlọpa Ekiti fa awọn Akọda; Obstacle Race, bi awọn ọmọde ti nja ni orişirisi ọna ati Pole Jump, bi ọkan ninu awọn Scouts Ikẹrẹ ti o nję Michael Adeyẹmi ti fo didin diẹ ni ẹsẹ mẹjọ. Ni ipari gbogbo rẹ, Mrs. Norcott "Ẹlẹrin ẹyẹ, ẹrin o jọkọ o na a" wa pin ẹbun fun olukuluku Bayi ni ẹbun ti awọn ọmọ Skool gbà:-

1 Ikẹrẹ Boy Scouts 19 (Alam Clock meji wa nibẹ) 2 Ọmọ Skool Ado C.M.S. 15 3. Ọmọ Skool Padi (R.C.) 6. 4. Ọmọ School Ifaki (C.M.S. & Wesleyan 2 5 Ọmọ School Igede (Baptist) o.

Lẹhin gbogbo ẹbun yi, awọn Ọlọpa gba ti wọn, fun Tug-of-War awọn Akọda gba, awọn Warders ti ntọju ẹlẹwọn gba, awọn ọmọde kekeke ti ko le şe inkankan gba, akara Oibo; lẹhinnã, Adele Ajẹlẹ-Agba fọn kọbọkọbọ fun awọn ọmọde ti gbogbo enia gbâ laisẹku ẹnikan si gbadun ọjọ Ibi Ọba Nla pi, Lẹhinna nwọn rò apapọ *points* ti ẹniti o yọ ju nibi are na ni ẹnikọkan, nwọn si ri i pelti Ọgbẹni R. S. Oyebọde Headmaster, School Ado li o pọju ni nwọn ba fun u ni ẹbun apoti keker- panu dudu kan (Dispatch Box) Bẹni òjọ yi pari si, awọn Scouts si tun fi orin "K' Ọlọrun sọ wa ka tun pade" pari rẹ, A dupẹ lọwọ Ọlọrun pe ẹnikan ninu awọn ọmọde ati agba ti o sare, ti ofò ko farapa rara. Ojo ti iba şe wiwọ ko rọ to inkan, winniwinni şa ni. A şe eyi şe ẹmi o.

"AWỌN AKEWI"

OR

YORUBA PHILOSOPHY.

TANIMẸHIN.

Tanimẹhin ! Eyi wẹ ?
"Eyi wẹ ?" ni i ba 'lu jẹ !
Kini yio şe ? Kini yio şe ?
Erin şe bẹ̀ erin a y' Aşo !
Kini yio şe ? Kini yio şe?
Efọn şe bẹ̀ o ya Ajanọ,
Kini yio şe ? Kini yio şe ?
Agbamurere şe bẹ̀ o yọ 'wo
Okanşoşo l' oju wọn.
Ẹlẹgan ngan Okun,
T' o tobi l' omi :
Ẹlẹgan ngan Ọsa,
T' o wuyi l' odo ;
Ẹgan ngan Ọlọrun ?
Ko jẹ k' o le dun ni.
Ẹgan ko p' oyin ko má dun:—
Enit' a o mọ pe
Yio le p' agọ,
O şe kẹrẹkẹrẹ,
O d' onilẹ-aruru !
O şe kẹ̀rẹ̀kẹ̀rẹ̀ di baba agbalagba;
Abata şe kẹrẹkẹrẹ d' odo.

D.A. Obasa ... "Yoruba News" Chief Secretary

Ẹnit' o f' oju Agbara wo
Kudẹti, yio mà gbe e lọ !
Ẹni ba f' oju ana w' oku,
Ẹbora ni i bọ ọ l' aṣọ !
A ki i f' oju kekere wo 'ke
"Oju mi l' a bi i"
Ebi ni i pa nwọn ku.
N' isoju ẹni
'Un l' a ṣe i b' aṣenilohun;
"Eyi wẹ ?" ni i ba 'lu jẹ !
Oni l' a ri.
Ojọ ọla ko ye ni ;
Ko s' ẹni mọ iru ohun,
Ti yio ṣelẹ b' o d' ọla ;
Abámọ̀, a ko se e ?
Nwọn ṣe e tan o d' ĩpọn.
Gbogbo ọtọku ilu pe,
Wọn ko r' ẹbọ " Abamọ" ṣe.
A ko mọ igi
Ti yio kẹhin ọgba;
A ki i mọ ọmọ
Ti yio kẹhin ile baba rẹ ?
Igbẹhin l' alayo nta,
Igbẹhin aiye ko ju mọ.
Awo ẹniti ko ti i ku-
Tanimẹhin ? Ẹ jare !!!

ỌRỌ ẸHIN.

