

20 The Chief Secretary  
to the Government.

W. A. O. O. O. O.  
Editor & Proprietor  
"Yoruba News"  
Ofunpa Road  
Ibadan.

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. I, No. 9.

IBADAN, 11 MARCH, 1924.

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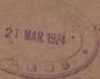
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drummer and sing to his hearing any Church song and ask him to repeat it with his Gangan. The writer has no difficulty in getting a drummer to repeat St. Ann's, Monk's Eveside, Jones, St. Stephen, and Temple Melody; in course of time it will be easy to play such master-pieces as "Dead March in Saul," "Hallelujah Chorus," &c.

Then Christian songs and sentiments will pervade the whole length and breadth of our country, and this seed thus sown will eventually yield its harvest a hundred-fold.

*The Dawn, 1916.*

### Puzzles Competition

The following are the meanings of last week's Puzzles:

1. Ila Ereké.
2. Oku, ti a sin a ko le tun lu u jade mo.
3. Awusa tabi Ausu *Walnuts.*
4. Epa *Groundnuts*
5. Ehin-gu *Teeth.*
6. Ofu tabi Eti *Eyes or Ears.*
7. Idauran-Panti ti a nko le ori ebe isu

**The Winners are:- 1st Prize.**

AJAO, aged 12 Years.

ORANYAN, IBADAN.

Attending Wesley Aghenu School Std V.

### 2nd Prize

FRANCIS ADDISON aged 17 Years.

ROMAN CATHOLIC STREET, IBADAN.

Attending The Ibadan Grammar School Class 12.

Watch for the next set of Puzzles.

Editor: Y. N

TO LET.

## "AWON AKEWI"

OR

## "YORUBA PHILOSOPHY."

## FALANA.

Iṣalana, gbọ́ tíyẹ,  
 T'ará ẹni l'á gbọ́.  
 Akopé Ibadan  
 Kó gbọ́ t' ísẹ̀ rẹ̀;  
 O gun Ope o nṣufe pe:  
 "Ogun k' Agbórọ́sẹ̀, róróróró"  
 Ipakó onipakó nḡ l'á iri.  
 Ẽni-ẹni ni i ri t' ẹni;  
 A ri t' ẹni mọ́ i wi,  
 A f' apádi fẹ́rẹ̀  
 Bọ́ tíyẹ̀ mọ́ lẹ̀.  
 Ẽyẹ̀lẹ̀ f' ẹsin rẹ̀ ha' para.  
 O nṣ' ẹyẹ̀ya Adię.  
 Adię y' ogun o p' ogun  
 Ẽyẹ̀lẹ̀ l' Adię kó pa 'mọ́ rẹ̀,  
 Adię y' ogbón o sí p' ogbón,  
 Ẽyẹ̀lẹ̀ l' Adię kó pa 'mọ́ rẹ̀.  
 Ẽyẹ̀lẹ̀ yẹ̀ mejì.  
 O pa 'kansosọ̀.  
 Ba 'ni ba 'ni.  
 Ab' ẹ̀bú wọ̀ntì, wọ̀ntì.  
 Atáre r' ẹ̀gá gba idi rẹ̀  
 O n' Obaro s' ẹ̀sin;  
 Obaro kì ba rì  
 Ẽni gba idi rẹ̀,  
 A mọ́ ju Atáre lẹ̀.

## FATOLU.

Ifatolu ! Ọ́-y' oju gran,  
 Oju to 'le, oju t' okó:  
 Oju t' a ó sọ̀ pé wọ̀n,  
 Ni nwon i ti oko wa le si.  
 O soro, soro,  
 O d' ńsáá s' ẹ̀fika,  
 O, sibi ẹni ni l.  
 Ope oloro:  
 "Mu egele ba mi n' idi áda"

Ope oloro  
 Oun l' obí kú sí  
 Nwon a ni: " Ẹ̀ wa  
 K' a -pa obí sí i"  
 Ọ́-ò dím mi ju oloro  
 Ẹ̀kún nṣ-ẹ̀kún,  
 Olu-aroye nṣ' ẹ̀jẹ̀  
 Agb' ẹ̀jẹ̀ ẹ̀jẹ̀ ká rì  
 Agb' ọ́rọ̀ ọ́rọ̀ ká n rún  
 Ẹ̀jẹ̀jẹ̀ kú s' ilẹ̀  
 Lá-aroye kú s' itan.

