

*The Chief Secretary  
to Government  
Lagos*

*From D. A. Obas  
The Editor  
Ibadan*

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. I. No. 17.

IBADAN, MAY, 6 1924.

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## "AWỌN AKEWI"

OR  
YORUBA PHILOSOPHY.

## AGBERÉ.

Alagbéré! Alagbẹfọ!  
Agbéré, Alakara Mọga  
Nwọn ni: Akara rẹ t'oni  
O dun ranyin bi oyin,  
O f' Işirigun si i ni joun?  
O ni; "Ha-à" bẹni,  
Işirigun nikan kọ,  
Ata tó o,  
Iyọ dún u,  
Alubọsa njowere;  
Mo f' iru si i!  
Mo f' ogiri si i!  
O wa di ti Alaşejun  
Ti i p' qhọ ni "Baba"  
Ti p' aya ni "Iya."  
Ogiri ti şe de inn Akara?  
Agbéré agbeju,  
Oun ni i jẹ ki  
Eşin da baba.  
Olori alagbéré  
Ni i gb' ebe o  
Koja Idi-İşin,  
Ni i gbe Sará  
Koja Mọsalá;  
Olori Alagbéré  
Ni i gun igi  
Koja ori ewe;  
Eşin ba gun 'gi  
Koja ori ewe  
T' oun t' eşi ja İari  
Ori Ope l' egbẹra.  
Eşin' o la ja l' ori Ope  
Ko r' aye şe mo  
Ninu u k' o rọ l' apa,

Ninu u ko run u' itan;  
B' o ba f' egbe na ile,  
A di "Arán" opa İhá;  
B' o ba f' ikun be 'le,  
A d' Aworoko:  
B' çhin l' o fi na 'le,  
İşe akitiyan de!  
Bi ori l' o fi so' le,  
O gb' adawin iku.  
Agbéré n' Ikán ngbe,  
İkan mu ile tan.  
İkan ko' le m' okuta.  
Agbéré ng l' Awođi  
T' o ni oun o jẹ Igbin:  
Agbéré l' Ayan gbe?  
T' o ni oun o yo s' ijo  
Lárin agbo Adię,  
Olori Alagbéré  
O t' aşọ be Qbe.  
Agbéré ni İjoko ngbe,  
T' o ni oju 'un ko t' ode  
İjoko w'ode, Eşinşin yun-u.  
Agbéré ni Şigidi,  
T' o ni ki nwo ghe oun  
Şo si inn Qşoşo-ojo;  
B' apa ti nkan,  
Bẹni itan nya;  
Kşiri stari  
Ko İe da duro!  
B' o ti nkan l' eti,  
Be ni nya l' emu;  
Gogo ipako on Ag'şin,  
Wọn a yurin İale;  
Eşin ba dın Eşika,  
Yeo ye Qşin şile,  
İgba ori di pogodoro!  
Aghara egb' ori lo!  
Ori ta na-un?  
Ori Şigidi Alagbéré  
Le ni lo glari-ghari.—  
Ninu Agbora-ojo,  
Alagbéré l' Alagbẹfọ!

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Ori nfo o ni?

Inu nrun o ni?

Akokoro nba o ja ni

Otutu nnu 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  
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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 Aje (G. B. OLLI-  
 VANT). Ile Egbogi na si sile losan ati loru, bi ofe ni  
 gbogbo re, fi oju kan Alabojato ibe yio te o lorun, iregbe  
 ni yoku "Arun ma jogun, ndagba si Eleda re."

E MA SO O!

KI NU U?

OJO PATAKI

TI

OIBO ALAGBON

Ile Owo Ekimi ni yi

yio si Ile-Oja Titun ti  
nwon sese ko si

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ati Opo Orisi Oja miran lo  
mbe nibe.

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## OWUYE.

### IJO ST. DAVID KUDĚTI NŠE OHUN ARA.

Ijo yi soji patipata lati igbati awon ti ni Alufa titun Eni-owo C. E. Doherty, Oloye B. A., L.Tu., eniti o ni itara ati ile se irinju ise na ni oniruru ona.

Gbogho awon agutan ti wọn ti so-na ninu Ijo 14 ni Ojise Olorun yi ti sajo ni okokan tobe ti Ile-isin Kudeti ko tan gba awon ara Ijo na ni. A iporo nitori eyi ni awon Igbinu Ijo na fi pinnu lati bu aye kun Ile-isin won Potun Fosi, ki o ba le gba wọn. Nwon ti beresi i ko opopopo okuta je lati esin fun ise na.