Elete ki i pa l' oju ẹni,
Ẹhin ẹni 'un l' a i gbero ika;
Bi nwọn ba ngbamọran ika,
Ọlọrun Ọba ki i jẹ k'o gun.
Ẹda nlulu 'bajẹ,
Ọlọrun Ọba ki i jẹ k'o dun.
Àgun 'bajẹ ko l' odo:-
Ẹnu gbongbo l' odo wọn.
Ẹhin ko sunwọn:
Àja m' Awọ-Ẹkun tẹ sun.
Aisi n' ile ọmọ Ẹkun,
Ọmọ Ehoro r' Ajùbà rẹ i ka 'La;
Àisi n' ile Ologbo,
Ile d' ile Ekute.
Apesọ l' ẹhin,
Ni i b' ọrẹ jẹ !
Ohun ti a ba ri,
Ka sọ ọ l' oju ẹgbẹ ẹni.
Abuni l' ẹhin,
Ẹru ẹni ni i iṣe:-
Gbogbo ẹru ni i b' oluwa wọn.

IFẸ ETE

Oju ba ni rẹ,
Ko de' kun nwọn:
Aṣẹhin de ni ko wọpọ:
Ṣaṣa enia ni i fẹni lẹhin.
B' a o ba si ninu ile,
T' aja t' ẹran, ni i fẹ ni l' oju ẹni.
Ẹni a ni ko kin ni l' ẹhin,
O f' ẹgun s' ọwọ;
Ẹni a ni ko fẹ ni l' oju,
O f' ata s' ẹnu.
Abaniku ọrẹ ṣọwọn,
Aṣẹhindeni ko wọpọ:
Ṣaṣa enia ni i fẹ ni
Lẹhin, b' a o si ninu ile:
T' ẹru, t' ọmọ, t' aja, t' ẹran
Ni nwọn i fẹ ni l' oju ẹni.
Ki i buru ko ma k' ẹnikan mọ ni,
Ẹniti yio ku l' a ko mọ:
B' o ba buru tan,
A ku oju ọmọlore;
B' o ba si tun buru ju,
A ku oju ọmọ ẹni.
Aṣẹhinwa-aṣẹhinbọ,
Ọlọrun nikan l' o to i gbojule
Oun nikan ni a ki i su!
Igbati mo toṣi,
Ko s' ẹnit' o mọ mi.
Mo d' olowo tan,
Ggbogbo nwọn nki mi ni "Baba."
Awọn a-ri-ire-ba-ni-jẹ,
Agbọn isalẹ;
B' a ba ku l' awurọ;
A ya l' alẹ !
Oju l' a fẹ ni.
Ifẹ a f' Àkukọ, ko de 'nu,
Ibi pipa jẹ l' ọmọ.
Ẹsẹ giri-giri,
N' ile a nj' ọfẹ:
Ọfẹ tan, a da 'sẹ wai.
Awo ni, a b' owo ṣ' ọrẹ;
Awo ko ni mọ,
A d' oju awo de 'lẹ.
B' o ba bajẹ, a tuka:
B' o ba gun gẹgẹ,
Gbogbo wọn à pejọ.
Bi nwọn nba ọ rin giri-giri,
Mã ba inu rẹ rin nikanṣoṣo.

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Egbogi, Oyi, Iba, Ikọ, Aiperi, Ọrẹrẹ, Arinka, Lakuregbe, Sobia, Jẹdijẹdi, Akokoro Akandun, Oju, Eti, Otutu, Ẹhin, Osi, Egbogi titọju, Aboyun, titọju Ọmọ ọwọ, Aran kinişa, Ẹda, Inọrun, orişirişi Egbogi fun ailera Obinrin.

Egbogi fun ilera Ọmọkunrin, Egbogi fun arun-karun lara Ọmọkunrin (ko ma ye ọ.) Ya nibẹ ki o mu tirẹ, o le ri Alabojuto laşiri bi o fẹ. Ki Olowo wa, ki Alawin wa, araisan ni ko dara. Iwọ ko tilẹ gbọ orukọ ibẹ ni ndan? "IṢẸ OLODUMARE."

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Ẹ MA ṢỌ Ọ!

KI NU U?

OJO PATAKI

TI

OIBO ALAGBON

(Ile Owo Ekini ni ile yi yio ṣi Ile-Ọja Titun ti nwọn ṣẹṣẹ kọ si BODE IDO, IBADAN. Oriṣiriṣi Aṣọ, Iṣọṣọ Wòsìwósì, Awo Abọmafọ, Ohun-Elo onirin oniruru ati Ọpọ Oriṣi Ọja miran lo mbẹ nibẹ.

Ẹ MÃ ṢARAJỌ!!

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OWUYẸ.

Ni ọjọ kejidinlọgbọn oṣu ti o kọja yi ni awọn ọmọ baba meji ti orukọ wọn njẹ Gbadamọsi ati Aderounmu ku ni aba wọn ni ọna Idiroko nipa ṣiṣi egbogi mu.

ILE-IGBẸJỌ OJA'BA.

Labalu, Akọwe Kotu Gbọngan ati Odẹomu lọ si ẹwọn ọdun kan-ābọ pẹlu Iṣẹ lile fun jiji £10–0–0 ponun mẹwa owo Ijọba Ibadan, yio tun ṣe oṣu mẹfa pẹlu bi ko ba san owo nā pada.