## SOBO

Sobo-s' ola  
 Sobo-yi' lo,  
 Sobo. "Iya Isaju.  
 Alu 'mul' ete.  
 Al' ete lu 'mu.

## Change of Name.

I the undersigned formerly known as  
**SAMUEL OJO BADA,**  
 hereby notify the Public and friends that  
 from the 8th day of February 1924, I  
 desire to be known and addressed as  
**SAMUEL OJO.**

All documents bearing the former name  
remain valid.

SAMUEL OJO  
 Osogbo.

TO LET.

## ISE OLODUMARE DISPENSARY.

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## KINI SE TI O FI RU BAYI?

Iko nwo o ni?  
 Ori nfo o ni?  
 Inu nrun o ni?  
 Akokoro nba o ja ni?  
 Otutu nmu o ni?  
 Ese ndun o ni?  
 Eti ndun o ni?  
 Ehin ndun o ni?  
 Oyi nko o ni?

Iwo ko ri Igbonse se?  
 Iwo nse Igbonse pupo ni?  
 Oju ndun o ni?  
 Iwo ko riran kawo ni?

Ma bo ni ile Egbogi ti  
 a npe ni "ISE  
 OLODUMARE."

Ma bo ni ile Egbogi  
 ti a npe ni "ISE  
 OLODUMARE."

Ma bo ni ile Egbogi  
 ti a npe ni "ISE  
 OLODUMARE."

Nkan-ki-nkan ti o wu ko se o ma bo ni Ile Egbogi yi, ni Gbagi odojuko ile oja Oyinbo Ajẹ (G. B. OLLIVANT). Ile Egbogi na si sile losan ati loru, bi ofe ni gbogbo re, fi oju kan Alabojuto ibe yio te o lorun, iregbe ni yoku "Arun ma jogun, ndagba si Eleda re."

OPO OJA.  
NI  
**ILE ALAGBON,**

Ni Enu-odi Bode Ido,  
**IBADAN.**  
Oibo Onisowo nla yi nfe se

**OHUN ARA**

ti enikan ko se ri ni ile yi

Eyinini pe titi di oṣu  
meṭa oni, enikeni ti o ba  
lo ra oja ₦ 5. Ponun  
marun nibe won o fun u  
ni ebun ṣile marun. E  
mu Iwe Eri *Receipt* Oja ti  
e ba ra wa lati fi gba ebun  
loḍo Oniwe irohin yi.

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ence of visitors.

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**TO LET.**

## OWUYE.

## PAGIDARI IGIDA!

Eun ya ni lati gbo pe awon ara Ile Lamo ti da owo ode fun Bale won ti o je okun ninu awon Mogaji. Iru ti oruko re nje Akiluyeguniti o gbeowo o le na salu pelu okunrin kan ti oruko re nje Taira. Awon mejeli ni won nfi Akida wa kakiri a koi ti igburo awon o.

## IJADE OPO.

Eti oyo A. B. Aki-yele ati awon Ebi jale Ofo baba won ni ojo isinmi jeta March 9.

Lati ojo ti baba ti ji'isi, eni koi ti i dase t'yan t'oru a sin ti ibi Oku na. Inawon awon oyo ati ebi se ko kere. Ti ojo 'siam' jeta ibeaya nig'ati won ti Church de si ile.

Petesi wafara kun toke tolo. O je kan Tabili lo pitipiti. Eun ati Sekete Obo nko? Mimi tabi wive? olan kan na ti "O s'wona bi lori Egunan" nibi ni oti ile.

A bi awon oyo Oloku E ku inawo oyo, Oyo a se be fun nyin o. Amin-

## ILELE APOJINMI OKO

Eti oyo F. L. Aki-yele pada de si ile re titun ti Idikan nibi ye, lehin ise Olori metalegbogbo ti o ti se ni Ije C.M.S. Ogbo-mojo.

A yo fun Baba wa. Eku abo.

