

The Chief Secretary  
to Government - The

From D. A. Obase  
Editor Proprietor  
Yoruba News  
Ofunke Rd  
Ibadan

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. I. No. 18.

IBADAN, TUESDAY, MAY 14, 1924.

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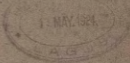
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## NEWS.

Mrs. J. Okusinde returned from Lagos on the 6th instant, whither she had gone since the 30th ultimo, to mourn the loss of her Niece the late Mrs. Layinka Agbebi, with the rest of the family, Mrs. Okusinde is the surviving head of the family of the late Daddy Wright of St. Peter's (Lagos) fame and Aunt of the deceased lady. "E ku Agba He o."

The Right Revd. Bishop Thomas Marshall of the National Church of Christ, West Africa and Gold Coast was in town on Wednesday the 7th and left for Kaduna on the 10th instant.

The Bishop who was travelling in the interest of his Church, stayed with Mr. D. D. Quist, and was able to collect some amount from friends and well-wishers of the Organisation.

He hopes to return to Accra by the ending of this month. We wish him God's speed.

## OFA NEWS.

On Sunday 27th April 1924, Mr. Joseph Ade: Adébinpe, clerk in the Locomotive Department, was accompanied by a good number of friends and well-wishers to Ijagbo Baptist Church.

He was recently linked in wedlock with Miss. Clara O. Goodwill, the daughter of Mr. Goodwill, of 8 Andrew Street, Lagos. We wish the married couple a long life of conjugal happiness.

Mr. A. S. Kaffo Asst. Head Carpenter left Ofa on 29. 4. 24, on transfer to Enugu and was fortunate to have been posted at Ebute-Meta, also Messrs. Bologun, Blackson, Emanuel and Makinde, Engine Fitters.

Revd. D. Olubi of the African Church was in town last Friday the 2nd on inspection tour. Their Church in this country had been crippled for sometime and we understand the Revd. gentleman rectified everything in that connection. 5 men

and 1 woman were baptized on Sunday 4th May 1924. He returned to Ikirun on 6. 5. 24. We wish him long life in the Master's Service.

The Memorial Service of the late Mammy Dorcas Arébaké, aged 72, mother of Mr. Isaac Ade: Sodipe, Clerk-in-Charge of Messrs. Paterson Zochonis & Co., and of Mr. Emanuel A. Sodipe of Abeokuta and Olomu Station, was held at St. Mark's Church, on Sunday the 4th instant. The Agent delivered a very touching sermon on this occasion.

Mr. Isaac Ade: Sodipe was accompanied to the service by the Binukonu Égba Mùlilabi Society, Ofa Non-Natives Christian Union, Young Men Auxiliary Society and a good many friends. Refreshment was served after the Service at his residence.

We pray that the sons and daughters of the deceased may have good ends like their mother. We say "R.I.P."

The birth of a female child to Mr. Ambrose C. Viatonn, Clerk, Locomotive Department on the 7th instant is announced: we express our congratulations. Mr. J. H. Mellors, Locomotive Driver, proceeded on leave and travelled to Iddo on Down Boat Express of 8. 5. 24.

## "The Big Spoon"

"That empties the contents of the Soup Pot"  
"Ome and Korails will finish to-day."

The foregoing is not applied here to the Great Dipper in the Northern Constellation. It is the cry of every native produce trader at the appearance of the enterprising Produce Dealer,

MR. D. C. ODUKỌYA.

On the markets, the Railway Platform, Dugbe, Ido-Gate, Amunigun, Gige, Oja'ba, Molete, Agoji, Mija Markets &c., where most of his buying agents are located.

Mr. Odukọya is a shrewd business man who understands the market very well. Our trade generally would be much benefitted if we could count 40 youngmen like him in every town in Yoruba land. We wish him a long life of usefulness.

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## KINI SE TI O FI RU BAYI?

Iko nwu o ni?

Ori nfo o ni?

Inu nrun o ni?

Akokoro nba o ja ni

Otutu nnu o ni?

Ese ndun o ni?

Efi 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?

Mã bo ni ile Egbogi ti  
a ape ni "ISE  
OLODUMARE."

Mã bo ni ile Egbogi  
ti a ape ni "ISE  
OLODUMARE."

Mã bo ni ile Egbogi  
ti a ape ni "ISE  
OLODUMARE."

Nkan-ki-nkan ti o wu ko se o mã bo ni ile Egbogi  
ni, 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 Alabojuto ibe yio fe o lorun, iregbe  
ni yoku "Arun ma jogun, ndagbasi Eleda re."

E MA SỌ O!

KI NU U?