Sugbon nisisiyi wọn pa ero mimu Ile na da si ti Tijolo Okuta Cement Blocks, im eyiti a fi mo Ile Ii-owo-pamo B.B. W.A. ni Glagi ati ti ile Ogbeni S. Agbaje, ni Ayege ati Bode Ilo.

Ero meji ni won ti ise ise. Tijolo-olokuta Blocks yi, Awon ara Ijo ni tayotayo se ise na papa, won ko si je ki owo Cement, Yarin-ijalo ati ti awon Ojise ki o fa sabin rara.

Eniti ti o ba de Quba Ile-isin 14 yio ri i binwon ti to Tuolo olokuta je pinu-piti. Eyiti wo ti ni mo si ile ti a fi oja ri fere to lati pilye mo Ile-isin ula titun miran loto.

Eni-owo C. E. Doherty, Ojise Olorun ti Ijo na fi ara re se bi ghan ninu awon Ojise lati mu ki ise na sare. Apere ti-re yi si ran gbogho awon ara Ijo ti won nise ni ibe pelu.

A ki awon Ijo, Kudeti ati Alufa won E ku inwo; E ku ise Oluwa Abusi Oluwa o!

### IJO TI ST. JAMES. OGUNPA BOLA.

Awọn Ijo yi ti beresi mo Tijolo-okuta Blocks bi ti awon ara Kudeti; sogbon Ile-isin titun gan ni awon re fi i mo. Wahala ti Eni-owo Williams nse ni ibi ise na ko kere.

Awon ara Ijo na si ti nko owo je ni oniruru ona lati bi odun meji yi wa.

Apa yio ka a o. Ipese Oluwa o!

### OLE AGUN'BE

Awon Oloja tun de ni Olu Bodija, Ogbeni Fatokun, onisowo ara Ogbonso ti mbo lati ta oja re ni Ile Ibadan ni won ta jamba fun.

Ogbeni yi tete je bi si oja lati Ojo ni awuro yi, bi o ti fi Bodija si ehin, ti o si mbo wa Atambiolu 21 miles ni awon Ojisa ko la ni, awon sa a fi ogbo papo, won si gbe eni re lo.

Anu se wa pe ninu kiku tabi yiye ni Ogbeni Fatokun wa nisisiyi: nitoripe awon enia re ko lati gbe e lo si. Ile-Alarin fun itaju Onisegun ti Ijoba. Sise ni won nke e lo si Oglomogbo.

A o si dape papo bi Ijoba ba fi awon Oloja so. Oju-ona nla yi, nibiti Ojo ero ma nrin t'osan t'oru.

### ODUN ITUNU A'VE

Awon Imale se Odun kekere lonu ap-pa lilo kiran iyun odi bi nyo ti i ma se.

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.. W. O. Somoye	0	2	0
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### Ebenzer African Church Choir.

OGUNPA, IBADAN.

"Şugbon tani ha nkegan ohun kekere?"  
Zech. 4.10. Awon Egbę Akorin ijo yi se lebe ni osan Ojo-isimi 27 April 1924 fun Isin Orin ati oro Olorun aka-sori *Revelation* ati Ere Idaraya *Sacred Dialogue* ti won se. Dajudaju iye awon ti won wa ninu Ile-Isin yi ni osan ojo na ni iteloron pupo; won si ghadun gbogbo orin mimo ti awon omọ nā ko—papa awon orin ni ohun ibile ti o wa ninu awon orin na, tobe ti awon enia fi nbi wa lere pe kinise ti a ko te iwe sode lati fi pa opolopo enia.

Eyi je akose ati igba ikini ti awon Egbę Akorin ijo yi yio ko se Isin orin bi iru eyi. Nigbati a ri ha awon Egbę Akorin na ti je omode ati ohun ti won se ni ojo nā, a fi ogo fun Olorun. Nitoto eyin lo ndi akuko, ijo kekere oloṣun mewa larin awon ijo ologota, ogoji, ogbon ati ogun odun ni ilu Ibadan yi, o ndi igi nla misisiyi.

Ki Olorun ki o wa pelu awon omode nā, ko si da emi won si fun baba ati iya won ati fun Ijo Rę. A si dupe lowo awon Aludoru ati oga Aluduru, Ogbeni Earnest Adebiyi Allen—olowo ewele, fun aseeyori ojo nā, ati Ogbeni E. A. Christopher (hęciye) fun abojuto ati iranlowo ti o se ninu kiko orin na. Ki Olorun ki o wa pelu gbogbo won ki o si bukun won.