## ATUN SESE GBO KISA KAN.

Ni oyo Jimo ti o kaja yi, Ogbeni kan ti oruko re nje Samanu, Oja ise Fater ni Railway gun esin wa si Mogalasi Jimo.

Bi okunrin yi ti sokale ni ori esin tani beni awon Afaa di te, won ni: "A ki igun esin wa si Jimo." Eyi si je inkon itaju fun okunrin yi; tori ni akoko re ni won so oro yi. Oro yi wa ya wa lenu; tori a ko gbo iru re ri. A si tun wa ri i pe ni Ile Iwaju ni ibiti esin Imale yi ti jade si wa, bi Sokoto, Kano, Zaria ati Ilorin, won a ma gun esin lo si Mogalasi Jimo nibi tabi won ki i gun u. Won ni, won a ma gun u. Ati pe esin Imale yi ki ise esin titun to sese bere. Ni ati ityi esin Imale yi ti bere ni Ile yi ni won ti i ma gun esin wa si Mogalasi Jimo.

Nibo ni won ha ti fi eyi si ri? Tabi Tira re sese de ni? A be awon Alafa wa ki won ma je ki awon ara lli miran ba wa o. Ati pe eyi ti won mba bo yi, oran yio wa dabi ti Eko, ti aladugbo yio ma se aladugbo re.

Eyi yi kosi ninu ka pe a ntun esin se, baba esin je ni a ri i si.

A fe bi awon Afaa ti won so pe ki a ma gun esin wa si Mogalasi Jimo ni ka esin question kan:—

"Ti Jimo ba fe to, ti Ile enia si jina, ko gun esin sare wa si Jimo tabi wa kirin Jimo pelu ko ma wa rara; ewo lo lu dara ju nibi?"

E jowo, a be yin o, e so oro ti yio ma tun esin se. A daron' ihin lori "Inkan-ugbo bi ni arin Imale." A o ma se to ba ku ninu Iwe-irohin ti yio tun jidi ni ose ti mbo.

Om. Ken.

Oḍun Egun yio bẹrẹ ni oḣo isinmi *March 28*, Egun Balogun Iḣikunle ni Ayẹrẹ ni yio ko jade ni oḣo yi.

Awuro iḣo keji ni awon Egun to ku yio to jade, gbogbo won ni yio lo si ile Balẹ ni *Monday March, 27*.

#### OLOMO META.

A yọ fun aladugbo wa Ogbeni Saml. Ba niḣo e ni iyawo re be bta o o. A si ki iyafin na ati awon ebi re Ẹ ku ewu.

Bi a ti nyo fun awon Olomo meta' be na ni a si yọ fun i wu ti wu bi i beji ati okokan laipe yi.

Eyi je ami rere ti o ni ibisi ati iposi ti in na han. Ki Olowa da awon oḣu woyi si fun wa o. Amin.

To the Editor of the "Yoruba News."

Dear Sir,

Please permit me to say a few words in your journal regarding the question to Ijebus near and far as found in your Successive issues for 22nd and 29th ultimo.

No doubt the question cannot be for a set but for the whole Ijebus.

I thanked the writer of the article signed "Silverline" for making himself interested in the question by first touching the subject whilst the Ijebus near and far remained silent; perhaps the best thinking Ijebus near and far refrained from answering the question merely because it looks like childish or delicate; which-ever it is I venture to give my own opinion, if I succeed in giving the right answer I want no prize but the well-wishers who are Non-Ijebus.

It was in the days of yore our race was really disliked by people of other countries on account of the ill-treatment they are subjected to at the hands of our race either

according to the necessary custom of self-defence of that age or through accident, but the dislike can now be scarcely felt by us in any native foreign country, as in most cases we are respected and loved by them except few people who sometimes still indulge in their old antipathy by affronting us and contemptuously ejaculating the word "You Ijebus" during simple conversation or warm dispute; but it is suffice that those few persons usually made themselves rather more ridiculous to the by-standers than the Ijebus whom they intend to ridicule. Let us hope that the practice of such few men will soon die out when every native tribe of whatever Nationality should have attained the true and perfect degree of Civilisation they will be regarding each other as kindred from some one great family as the Londoners, Welsh, Scots and Irishmen of to-day regarding one and other as the same Britishers without differentiating between themselves.