OJO PATAKI

TI

OIBO ALAGBON

Ile Owo Ekini ni yi

yio si Ile-Oja Titun ti  
nwon se se ko si

BODE IDO, IBADAN.

Orisirisi Aso, Isoso Wo-  
siwosi, Awo Abomafu,  
Ohun-Elo onirin oniruru  
ati Opo Orisi Oja miran lo  
mbe nibe.

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## OWUYE.

IJÀ INA.

Ina kan ẹẹ ni iwọn agogo mejila ọ an Satide May 10, ninu Agbo-ile Arọmọ-wona ni Agbeni, ni ẹba lle-isin Wesley. Bi ko ba si iranlowo awon Olọpa Ibadan ati gbogbo aladugbo ni, ina yi i ba di inkani nla ti ilu si i se ijamba pupo. Nitotipe ina ọrangangan bayi ẹdoro lati ko loju, a si ma se ipalata ni orisirisi ọna.

A ki awon ti inkani nwon jona, E ku ewa, ki Olọrun ko fi ọdọ r' ẹni o.

## QDAJU OMO.

"O f' Arugbo S'ofa Tani o ya k'!"

O je inkani yanu fun gbogbo enia lati gbo pe okunrin kan ti nje Akadiri Mokusota ẹleiyele omo Bani ni Isale-jebu lo gba obinrin kan ti nje Layiwola.

Nigbati ko ri owo Ifenfe san, o bere si i da oju tobe ti o fi da oju kan fun awon Onidajọ. Lẹhin oju kan yi ko si tun ri owo.

Nwon ran Akọla kan lati lo mu obinrin ni ile re, Akadiri gbe obinrin na sapamo. Nwon ni ki Akọla lo mu oju na wa: o sọle, won ko ri i mu; Iya re ti ko fe fi i han ni Akọla mu lo si Ile Iyalode.

Lẹhin eyi Akadiri gbo pe nwon mu iya oju lo. ko san owo; ko si fi Layiwola silẹ fun oke re, o si urin kakiri ju nigbati iya re si wa ni Ile Iyalode. Nwon so pe Akadiri ni: "Ti Iya oju ko t' ejo, t' obinrin l' o t' ejo."

A si gbo pe Akadiri yi nje oriki pe—

"A ja ile onile  
Bo tere l' ehin.  
A nle e bo l' ehin.  
O nle ara iwaju lo;  
O gbe iya re s' oja.  
Nitoro i Layiwola;  
O ni ti Layiwola l' o ọna  
T' iya oju ko ọna;  
Bi yio ba gbu awin  
Ni i se oju Am.  
B' o ba yo tan  
A di oju olopa;  
Masa je Isalejebu,  
O f' oju onigbese yi pepepe."

## AGBOIGBO TAN EDE TI DA IJA SILE.

Bi oke wa ti ngunle lati Eko wa si Ibadan, ni oju kejidinlogbon oju April, bẹni Ogbeni Prof. N. D. Oyerinde nba obo Olọko kan soro nipa awon omo Tule ti Ogbomoso ti o wo oke ni Eko, ti won si ni lati sọkale ni Ibadan, sugbon a nfe sa i owo oke won lati la kọja si Oso gbo—awon Tule wonyi ti kuro ninu oke ile, sugbon okan ninu won gẹbi Professor ti san owo tan ni o si oju sinu okeji pada, bẹni ekeji re ko si i pe, "My friend look here" o si ntoka si Olọpa.

O tan o, "Ohun ti a fun oku, oku gba a" olọpa ni o bu oju ni, o si bere si soro ti ko dara si wa, o ni oju gbo mu omo okunrin yi bi ẹni o bu oju, ni gbati olọpa keji si de gwe, o ni a ko ti imo pe, olọpa lo bi gbogbo wa o lanna?

A si duro titi pe ko wa ti lada wa han wa ninu awon oju ebo re ko si gbe.

Eyin oniweg banl tumo ory oibo yi  
"My friend look here" o jo obu bi o ?

Ohun ti mo se pe ki Olopa yi kiyesi ni pe, a ki ifi ije Olopa tumo ede ti a ko gbo tele, a ki i si jasi ede ti a ko gbo ; i ra ija ati igboju ako bayi, qbi ni gbehin re o. Olopa, peleso, nimo itumo ory na lo mu ija de o, omokunju na kole bu o o.

S. A. IGE.

### IROHIN ILESA

#### "IGBEYAWO."

Ogbeni Eman. Adeleke Adigun, Olu-komi ni Ile-eko Giga Grammar School Oke Are Ibadan gbe Omidan Comfort Adetutu Lufadeju ni iyawo ni Ile Olorun ti Qmofe Ilesa ni Thursday April 24 ni agogo mewa aboowuro. Awun enia wa si ibi iyawo na pupu Emi-owo I. M. Laninhan ati J. A. Sanyade ni o se ato iyawo na nibe.