D. Adekanmbi, Akọwe Kotu Okuku lọ si ẹwọn ọdun meji fun ẹsẹ wọnyi:

1. Yiyipo Iwe-isiro owo ti Ijọba Ibadan ni ọna eru.
2. Yiyipo Iwe-aṣẹ ti Ibadan lati wọ Reluwe fun aufāni ara rẹ lai ni agbara lati ṣe bẹ.
3. Nina owo Ijọba Ibadan fun anfāni ara rẹ.

Adebinpe Adesina ẹniti o ti lọ si ẹwọn oṣu kan fun sisalọ nigbati nwọn ti i mọle ni Lālatẹ fun ẹsun kan ni awọn Adajọ fi si ẹwọn ọdun meji fun ṣiṣa obirin kan l'ọgbẹ nitori ko gba lati ṣe aya rẹ, ọkunrin yi ti salọ lati idunta, ṣugbọn "Ẹṣẹ ko ni i fi ẹlẹṣẹ silẹ." Ọwọ tẹ ẹ nikẹhin.

Ọwọ Ijọba tẹ awọn Onisọpọna mẹwa ni Iniṣa, Olokukù ti da ṣẹria £5 ponun marun-marun fun ẹnikọkan wọn. Ṣugbọn a gbọ pe o ku ara wọn ni ilu nā ati ni ilu miran pẹlu. A bẹ Ijọba pe ki nwọn tọṣẹ awọn ika enia bawọnyi, lati fi opin si iyọnu ti nwọn nko ba gbogbo ilu.

Ọgbẹni Idowu, Mọgaji Ile Ariwaga ṣe alaisi, a si sinku rẹ ni ijẹjọ July 1, ọpọ inawo ni Ọgbẹni S. Agbaje ati awọn ẹbi rẹ ṣe, nitori ologbe nā ni o ku ni bale ati baba fun gbogbo wọn.

Ọpọ enia ni nwọn lọ si ibi aisun oku nā ni Ayẹyẹ ni alẹ ijeje July 2. Sanni ọmọloju oku wọ ẹwu ti o ti jire gbā, bẹ si ni gbogbo awọn ọmọloku. Ilu ndún kikan,ijo nṣe mùkẹ; bi Sanni ti tun njade bọ, bẹni o yin ibọn ilewọ lẹmeji ninu ile, o si yin meji ni ode, gbogbo awọn ti nṣire ho ye–è. Anu ṣe ni pe ọta ẹkarun ti yio yin ibọn nā ba Akanwo ọrẹ rẹ ti o wa lu ilu fun wọn ni ibi aisun nā, o si ku si ibẹ. Ẹjọ nā wa niwaju Ajẹlẹ nisisiyi.

Anu ṣe ni lati tufọ Ọgbẹni David Adigun Ajani ti o ṣelẹ ni alẹ ana, a si sinku rẹ ni agogo mẹrin ọsan yi ni ẹhinkule Ile-sin ti Jehovah-Nissi, Idikan. Awọn Ẹni-Ọwọ M. B. Newton, E. A. Obigbẹsan ati S. A. Allen lo ṣe isin nā. Enia kun t'inu t'ode Ile-Isin yi, ọpọ Onigbagbọ, Imale ati Keferi lo wa si ibi isin nā.

David Adigun jẹ ọkan ninu awọn ọmọ olōgbe Ajani, oloye Oniwarẹ ti Nanlende, ti o ku ni ọdun keji to kọja. O gbajumọ pupọ, o si jafafa ninu ẹkọ; nigbati o si jade ni Ibadan Grammar School, diẹ lo ku ki baba rẹ ran a lọ si Ilu Ọba fun ẹkọ-iṣẹ.

O bẹrẹ iṣẹ akọwe lọdọ Adebisi Giwa, o si di aṣiwaju nibẹ nipa iwa otitọ-inu ati āyan ti o fi nṣe iṣẹ rẹ.

Adigun jẹ akikanju olufọkansin ninu Ijọ enia Ọlọrun, o si ṣe iṣẹ bi oluranwọ oniwasu ati Akọwe Ijọ rẹ ati ni onirúru ọna.

A ki Alagba Ọlọla E. H. Oke, Ijọ Jehovah Nissi, Iya, ẹbi, ati opo ologbe Ọgbẹni Adebisi Giwa, Ẹku irọju Oluwa ko f' ọrun kẹ ẹ.

OṢOGBO.

Ayika Kotu Ibilẹ ti ilu yi kun pupọ, fun epò ati koriko, o si nfẹ itunṣe. Igbimọ Ọṣogbo, iṣẹ nyin re o.

ABẸOKUTA.

Ni Thursday ọjọ kẹta oṣu yi ni Ajala Balogun Ika ti a pe ni ẹlẹri fun ẹjọ kan ni Kotu Ake (Grade 'A') ku si Kotu ni alaitī jẹri ẹjọ na. A ki awọn ẹbi olōgbe yi, Ẹ ku ọfọ o.