Thanking you for space allowed.

Yours Sincerely,

A Son of Ijebu Soil.

#### Irohin lati Olokemeji.

Bi Ẹti pe yio ri, kori be mo!

A ri i ka ninn iwe "Yoruba News" ti oḣe keji wipe Ẹnikan ja lulẹ lati ori afara ti won nto ni Olokemeji ni oḣo kẹrinla oḣu yi. Otito ni eyi a si tun wa ri i ka wipe lẹhin iḣeju diẹ ti enikan ti sọbu sọnu oḣun ajindorun yi, awon alani-ironu meji si tun bẹrẹ si ija lori afara yi. Bẹni, bẹ si ko-ọkan ninu won je Ologbon, ekeji alaigbon.

Li oḣo kẹrinla oḣu *February*, ni dede agogo meḣan, lebiḣa kan ja sọbu ggeḣe bi a ti ri i ka. Lẹḣekanna, o bo si pe gbogbo Oḣiḣe ati lebiḣa jo, o si kilọ fun gbogbo wo lati oḣo Igbakeji Oga *Carpenter* ti oḣo re ni Ẹ F. Ade

Odegesan, nitoripe oun ni eniti o gbo ede oibo, o si so fun gbogbo awon ogboge. Lehin iseja marun, ni Sawyer kan t oruko re i je Jacob, wa lo duro, si ibi elege yi. Gegebi a si ti fun F. A. Odegesan yi li aye wipe ko gbodo je ki enikan lo si ibi ewa yi; o so fun Sawyer na wipe, igwo, mase duro nibi ewa ni. Eyi si soju oibo; nigbati oibo si ri Sawyer na nibiti a wi yi, oibo pa a lase fun Sawyer Jacob yi pe on ko fe e ni. Ninu ise ori oke pelu awon enia toku mo. Won ko soye yi ju eyi lo.

Nigbati o di dede agogo meta ti gbogbo enia siwo lati ibi ise, Sawyer Jacob yi wa lo duro de Igba: eji Carpenter yi lona, o si kola u li ojji, won si lu ara won.

Ninu pe won nba ija yi lo, ni akowe agba awon onise yi de ibe eniti oruko re niye M. S. Idowu ati Timekeeper J. E. Gbevoh, won si so odola ija na.

Larin ose kanna ni Jacob yi lo pe ejo wipe awon rema won yi je oun ni iya: awon Ogbeni M.S. Idowu, J. E. Gbevoh ati F. Ade: Odegesan, ipade ejo na si je ejo kini March 1924. Nigbati ejo oro yi pe ti won si gbo ti enu enikan, adajo si da ejo bayi pe ti ara re ni won so fun o. "Bi aba ngba omu adie lowo iku, a ni won ko jeki on re akitan lo je" gbogbo ovo ti Jacob yi na si ori oro yi jisi asan. Beni awon ti o pe li ejo yi ko na farthing. si i. Ara eniti ejo re ba da, yio a fun enia gbogbo yewo. Ema wa lori ejo are e!

Florodor.

## AKURE.

Ihin kan ni pe ojo nro pupo ni Akure ni akoko yi. Be si ni arun ojuju ti tuba opolopo ja. Iyona nla ni awon. O ise Olorun ti Ilu na nri tosan toru nipa ita awon ti ojuju mba ja. Eni-owo Adejumo, E ku ise Oluwa.

Ana se ni lati gbo nipa arun inu siso ti o sege de si ilana ti o si npa enia pupo.

Ki Oluwa dawo ibinu Re duro lori awon omu-iya wa wonyi o Amin.

Ise Ile-eko ti Araromi ati ti Ilesin Olorun ti Isikan ti pari; o ku rira, awon Ijoko Benches, Agogo ati ohun oyo m ean gbogbo. A si awon ara Ijo Akure E ku inawo, Oluwa yio busi apo yin o.

A dupe lowo awon onise Oba ti ilu yi pe won nfi agere rere fele nipa aniyana won si ise ati isin Ile Olorun.