### BEBE KI ITAN LEHIN BEBE.

Ninu osu May ti o kọja ni oṣun 1923, oloye Ojebunmi Balogun ti Aiyegbogbo şise ile kan; şiranwo ni ile na je tobe ti gbogbo enia ti o ba ri ile na fi usọ pe a ko ri iru eyi ri.

Nigbati o di ijo ketala osu January odunni ni Belo Elejigbo ko ile fun Arẹmọ rẹ ati Laniyan. Nigbati won ghe ise yi kalę, gbogbo enia ni nro pe ko le dara to ti Balogun Aiyegbogbo; şugbon nigbati won şise nā tan, ni gbogbo enia bere si wipe "Omọ nna omọ, adelebo nna iyawo" ni ile yi je.

Nigbati o di ijo kerin osu April odunni ni Elejigbo şi ile na fun awon omọ rẹ; ajeti ni onje ati eran. Mofo ni won fi loru Qu Oibo wa lati Oşogbo tobe ti o fi je pe gbogbo awon Ijaye rẹ lo ferę mu ọti amayo n'ijo nā.

Nigbati awon omọ Balogun Oguntunde ni gbogbo inkan wonyi, won bere ise ile baba won ni ijo keje osu February odunni: a ko le wipe inawo ise nā ju ti awon mejeji lo, şugbon eni ti o ba fi oju ri ise nā yio mo pe, "bebe ki itan lehin bebe." Bi ati-ikara-de-kara ng lo o nā wo ni, o ko ni mo; ati pe gbogbo enikan to ba de ibe, onje ni won nfi lu oluware pa, eyi ko si ni igba kan mo, a fi bi ojumo ko mo.

Elejigbo, Balogun ati enyin omọ Balogun Oguntunde, a ki gbogbo nyin, E ku inawo o, ki Oluwa ko fi alafia Rę ha nyin gbe o.

Ejigbo.

J. D. L.

### OGBOMOSO.

A gbo pe Balę Ogbomoso se asemase, owo Ajęle ti te e ati pe o mo wa so ti enu re ni Dodan laipe yi.

## Iparoko.

## KINI E NSE, ENYIN ONIGBAGBO IBADAN.

"Ogo, Olu ati Iyin ni fun Olorun Loke Qrun. ati ni Aiye Alafin, ife mu rere si Enia." Ohun to mu ni ko Iwe yi ni pe a tun dupẹ ninoye Iwoy Olorun pe o tun mu eni wa ri Q'ọ Ajinde kan si i ni ile alaye. Şugbo ninu Ajinde na, kini Onigbagbo Ibadan fi niyoyoy Ajinde yi? Eni ti o ko Iwe yi ti ni oye Ibadan lati bi iwon ofun keri ila to ti kọja, nina iye ofun wonyi, o je ki a ma ronu nigbati Q'ọ Monday Ajinde ba de, bi gbogbo Ibadan ti mu pa rorọ. Iai si ayọ kan pataki lati ye Q'ọ Ajinde Kristi Oluwa wa si. O ye ki "Kabiyesi" Onigbagbo ko pe loppolope ni o'ọ na. Ni je to ba ri be, ko ye ki awa ara Ibadan farawe ilu miran ti wọ i bi Ibi kan pataki ti gbogbo wọn ma nly ni Owuro titi di ile Q'ọ Monday Ajinde? Ti wọn si ma yọ, ti wọn si ma sire fun Q'ọ Ajinde. Ninu Iwe irohin yi I'ose ti o kọja a ti ka pe Oga Ile-Iwe Giga ti awon Aguda ni ile yi *Father Weiss* pa lann q'ọ ninu awon omọ Ile-iwe re, nipa riri sinu omi Alalufusa, to si ti ibe de ofun, nipa pe won lo yọ ayọ Ajinde; eyi dan ni loppolope. Ni je bi o ba je wipe a ti pese ilgbasa Oke kan lati ma pe se si ati lati ma lo sire fun Q'ọ Ajinde; bayi iri iku omi bayi ki bi ti si, nigbati o je pe ilu Oke la wa ti a ko si ni eti Okun. E be ofun na wo o, enyin Onigbagbo Ibadan. Mo si kosi Eni omọ J. Okunşinde, baba Iy ni ile yi, ati awon Eni omọ N. A. B. John, Iy Aniani, D. A. Williams, Iy Orunpa, B. Akinyele, *Principal Ibadan Grammar School*, C. E. Doherty, Iy Ku'eti, E. A. Oshigbesan, Iy Ebe-