Ni Wednesday ti i se ọjọ kẹrin oṣu yi ni were kan si tun ja wọ Kotu kannā. Ki Oluwa mā ṣọ awọn Adajọ wa o.

Ni Thursday June 26, Katikisti Imọ, Ọgbẹni Jeremiah Adewodu gbe Omidan Lufowora ni Iyawo ni Ile-isin ti C.M.S. Igbehin. Alufa ijọ nā Ẹni-ọwọ Delumọ lo so awọn mejeji nā pọ ni agogo mẹwa owurọ. Enia pọ pupọ ni ibi Iyawo nā. Mo gba fun Iyawo pāpa, aṣọ rẹ ko ṣe rọ ni.

Ki Oluwa jẹ ki nwọn fi ọmọ ṣe ere.

ỌBA ALAKE, ADEMỌLA KEJI, ran awọn Igbimọ ati awọn Ọlọpa ilẹkẹ lọ si Orile-Ilugun lati lọ da Ọja titun ti a npe ni Ọbaninsun. Ọgbẹni D. K. Adeogun ati J. S. Okukẹnu mu mọto ati awọn saraki, saraki ilu-ti Balẹ ilu nā kọ iwe pe lati lọ si ibẹ pẹlu. Inawo ọjọ nā pọ pupọ, papin si ni, nitori lẹhin ọpọlọpọ ohun jijẹ ati mimu, Bālẹ wa fun Ọgbeni J. S. Okukẹnu ati D. K. Adeogun ni tolotolo nla kọkan: Macgregor Balogun Killa pāpa si tun fọgi nipa ọpọlọpọ alejo ti o ṣe ni ọjọ nā.

Ẹ ku inawo. Abusi Oluwa.

EWU LỌ LORI RẸ!

A ba Awa-mọto Ojo ẹniti o fi mọto L294 pa Iya ti a npe ni Ọdẹliyi yọ, ẹniti a da silẹ lati ọwọ D. O. ni ijọ kini oṣu yi—July.

ỌYỌ.

A ba Ọgbẹni S. B. Barber yọ fun ọjọ ibi rẹ ti o pamọ fun gbogbo awọn ọrẹ, ojulumọ ati awon olubaṣiṣẹ rẹ ni June 28. Ki ise ọjọ yi gān ni ọjọ ti a bi Ọgbẹni yi, ṣugbọn nitori ki awọn akọwe le ni aye dādā lati wa ba a ṣe igbadun ọjọ ibi yi, o fi si ọjọ Satide nā ṣugbọn ọjọ gān ti a bi i jẹ ayajọ June 26.

A ko le tun ma sọ bi inawo yi ti pọ to, orisirisi onjẹ, ati ohun mimu ni olukuluku awọn ti o de ibẹ jẹ ni itẹlọrun; yungba ni gbogbo rẹ nṣe. Ede Gẹsi nda silẹ ni ẹnu Alaga ọjọ nā bi omi.

Lẹhin gbogbo eyi ni Kọkọrọ Ifẹ fi Ilu si i, eyiti o mu ori awọn akọwe ya gbogbo wọn nta biran ninu ijọ, kosẹkosẹ ni ọjọ na. Gbere rẹ omọluwabi, iwọ na ni ō ṣe ti amọdun o.

ILE-IFẸ.

Arun Ṣọpọna ati Iku ojiji pọ ni Ile-Ifẹ nisisiyi. Enia pupọ ni arun yi ba ja ninu ọsẹ ti o kọja, Ọmọ oniṣegun nku; ọmọ olowo nku; melomelo ni talaka. Ẹnikan nlọ lati ra ẹmu ni Ọja Ẹrunwa, o si ku si ibẹ. Ẹnikeji nlọ si ode, o fi ẹsẹ kọ 'lẹ, gbi-i ti o ṣubu lu 'lẹ li o ku si oju-ọna Ilódè.

Ni ijọjọ kan nā, enia mẹrin tun ku ni Ile Atiki. Iru iku bawọnyi yani lẹnu, o si di ẹru jẹjẹ.

Ọkunrin kan mu ọmọ rẹ obinrin lọ ta ọja ni Iwo, nigbati o npada bọ si Ile Ifẹ bi nwọn ti de Odo Ọṣun ni amodi kọlu ọmọbirin nā, o si ku si etido nibẹ larin wakati kan nā.

Ọgbẹni ti njẹ Joseph Alagbẹdẹ Wura ti ile rẹ wa ni Oriyangi lọ si ode kan ni alẹ, o si ku si ọhun. A ki awọn obi ati iyawo rẹ, Ẹ ku irọju.

ILEṢA.

Ijọ Wesley ti Ọtapẹtẹ ṣe Ipade fun Ilọsiwaju iṣẹ awọn ọmọ Ile-ẹkọ wọn ni ọjọ Isimi June 22. Ipade na bẹrẹ ni agogo mẹrin pẹlu ọrin 'alaradara nipa awọn Akọrin Ijọ na.