Eyi wa wa o!

A se idaro Ajele Akure ti Mto re jona ni Orogbo nigbati ina sese lowo Awa-mto re.

Ajele se opopo ona Mto o lati homu de ile awon Oibo-binrin ni Akure ni lolu yi. Ona na dara pupo Afis re lo ku die k' o to.

Nipa ogbon re, Oba Akure dabi Oibo ninu gbogbo awon oja ti nbe ni Ekiti. Iba dun pupo bi Oba yi ba le yoda fun awon omobinrin lati lo si Ile-eko gege bi o ti nse fun awon omu unrin.

Ede ti won nso fun u nipe, eniti o ba nfun, a mo inu ki bi omu. Ede re o



**THE YORUBA NEWS.**

*Editor & Proprietor:—*

D. A. OBASE,

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**YORUBA INDUSTRY.**

GLANCING through the Customs Returns as submitted by the Comptroller from time to time, one is amazed at the large tonnage of produce leaving our shores for Great Britain and the Continent every year.

This entails the importation of thousands of Bales of Empty Gurney Bags annually at a heavy cost to the Merchants and Traders for bagging and shipping of the produce of our country.

During the Great War when all the factories in Europe and America were commandeered by the Governments for the production of Munitions of War, the manufacturers of all commercial commodities were greatly hampered and impeded and only a few factories were left untouched.

The result of this was that prices of every description of marketable goods suddenly rose up considerably; the cost of Gurney Bags which was formerly sold (according to quality) at from 6d. to 9d. its pre-war price, rose to 2/- and 2.6d. each. This means that the Merchants and Traders have been spending not less

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

Odu kan	12/-	13/-	14/-
Odu mefa	6/-	6.6d.	7/-

£ fi owo ati *Letter ranse si Editor.*

than £30,000 yearly for Empty Bags alone.

It is best our people should endeavour to keep this huge amount from leaving the country by the substitution of locally made Bags our people having grown and prepared the produce, there is no reason why our people should not also manufacture and supply the bags as well.

Bags have and are being made and used in our country for past ages and could be produced heaply by our people in any quantity or sufficiently to cover our exports needs.

There is no reason why our "OKE" Bags which is equally as strong should not replace the imported Gurney Bags and thereby keeping at least £30,000 good money in the hands of our people.

We commend the use of our home made "OKE" Bags to our Merchants and Traders. The African Merchants and Traders should first set an example by shipping all their produce in the locally made bags besides their intermediate transportation of produce from the up-line and river market places.

The Europeans will surely follow when they see the advantage of so doing.

**Don't Forget on Friday !**

**What ?**

**The Popular Lecture on  
EDUCATION.**

## ITAN "KI-IGBO."

LATI OWO  
B' OLORUN KO PANI.

Mo jnba o.

Omo kan wa ni ileto kan laini oruko: nigbati o dagba ti o si ngbo ti won npe awon egbe re ni oruko, o pe baba ati iya re o ni oun fe lati mo oruko oun. Baba ati iya re dahun pe, "Kosi oruko ti a ko ti iso o tan, sugbon kiku ni o ma nku, nitorina ni a ko se so o ni oruko mo." Omo yi dahun pe oun fe ki won fun oun ni oruko, awon obi re danu pe kosi oruko ti awon le fi pe e.

Nigbati omo yi ri pe won ko lati fun oun ni oruko, o si so fun won pe oun yio fi oruko fun ara oun, o si so ara re ni "Ki-igbo," awon obi re ni Ki-igbo ni iwọ omo yi yio je? o ni bi oun yio ti je nu u!

E sa mo pe oruko a ma ro ni, ko si ohun ti won le so fun omo yi ti o je gba a fi bi o ba se ti inu re.

Ni ojo kan nigbati o di eni ti o le sin ara ara re, o pe baba re pe, oun fe da oko fun ara oun. Baba re si so ibiti oun ni oko si fun u, omo yi dahun pe oun ko fe lo ro'ko niwaju a fi igbo ti o wa leti abule won ni oun yio dako oun si. Baba re so fun u pe Igbo Airo ni ibe, enikeni ko gbodo fi oko kan ile nibe. Omo yi taku, o ni ibe gan ni oun yio ro.