*zer African*, S. A. Allen, *Christ Church African*, T. O. Dawodu, *Ibadan Baptist*, Elder E. H. Oke, U.N.A., Elder T. H. Scott, *African Methodist Church*, ki wọ I'ori k'ori ti won ba si pinu lati ba Baba wa ayọ lori oke nipa ofun yi,—gniti omu papa os feran ire sise papa, to si ni ti si enikni ti o ba wa fi irele bere low re. O da ni loju pe ko soro loyọ ofun lati wa Ibi kan ti o don ti o si tun fun wa lati ma yọ ayọ Ajinde ako le ma ba a lo bayi titi. Q'ọ Ajinde je ofun nla fun awon Eko toke ti Ebiye Meto ki igba ofun ni ofun Monday ati Oyinbo ati Enia Dada lo niyoyoy Ajinde nibe. Q'ọ ofun ayon Onigbagbo ti ko si mo ara won ati Iy won, won a si ma loy ara won pelu. Eyi dara pupọ; o di wọ ofun agba o.

Eni ni omọ yin nitoto,  
ONIGBAGBO.

Si Oniwe "The Yoruba News."  
Mo bere I'oji o.

Inu mi yio dan, ngo si dupẹ latokan wa pelu bi e ba le fun mi ni aye diẹ lati fi ofun wonyi ha si ma iwe irohin re.

Bi anole ba da je ore a tun gba 'miran si i. Owe na ti enyin agba o.

Yio je ohun ti o buru ti o si se abuku wa pelu bi a ba ri gniti o ti ibomiran wa lo ofun diẹ kan ni Q'ọ, lehin igbati o de ibajoko re tan, ti o si wa kowe dupẹ loyọ re fun ogbon ati oye ti o fi se akoso ilu re ti o fi je pe ni gbogbo igba ti omu gbe ni Q'ọ, omu ko gbaro pe ole ja nibikan.

Baba L' Afin si le wa ronun pe ni je gbogbo omu omu ti o mo iwe nikan, ak' baba nze ofun baba nzo pelu nikan ti awon kof' Ninu lati ofun Wọ iyaku nioju iwe kofe.



## THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA,

Office:—AJABA SQUARE, OGUNPA ROAD,  
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## TRUE PATRIOTISM.

### PART VII.

WHAT could have induced anybody to venture upon journalism in any part of West Africa outside the Coast regions and towns—the centres of light and intelligence? It is the same motive that prompted the birth of such journals as "Iwe Irohin Eko" "Observer" "Times" "Record" "Standard" "Echo" "Wasp" "Chronicle" "Herald" &c., &c., in those days when it seemed as if each of the founders of these papers was—according to our famous journalist the late Mr. J. Bright Davies—"Was'e im po'der 'pon kondo." It demands a good deal of patriotism to blaze away one's power in hope of such insignificant result as a "Kondo" *Lizard*, while elephants and leopards are freely roaming about "in the Forests of the Welfare of the Country."

It is conceded on all sides that journalism is indeed a thankless job—at least in West Africa with particular reference to Nigeria. An Editor's worth is not appraised at its full value; neither is his up-hill struggle appreciated sufficiently to encourage him to further exertions in the interest of the race and the good of the country. Otherwise a *Collector* would not be necessary in connection with almost every newspaper office: as there would be no arrears or overdue

## ASAN-SILE NI OWO GBIGBA RE.

Ibadan.	Ilu miran. ni Nigeria.	Ilu Okere.
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£ 6 owo ati Letter ranṣe si Editor.

subscriptions to be constantly called for by the Editor's Deputy (Mr. Collector). It would have been easy for our ancient papers such as *Observer*, *Iwe Irohin*, *Times*, *Standard* etc., to survive and develop into staunch defenders of the country's rights.

The position now occupied by the "Lagos Weekly Record" the Premier Newspaper in Nigeria is an example of what influence a long established journal could wield in any country. Who can deny the great amount of good services that it had rendered to the country? Its length of active existence has gained for it an authoritative voice in any question that may arise in the country from time to time.

So would the other defunct journals have attained to such stage of usefulness to the country if their value had been recognised and supported in their time.