Ọga-Olukọ sọrọ nipa ilọsiwaju awọn ọmọ Ile-ẹkọ ni imọ ati ni iye pe ni eṣin ọnọ mọkandinlọgọjọ ni nwọn ati pe adọta miran lo tun kun wọn l'ọdunni. O si dupẹ lọwọ awọn obi ti wọn uran wọn wa ati pipa lodo Oluwa ti o nda awọn ọmọ nã si. Meje ninu wọn lọ ṣe idanwo ni Ibadan, mẹfa si ṣe daradara.

Awọn ti o gba ẹbun ninu awọn ọmọ Ile-ẹkọ nã ni:—

Std. V Joshua Dada.
„ IV 1st. Christopher Fajẹmisin, 2nd. C. Ajayi,
„ III 1st. Clementina Odusanya, 2nd. G. Adedokun,
„ II 1st. Emanl Ọmọtoye, 2nd. Laleyẹ,
„ I 1st. R. Oye, 2nd. M. Longẹ

Infant Dept:— Ọla, Bẽlo, Oni, gbogbo nwọn gba ẹbun fun iwa rere.

Lẹhin eyi ni Alaga, Ọgbẹni M. A. Dedẹkẹ sọrọ iṣiri fun wọn pe: Ẹkọ dara lati fi ori si, o si gba awọn obi niyanju lati tun ran ọmọ wọn lọwọ lati le lọ siwaju ninu ẹkọ wọn.

Iyawo Ọgbẹni B. Joseph, ati Ọgbẹni J. F. Longẹ tun sọrọ iṣiri fun awọn obi, olutọju ati olukọ awọn ọmọ Ile-ẹkọ nã. Lẹhin eyi ni ajọ nã tuka pẹlu adura.

IWO.

A dupẹ lọwọ awọn agba Ilu-Iwo ti nwọn fun awọn ti nṣe Egun ni aye lati mã lọ gba iwe ki ẽgun wọn to mã jade, nitoripe bi ko ba ṣe bẹ, nwọn le tun ja. Bẹni nwọn ṣe ni ọdun ti o koja: nwọn ja ija kan tobẹ ti nwọn fẹ fi lu ẹnikan pa, nwọn sọ ẹlomiran di olokunrun; awọn ẹlomiran lọ si ẹwọn nitori rẹ.

OKU BỌDE?

O LỌ NI TABI O DA??

Ni Ilu kan ti a npe ni Ilẹ Oluji, irin wakati meji si Ode Ondo, ọkunrin kan wa nibẹ ti a npe ni Ṣangofọlahan. O jẹ ọkan ninu awọn Onisango, o si jẹ gbajumọ enia; o rijẹ ni ile ara rẹ. Laifa gun lọ titi, ọkunrin yi ku, o to iwọn ogun ọdun ṣẹhin nisisiyi; awọn ọmọ rẹ sin oku rẹ gẹgẹ bi ipo rẹ ti to: wọn pa to malu mẹrin fun oku rẹ, ati ewurẹ ainiye. Gbogbo ilu mi titi nitori oku Ṣangofọlahan yi. Nigbati o to akoko, ti awọn ọmọ ati ibatan rẹ yio wa pin ogun rẹ: eyi ti ẹru to si wọn fun u, eyiti aṣọ to si wọn fun u. Awọn ọmọ rẹ si lọ si ibi iṣẹ wọn.

O wa di May 19 ọdun yi ni a dẽde ri i ti o yọ si inu ile ibi ti o ti ngbe fu, ti o si ki gbogbo awọn ti o wa ni ile; ẹnu ya gbogbo enia lati ri i nitoripe ko fi ọkan silẹ ninu awọn ẹya ara rẹ. Oṣu Ṣango ti o wa lori rẹ ati Okele-Ṣango ko kuro ni ọrun rẹ. Ọmọ rẹ ati awọn ẹbi rẹ ti nwọn pin ogun gbogbo fun tun da wọn pada si ile rẹ.

A bẹ awọn ọrẹ wa ni Ode Ondo lati ba wa tọsẹ ọrọ yi o. Ed. Yor: News.

ẸDẸ.

Satide 5. 7. 24. ni a ri *Cadet* Dosunmu ti Ẹgbẹ Ogun Igbala pẹlu iyanu ninu ẹwu Oye Ọgagun (*Captain*) ti a sọ ọ da lẹhin ẹkọ ti wọn ti kọ wọn ni Eko fun iṣẹ Ologun Igbala.

Ni agogo marun Ọjọ Isimi, 6. 7. 24 o ṣe Ipade fun gbogbo Ijọ lati ki wa 'Ku Ile' ni Ile-isin awọn Baptist nibi ti o ṣe Iwasu idagbere rẹ ki o tolọ si Eko. Inu gbogbo ara Ẹdẹ dun lati tun ri *Captian* Dosunmu lãrin wọn; a ri inkan ara kan ti Pastor Ladipọ ti Baptist ṣe nipa fifi Ọwọ (Broom) ta a lọrẹ lorukọ Ijọ Baptist, a fi Ọwọ nã powe fun u ni ọna ti o ye gbogbo awọn ti o wa ninu Ipade nã. Ki Oluwa o fun-u ni Oreọfẹ lati ja ajaṣegun Amin.