Omo yi fi baba re sile, o lo si odo olori. Aha won, o si so pe oun yio da oko si eti abule. Olori aba so fun u pe iran baba re kan ko fi oko kan ile nibe ri, omo yi si bi i lere pe ko daju pe o mo oruko oun ni "Ki-igbo." O fi ada ko'ri o ni nibe ni oun yio da oko.

Ki a ma fa gun lo titi, omo yi gbe ada, bi o ti bo si chin abule ti o fi ada ke igi, o gbo ohun awon kan lati inu igbe pe, "Iwo tani nke igi nibe?" O ni "oun Ki-igbo ni."

Ohun na tun bere pe, "Ki lo fe se?" O ni "oun fe lati da oko sibe ni." Ohun na si lo si awon egbe re pe, e ba a da oko na. Eyi ti a nwi yi ti pe, awon Iwinle ti ba a pa oko lo bi lati Ibadan si Oghomoso. Ka ma fa oro gun titi, beni awon Iwinle yi se nigbati o wa gbin agbado, eyiti a nwi yi ti pe agbado Ki-igbo ti hu daradara ju ti gbogbo awon ara. Aha iyoku lo. Beni won si ba a ro oko na nigbati o to iro, sugbon nigbati agbado yi nto lati kore re, beni o ri oni se pe Anọ re ku ni ile.

Nigbati o fe lo sinku anọ re, o kilo fun Iyawo re lati joko ni oko ki o ma so agbado oun. O si fi ase fun u pe bi onje ba tan ni aba, ko gbodo ke ninu agbado oko; o ni ki o ma to ro onje lowo awon ara aba titi oun yio fi sinku anọ oun tan; beni Ki-igbo ma ona re pon lo si ileku.

Ki ng ma fa oro gun lo lero, ko ju ojo keta ti Ki-igbo kuro loko ti onje ti o fi sile fun aya ati omo re tan, bi iyawo re ba si ni ki awon ara aba fun oun ni onje awon a si ma juwe oko oko re fun u.

Nigbati ebi de si aya toto, e sa mo pe ebi ki iwọ inu ki oran miran wo o; beni aya lo sinu oko, bi o ti de ibe ti o fa agbado kan, beni awon Iwinle bere pe, "Iwo tani," o ni oun aya Ki-igbo ni; "Ki lo wa se?" O ni ebi lo npa oun ti oun wa ke agbado lati je wonni "E ba a ke e." Beni won ke gbogbo agbado yi bajẹ patapata.

Okiki ti kan ba Ki-igbo ni ileku ti o lo, o sare wa si oko. Bi o si ti fi oju kan oko na, o pe aya re, o ni bawo ni o tiri ti gbogbo oko fi bajẹ bayi? Aya ko gbogbo oran ebi o ro fun u. Ki-igbo ni, ibiti o gbe se inkan yi ni on yio gbe ba a wi.

Bi o ti mu aya re de oko ti o na ni paşan kan, awon Iwinle ni "Iwo tani? O ni oun Ki-igbo ni. "Ki lo wa se?" O ni aya

oun ti o ba oko je ni oun wa na. Bẹni Iwinle ni "E ba a na a" Nwon si na obinrin na pa pelu omọ re.

Bẹni Ki-igbo papa fi owo lu ori pe wo ni ori se yi, awon Iwinle tun bere pe, "Iwo tani?" o ni oun Ki-igbo lo fi owo gba ori pe oun lu aya oun pa tomo-tomo bi akara. Iwinle na tun dahun pe, "E ba gba ori na," bayi ni nwon gba Ki-igbo papa lori ti agbapa.

Itan yi wa si iranti mi nigbati mo ngbero awon ti nwon nku iku aigboran. Ma se e, ma se e, won a wipe bi a se nko? Bẹni owe awon haba wa so pe:—

A ki i se e!

Ie aye ni i gbe.

Bi a ba se nko?

O wa ni idena orun.

Nitorina eniti a ba wi fun ko gbo o, ki a ma je ozuko Ki-igbo.

## Education in Nigeria.

We have had of late controversies on the Education Question, and, being an interesting subject, we decide to give our opinion on it.