We continue to hear of the "Sierra Leone Weekly News" but for the support given it by our intelligent kindreds in Sierra Leone, it too, would have shared the same fate as well. We find its Editor now occupying the highest post in the municipal establishment of Sierra Leone, with a seat in the Legislative Council of that Colony.

Who can deny the fact that the "London Times" is not only ruling the British Empire to-day, but the whole civilised world. "The Times says" is the "open sesame" to any question in all civilised countries. Why this mighty influence? It is the result of British patriotism in supporting this celebrated Newspaper

for about one and a half centuries of its existence.

How far have we shown our patriotism in this respect? Are we giving the necessary support—so much needed to our Journalists and Editors? Is it not a case of waiting for something alarming and scandalous to appear in any paper before buying our single copies? Do we not often get tired of buying our own copies whenever we do not find something sensational in its pages? It is then "No, thank you" to the newsboy. We are always ready to advise the Editor to "Say it," "Say it," and then grumble if the paper do not "talk" in the particular way we would have it "talk."

But we will not come to his aid when the Editor gets himself into a tight corner in trying to please our tastes by furnishing sensational articles. It is then we creep into our holes like crabs. This attitude is not true patriotism.

Our thanks are due to those who really know and do their duty in this connection. They are the regular subscribers on whose support the Editor can always count. May their tribe increase!

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### Public Latrines.

Since the abolition of the old method of dumping grounds or dunghills, and the substitution of "Salanga" or sink closets in all the chief towns in Yoruba Land, the need for Public Latrines is felt by the community in general.

The number of strangers and travellers passing daily through this town is so great that one is at a loss to know how they manage to attend the call of nature within the period in which they are obliged to remain in town for the conduction of their business, or in awaiting the next day's Up or Down Train.

A visit on Market Days to such places as Oje, Eketu, Oja'ba, Ibuku, Dugbe, Ita Egi, Oke Ado, Ita Moya, Gage, Ayeye, Aregbompa, Nalende and Sabo is sufficient to convince anyone of the necessity for the provision of such Public Latrines in every part of the town.

The Sanitary condition of Dugbe Market and the Railway station is due to the existence of such provisions by the Authorities.

We respectfully call the attention of the Authorities to this much needed arrangement for relieving nature for the use of not only the strangers and travellers, but for the towns-people themselves who often move about on business to places as far as from one to four miles within the town.

The provision of these Public Latrines will render more effective the Sanitary measures of the Administration for the improvement of the health of the town.

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### Editor's Advice.

We take this opportunity to caution some of our Correspondents against what is called "Plagiarising" in the English Language. It is "the purloining or stealing of another's published words or writings and passing same to the public as one's own."

We noticed lately the growing tendency of some of our Correspondents to send us articles copied from some books or newspapers as their own contributions to our paper.

It is true that Editors frequently find it desirable and necessary to extract interesting articles—for the information of their readers—from other journals or books, but in every case the source or authorship of such extract is always acknowledged with the date of publication of the original if possible.

We shall always be thankful for all original compositions from our Corres-

pondents with supporters and acknowledgement of author or the name of the book or journal from which their extracts are culled.

The name and address of writers should always be written plainly at the foot of each contribution; not necessarily for publication, but as a mark of good faith.

Ed: "Yor. News."

### UNSATISFACTORY CONDITION OF OWO.

*"Sic Eunt Fata Hominum."*

The Criminal thought had long been secretly fostered in the heart, and the hour of opportunity revealed its gathered power.

On the 21. 3. 24., Alagbegi the Owa of Owo ended his reign on the throne which he began in 1913. It is observed that after 3 years, reign, he considered himself too high to accept advice of Ojumu, the 2nd Ruler of Owo; through whose influence he was appointed for installation.

On the 19. 3. 24., the Acting Resident held a meeting at Ibeja in which all the Chiefs and the Ojumu were present. After close and clear investigation of the alleged charges against him, and reference made of several occasions he had palavers with Political Officers and how he has disobeyed and forsaken advices of various Authorities and in conclusion, he the Owa was found guilty and escorted by 6 constables to his lodging place at Ibeja. Two days after, he was motored with three followers to the Residency, Akure, to await the approval of his banishment from Headquarters.

The reign of this monarch commenced with troubles, went on with unceasing advancement of illegal practices etc., etc., and ended with a serious and disgraceful apprehension.

Now, it is a most critical problem engaging the attention of the Resident of the

Province as well as the able District Officer and honourable members of the Owo Council. That is, who will fill the vacancy full of hardships and responsibilities.