THE YORUBA NEWS.

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TRUE PATRIOTISM.

XII.

To mention the names of such men as our saintly Bishop James Johnson, Mr. J. A. Ọtunba-Payne, Prince Ademuyiwa Haastrup of Jẹbu-Rẹmọ (May they rest in peace) and others who have gone to their reward is to re-write the history of Lagos Colony and its Dependencies.

They were the pioneers of our present attainments along western civilisation. We are now reaping the fruits of the good seeds sown in tears by these faithful sons of Ethiopia. As a representative of the Community in the old Legislative Council of Lagos, the good Bishop—then the Rev. James Johnson sat in the Council for the preservation of our rights as British subjects and for good government. His last political act—even when out of the Council—is still fresh in the memory and the measure of contentment and happiness in Jẹbuland to-day are the direct outcome of his active intervention on behalf of the people at a time the authorities were almost misled into committing an error in the appointment of the rightful party as a ruler of Jẹbuland.

His efforts to raise the £10,000 required as an Endowment Fund of his African Bishopric Scheme and his incessant labours in the Niger regions until the last day of his death can never be forgotten. What Bishop Johnson strove to attain is now being fulfilled in the spirit by the constituency of the Diocese of Lagos,

ASAN-SILẸ NI OWO GBIGBA RẸ.

Ibadan.	Ilu miran. ni Nigeria.	Ilu Okere.
Ọdun kan 12/-	13/-	14/-
Oṣu mẹfa 6/-	6/6d.	7/-

Ẹ fi owo ati *Letter* ranṣẹ si *Editor*.

who have now resolved to support their African prelate, his Lordship Bishop I. Oluwọle-May his life be long spared to us.

The Niger has been reconstituted a separate Diocese in the (Episcopal Province to be) of Western Equatorial Africa, and two Bishops were placed in charge of the huge territory, where the late Bishop Johnson had laboured and died. It is confidently hoped the completion of the Endowment fund will not be longer delayed by all concerned and that the African Bishopric—the cherished aim of the late Bishop—will soon become an accomplished fact. This would be the best monument that every patriot should join hands in raising to the memory of the celebrated prelate.

Every historian, journalist, and almanac publishers are greatly indebted to Mr. J. A. Ọtunba-Payne, who besides his official duties as the Chief Registrar and Taxing Master of the Supreme Court, had found time to produce the famous Payne's Lagos Almanac for a number of years. It was not generally known among the people, the amount of losses incurred by Mr. Payne upon the printing of the Almanacs in those early years of the colony, when the reading public was very few indeed and the labour and expense involved in its production were not fully appreciated. But it had since become a work of reference for all event connected with the earlier history of the country. To-day, there are people who will not hesitate to pay 20/- for a copy of the Almanac.

His part in the institution and development of important British Lodges in Lagos are well known to the brethren

of the different fraternities.

The most fascinating side of Mr. Payne's life was his popularity with the school children during the Christmas and New Year's and other sports. His "Ready! One, Two, Three, Away!" are always eagerly awaited as also the Never-failing Gifts from his hands. He had by his exemplary conduct and faithful service to the Government scored a point in favour of all Africans in the civil service.

Prince Ademuyiwa Haastrup whose sojourn in England was immortalized in the pages of "Ally Sloper" cartoons of the "Nineties,"was another self-sacrificing patriot, who spent his fortune in the interest of his country. If any one is deserving of praise for doing duty to his race, Prince Ademuyiwa is ten times more so. His visit to England as a West African prince did help in large measure to create more interest in the country and its inhabitants and the funny carricatures in the then famous Magazine ("Ally Sloper") only helped to intensify more curiousity among the British and Continental countries. Upon his return home, the prince gave himself more to evangelical exertions and was not known to have declined a call to preach from any of the Churches in Lagos, among which the First Baptist Church was greatly benefitted. Some of the special Hymns composed for such occasions have been incorporated in the Hymn books of most of the Christian Denominations—the most popular of which is—

"Nigbat' idanwo yi mi ka,
T' idamu aiye mu mi:
Ti Eṣu wa bi ọrẹ mi,
Lati wa iparun mi.
Oluwa jọ maṣai pe mi,
B' O ti pe Adam n'nu ọgba:
Pe, "Nibo l' o wa, ẹlẹṣẹ?"
Ki nle bọ ninu egbe."

Correspondence.

SHAKE MY HAND MR. ỌMỌ-IBADAN THERE YOU ARE MR. PHILOSOPHER.

It has been my desire, since the appointment of our representative the Hon. E. H. Oke had been reported in the Editorial note of the recent issues of the Yoruba News to express my joy with words of congratulations, as a distant citizen of Ọyọ Province and a lover of good improvements in our native land; but I have been all the while pausingly watching events, or the opinions of my brethren and compatriots on this particular matter, in connection with Mr. Philosopher's writings, by which he contemptuously looked down on the host of the local educated community of Ọyọ Province.