We find that the Schools of Nigeria are having a very poor and low curriculum, and those who are responsible for the Education Code are responsible for this state of affairs.

We were given to understand that at King's College, the languages are not being taught, and we were surprised to hear this. It is rather strange indeed. Of the three optional languages required by the Oxford and Cambridge Boards, viz: French, Spanish and German, one should be made compulsory, the minimum number of marks to be obtained for a pass should be 76. Another very poor subject is Geography though it is an optional, yet no less than 60 per cent of marks should be obtained for a pass. We consider today that Nigeria is having the lowest standard of Education in West Africa, and we

the Educated Africans should do something to improve the present status of education as we are responsible for its improvement.

There should have been a Training College for Teachers and aspiring Students; a properly constituted Board of competent masters at both the Elementary and the Secondary Schools. What are the qualifications of the masters of King's College? We shall return to this question again.

The Guy.

## Thanks for Sympathy.

On behalf of myself and the family, hereby return our sincerest thanks to all who by frequent calls, letters, &c., show their sympathy and love during the week when our dear old father was transferred from this world's dwellings to the buildings of God eternal in the heavens.

Eni at gbogbo Ebi dape gidigidi loxo gbogbo olufe ati oru (melo 1 4 4 wa le de I) fun ihadaro, ibowo, ife ati iyawu won ni oniruru gba, nigbati Olorun mu baba wa lo sodo ara ru lase ti o kọja. Ki Oluwa Alamu jeki igbehin gbogbo wa ko dara o, ki ale wa ki o sunwon o! Amin.

A. B. Akinycle.

The "Gloria" House,  
Ajafara Ibadan,  
March 10th 1924.

## BAD COMPANY.

In making selection of company we shall cope with in our days, we should select good company as by their goodness we can be drawn away from our bad habits and do all things that are good. If we act rightly and we follow those that act wrongly, we shall bye and bye be like them; which confirms the old saying that "The sheep that follows dogs will eat dung. Let us remember that "Evil communications corrupt good manners."

## Yorubanising Christianity.

BY D. A. OBASE.

MANY and varied are the suggestions put forward by men experienced in Church work for the advancement of Christianity in the Yoruba country, and as such men cannot for ever remain with us in the flesh without joining the great majority: it is incumbent upon every thoughtful youngman to make a special study of this burning question and as far as possible to contribute towards its solution.

It is a well-known fact that to make the religion of one race of mankind acceptable to any other race than that from which it originates, it is above all necessary to clothe it with the common every-day garb of the prospective proselytes, as a first and sure step in nationalising that religion. This is one of the causes of the spread of Islam in Africa.

As no nation can easily dispense with its form of dress and way of thinking for those of another nation, so also is it hard and difficult to entirely do away with the musical instruments of the one for the other. You can never separate the Scotchman from his Bag-Pipe, the Hausa from his Molo, Guje, and Kafo, (horn), the Yoruba from his Gangan, Bata, Iyá &c.

And as music is known to be the handmaid of religion, it readily appeals to and captivates the imagination of the masses and helps largely to spread religious ideas more quickly than all

other agencies combined; it is perfectly natural to sing and under the same instinct to dance to a rhythmic measure accompanying the song whether the time is marked with the clapping of the hands, the striking of gongs, timbrels and the beating of drums.

Take Gangan for instance, upon a close examination it will be found to be one of the most artistic and scientifically constructed musical instrument in the world; its one hundred and one strings respond to the slightest pressure of the master-drummer, so much as to produce pleasing and harmonious notes and to give expression to all grades of human feelings.

It is time all native Christians requisition the use of this important Yoruba Musical Instrument to the best advantage. With an intelligent company of well-trained youngmen, there is no reason why a Gangan Band and Choir should not replace our expensive Pipe Organs—now costing anything from £200 to £800, and the amount thus saved could be spent profitably in opening new church stations in the interior. Apart from pecuniary considerations, it will reflect creditably upon us as a race, improving and adapting our own musical instrument to a noble cause.

As a proof of the possibility of the use of Gangan Band to lead the singing during Divine Services, it is only necessary for any one to call a master