We are confident that a new Olowo who is—a real member of the family, a highly experienced man of good report, God fearing, patriotic; good natured and cool tempered man of affairs, a diligent, courteous, honest, capable and intelligent prince, who is well acquainted with the usages of Government, Native Laws and Customs, will satisfy all concerned.

May HE the Foundation of true wisdom assist the choice.

### JAMBOREE AT OWO IN ONDO PROVINCE.

Congratulations! Congratulations!! Congratulations!!! to Rev. H. P. Hargreaves, M.A., M.C. of Owo, the Assistant Scout Commissioner, Nigeria, and the Organiser of the First Jamboree in that country.

Good luck and a hearty "E ku abo" to Mrs. Hargreaves.

The first Jamboree in Nigeria, if not in the whole of West Africa, took place in Ondo Province at Owo, on April 23rd and 24th 1924.

The five troops in the Province were represented by some eight to fourteen scouts from each troop, excluding the scouters.

One of these troops travelled 24 miles, a second about 45, a third about 57 and a fourth about 64. They covered these in two days each.

It is very striking to notice the spirit of self-denial in the scouts, for sacrificing their one week Easter holidays to respond to the invitation of our Commissioner in the person of the Rev. H. P. Hargreaves, M.A., M.C.—a Scout indeed.

The 3rd Ondo spent not only their strength but money in order to be at this great Jamboree; they had a distance of 72 miles to cover in one day; as they could not help staying at home for a good reason on Easter Monday; hence they resorted to motor-transportation. On their return journey they showed a true scouting spirit by walking back home.

It is wonderful to see how the Scouters behaved brotherly throughout the whole time. It is impressive to watch them at meals and listen to their friendly and instructive debates after each afternoon and evening meal.

The saying is true which says that "A horse behind watches his fore-runner;" as there was nothing like a quarrel or fight between the troops throughout the three nights and two days.

An eye-witness could not help but say that Scout Movement will be one of the best means to unite and make a new Nigeria; as scouts are taught from boyhood that they are brothers to every other scouts no matter to what social class or religion the other belongs; and also a friend of all.

The Scout Masters are all teachers, (trained directly or indirectly, in St. Andrew's College Oyo) of Anglican Schools.

So it is apparent that sound education, true religion, and Scouting spirit--the three of which, are important--are being cultivated in the present youngsters and part of the future Nigerians.

Rev. and Mrs. Aderinola, the host and hostess of the Scouts and the Scouters, deserve much praise for their cheerful hospitality.

The popular "Hot-Ūkọ and 'Akara' (in the morning), 'Dumboy' and Pork in the afternoon, and the various meals at supper, were palatable and as regular as the breathing apparatus in a living body.

## Correspondence.

The Editor "Yoruba News" Ibadan.  
Sir,

I appreciate your effort, zeal and ambition for the benefit of our race in a town with a big population like ours, and with all helps that we young and old, male and female, can do for you, towards the progress of your course, please look only to God for all needful helps and assistance and you will surely succeed.

Ore Olẹ Villa,  
Orita-mẹric.

Yours truly,  
Ọlọrun L'Ọba.

O bery lati oju twe keta.

gunwogunwogun yi wa ko si enikan ti o dupe lẹwọ omu fun ohun rere kan ti omu se fun ire t' amode t' agba, t' oloyo ati talaka ninu ilu bikose kiki-da awon ti omu fun ni onje tade ti omu di owo me lẹwọ pe ki o lo fi ra onje.

Nigbana oju le ma wa ti wa, ki a ma wa pe pe pe tabi ki itiju da ori wa kodo ki a ma le gbe ori soke lara.

Mo ro pe awon agbalagba ninu oniruru ipade ko ni se alai ti fi enu won dupe lẹlẹlẹ agba; nitorina, awa ogo were ti a ko le ma ri nyin ba soro ti iwe kekere yi dupe lẹwọ nyin lat'okanwa fun ogbon ati oye ti e fi se ti ole ko fi uyonu rana ni Oyo.

A si tun gbadura pe ki Ọlọrun ma sai fun nyin ni ohun rere gbogbo ti Ọba ni lati ni ki o to le ma taju awon enu ilu re daradara.

Awon agbalagba ni o le me anfani ati igbadun ti o wa ninu ki ole ma yona ni ilu.

Kabiyesi o !!!

Dan: Ade Ade

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WA POLOWO NIHIN.