Having penetrated through the new writing of Mr. Philosopher termed—"The fulfilment of Prophecy" in the issues of the 24th ultimo, I emphatically term him Mr. "Bat" instead of Mr. "Philosopher" and all those who know the scandalous hypocrisy which was connected with all the actions of the "bat" during the fabular war of the animals and the birds will bear with me in the affirmative.

Mr. Philosopher when writing against the first letter of Mr."Ọmọ Ibadan," hence his phrase "Polly will tick" but forgetting that our fathers have more Philosophical knowledge than the one he possesses and also ability to know better things.

It seems to me that Mr. Philosopher means "Yes" sometimes when he says, "no" For in the issues of the 27th May he stated the following:—"I fear whether locally, if one can get any person, socially and artfully fitted to be elected in Ọyọ Province" etc. But now that the pleasure of God is done, who rightly guides our "Heads" in their good choice, he then stated that his prophecy was fulfilled with many words of equivocal recommendations of our "Honourable" which we do not believe came from any sincere heart of sympathy but only for avoiding the repro-

acher of the pure patriotic majority for what he had uttered in disgracing all.

Mr. Philosopher must bear in mind that his philosophical prophesy was not in any sense fulfilled, for no applications were made to our brethren or kith and kins at Lagos (as he termed same) before a man was chosen. His prophesy is therefore illogical and based on wrong premises.

Mr. Qmo-Ibadan has done nobly in wording Mr. Philosopher as he did and in asking the Editor for his nationality, which we all wish to know. Mr. Qmo-Ibadan must bear in mind that the majority favours his zeal for our fatherland and it is only a man smelling philosophy outside the wall of that science tha could easily have predicted—"Polly-will-tick"—against his filial petitional letter referred to.

I heartily congratulate our Elder Mr. E. H. Oke for his appointment as a representative of that big and populous Province of Qyo. As this Province contains different sections or divisions of people, we sympathetically realize the difficulties attached to the office he was called upon to fill and we prayerfully ask God to guide him as "He" guided Moses and Joshua when leading His people through the wilderness to the promised land. Les affaires font les hommes:- according to the Editorial note, which tells us the news under correspondence, our "Representative" was noted for his past good works and records. His loyalty to the crown. True patriotism of his country and fear of his 'Creator,' which are the most three essential characteristics in any good human being's life. "May his days be lengthened for us.

In conclusion, I heartily, reverently and filially thank and congratulate our Fathers, The Alafin, the Qni, the Balę, and chiefs of Ibadan and our worthy Senior Resident with all his political assistants, for their good choice and for having all these kinds of lucky improvements in their days.

I pray God to guide them more in their great responsibilities; whilst thanking you for the space allowed, I beg to repeat the encouraging song once more:—

Be of good cheer
O thou Qyo Province!
It is not so much
Bad of you as yet:
Beyond repairs
As many supposed.

A Correspondent write :- It strikes me quite strange that in the "Yoruba News" of June 17, "Back from the the Grave' was narrated; the same is going on in Europe. I send herewith my "Overseas Daily Mail" page 14 col. 3. The rest speaks for itself. It may interest the readers of "Yoruba News".

Back From Grave.

STORY OF MAN SEEN AGAIN AFTER BURIAL.

"The story of a man's death and burial and his coming to life again was told by counsel in a case at Oxford Assizes, when Fred Jackman 72, a blacksmith, was sentenced to 15 mounths' imprisonment for wounding Charles Joseph Plim, a county-court clerk, at Thame.

Mr. Maddocks (for the defence) said Jackman was obsessed with the idea that Plim had money belonging to him.

There is an extraordinary story attached to the case," he added." Some 17 years ago, Jackman's father died and was buried. A few months ago, his father came back to life again and was seen. Indeed, the father was introduced to his brother and was seen by Jackman. Various people saw Jackman's father.

"On coming back from the grave, his father gave him money, and that was the money which it was fixed in his mind belonged to him but was in possession of Mr. Plim."

Mr. Vachell: How long ago was it that his father came back? Mr. Maddocks: A few months ago, and after he had been back a week he died again, and then, according to Jackman, he was buried in the same grave in which he had been buried before.

I am told that the vicar of the parish where the father died a second time caused the old grave to be re-opend and it was found that the coffin did not contain the body.

ACKNOWLEDGMENTS.

We have received with thanks, a copy of the Report on Nigerian Section of the British Empire Exhibition from the Chief Secretary to Government.

Also a copy of the Right Revd. Supt. S. A. Coker's "Apologia" from Dada Adeshigbin Esq. We hope to review these in our next.

EKITI.

ỌJỌ IBI ỌBA NLA

"Ekiti Ilẹ a le má rọ" totọ o ṣe bi Owe! Gbogbo inkan tiwa nihin ni i yọyẹ. nitorinã ko maṣe ya ẹnyin ti nka Iwe yi lẹnu, kò ma si ibi ẹnyin ọmọ Ibilẹ Ekiti na ninu ti ẹ nka iwe yi nigbati ẹ ba gbọ pe June 20, oun ni a ṣe are ọjọ Ibi Ọba Nla ni Ekiti. Bẹna ha kọ ni eṣin? Ṣugbọn nigbati a kọ̀kọ̀ mura ni Lieut. Governor wa si Akurẹ.

Ki a ma wulẹ ba ba opo lọ si ile oloro mọ, ọjọ ni ọjọ nã ni Ile Ado, o si dun pupọ ju gbogbo eyiti ati nṣe ri lọ, o si tun ni eto pẹlu gẹgẹ bi ẹ o ti ri i ka finifini ninu Irohin yi.

Ni awurọ ọjọ na ni inkan bi agò mẹwa, a ni Ipade Igbimọ fun are ọjọ nã; awọn ti o si ṣe Igbimọ na niyi:- (*Sport Committee*)

Awọn Ọgbẹni G. Hugo Findlay (Alaga) W. Norcott H. Roberts J. Ade, Ojo (Akọwe Ajẹlẹ) F. Hedger, G. Akinwunmi (Akapo E.N.A) Ọgbẹni M. L. Famakinwa (Akọwe Ajẹlẹ) J. K. Adeyinka (Scoutmaster Ikẹrẹ) J. F. Opeṣẹtan (*Council Clerk*) R. S. Oyebọde (*Assist. Scoutmaster* Ado) J. Deniga

A sọrọ lori orişirişi are ti a o ṣe, nigbati a fi Iwe-eto siwaju Igbimọ bayi:-

1. Parade School Children at Big Circle, Residency Grounds 2. 20. p.m.
2. March to Flag Staff (Headed by Boy Scouts with massed Bands 2.30. p.m.
3. Saluting the Flag (God save the King)
4. Sports 3. p.m.
5. Prize Distribution (By Mrs. Norcott) 7. p.m

SPORT PROGRAMME.

1.	Short Race	Boys, Girls, Men
2	Sack Race	Boys, Men
3.	Pole Jump	Boys
4.	Long Race	Boys
5.	High Jump	Boys
6.	High Jump	Men
7.	Long Race	,,
8.	Pole Jump	,,
9.	Needle Race (Fi āye ba wa	Girls
10.	Tug-of-War Ọlọpa atiAkọda Ekiti	
11.	Long Race (Three times round the Course) Special Prize presented by Resident	
12.	Obstacle Race	Boys' Men,
13.	Relay Race	,, ,,

PRIZE DISTRIBUTION.

A sọrọ lori Iwe-eto nã bayi, lẹhinnã awọn Igbimọ gba bẹ pe ki a fi silẹ gẹgẹ bi awọn ti yipada si yi, ki a si tẹle e ninu are ni ago meji kọja diẹ lọsan ọjọ na titi di ago meje alẹ.

Adele Ajẹlẹ wa mu wa lọ si ibi opo Asia ati awọn Ọlọpa ati awọn Akọda lati lọ fihan gẹgẹ bi a o ti ṣe lọsan nigbati gbogbo awọn ọmọ ba de, a ṣe gbogbo rẹ a si tuka.

Ni Agogo meji gan ni iro Band ati fere awọn Scouts Ikẹrẹ sọ pe "Ẹ ma tẹsiwaju Kristian ologun awọn Scouts ti Ado tọ pẹlu wọn, awọn ọmọ Skool Ifaki ti Wesleyan ati C.M.S. ati awọn oworan ti nwọ bọ lẹhin wọn wa kọri si ọna Igboro Ado. Ọga awọn Scouts Ọgbẹni Adeyinka "Jàmujàmu pọ Fegun" ni o ṣaju wọn, Ọgbẹni Oyebọde "Adù bi aran" wa lẹhin wọn, Ile Ado ji pẹpẹ pe oni lọjọ are ni Bareke, gbogbo awọn enia ti a si npade ni o nsọ ni Ede Ado pe "Awé wé yà masọ rẹ, ka yi yã wawò ian ọmọ ṣukuru ghãn loke Bàrèkè ẽ, á yi ò! ghan ma e rè mi o! Ori mi ò mọ jẹ mi bi si ọmọ Şukuru ò" Itumọ rẹ ni pe "Ẹnikeji mi o ko lọ mu aṣọ rẹ ka lọ wo iran awọn ọmọ skool wọnyi loke Bareke yi, o ma ṣe o iwọnyi ma wu mi o Ori mi màmà jẹ ki mbi ọmọ si arin awọn ọmọ Skool o. !!

Bẹni gbogbo wa lọ to si ibi circle gẹgẹ bi o ti wa ninu Iwe-eto a ba awọn Fadi mejeji nibẹ awọn ọmọ Skool wọn wa niwaju diẹ.

Lẹhinna awọn Scouts ṣaju lọsi ọkankan