Emi-owo I. M. Laninhan ory isiri pupu ni oyo na, nipa pe ghogbo Isin ni nlo dede ninu Ile Olorun. Idawo nlo dede, Isin Isani ati Igboyo-le-ni lori pelu nlo dede. Amy Isin Igbeyawo ko lo dede. Ai lo dede re wa lati odo awon ti awon ti mu ni arede.

Igbati awon ba ti mu awon ni arede tun awon a ni oyo awon ti ba oruka na. Iwa aibikira si de si awon, Ise okan awon o tun se ni ile mo, ki awon o ma fi bata sonle ka kiri ile ni o ku. Bi e ti wu ki e se oyo Golu to, ki e wo se daradara oke nimoye, lai ni Iwa ninu Ile oke yin, o dabi igbati a ba fi oruka wura bi imu gedy ti o je pe inn ory ni yio gbe o lo.

A ki Qmofa, Lufadeju, o ku inawo oyo na. Iro rere ni yio ma gbo lati odo oyo re wa. A si dupe pupu loyo Ogbeni D.N. Morris fun sisa soko sodo re fun onje ni oyo na. Emu pelu Oti didan ko ni iye ninu ile Baba Iyawo ni oyo na.

#### Si Atewe Irohin "Yoruba News"

##### Alagbe

Iwo fun mi ni aye dige lati ory kekere yi sinu iwe Irohin re ti ose yi.

Nitoripe iwu mi dun lati se alabapade iwe irohin re ti April 29th 1924 lati oyo Ore kan nibinyi.

Orisirisi irohin ti o wa ninu re fun mi ni isiri lopolopo papa bi a ti te se ni ede Yoruba, eyiti mo si ro pe o fun awon ti o mo iwe Yoruba ka nikan, ni afansi lati ma ka awon irohin inu re lai wa onitumo lo.

Afansi na ki ise fun Iru Ibadan nikan bi kose fun ghogbo awon oyo Yoruba pelu nibiti a gbe le ri iwe irohin na ra.

Ng ko le pa eun mi mo lati dupe loyo re fun ise nlati o wa ni okan re lati da Ise Itewe yi sila ni Iru Ibadan ati pe ng ko le se alai daruko awon atewe irohin miran ni ede Yoruba bi awon Eieti Ofe, Eko Akete, nitoripe rere ti awon iwe irohin woyi use ni ile wa ko kere.

Opolopo enia nipa awon iwe irohin yin, di ologbon, omiran dawo ibi duro, omiran si ile Iru re han, omiran si ngbidanwo loyo lati se ise rere fun Iru re, o si tun mu afansi nla wa si arin Iru wa pelu laise anan.

Mo ro pe awon ti o ba nka iwe yi yio dapo mo ni ninu Adura pe ki Olorun Olo-dumare seri Ibadan re nla sori ise yin Amin.

Ki into pari oru mi, mo fe toka si oro iyanju ti Mr. D. A. Joseph so ninu iwe irohin re ti 29/4/24, nipa iwe itan Ijesa eyiti o'ye ki a ti ri ki o jade fun kiba wa, gage bi iwe itan ilu miran ti wa loju.

Bi a ba bere pe niho ni iran Yoruba ti se awon opitan so pe, Ijesa tabi Ile Ise ni.

Ni Idakeji, bi a ba lo si Iko lona, gage awon Olowo, Oloja, ati awon Ogbogbo-niwe wa nihe, a le so pe ara Ijesa ni won se, be gage si ni, ni awon ilu miran gboho pelu.

Nitorina a be eyin alagha, eyin Oloja, eyin Olowo ati eyin Ogunwe ilu Ijesa, pe ki e fi oru iwe itan yi si ero nyin; a si ro pe, Lupe titi lo, so ri eniti yio didi, loju awon ologbon ilu Ijesa, lati sa awon itan ilu Ijesa jo fun titi, eyiti a ro pe, yio se awon onode ati agba ilu Ijesa lore.

O ye ki a dupu loru Ijaba Gesi, ti Olorun fun ni agbara, alafia, ati imole ti won si tan alafia ati imole na si arin wa.

O ku soyo yin o eyin alagha wa, Olowo Oloja ati Amoye ilu Ijesa.

Mo dupu fun aye ti o fun mi yi.

Abusi Oluwa. Ko ni re o o.  
S. P. Kehinde.

### IROHIN EKITI.

Ija Olowo, gba Owo ti a rohin re ninu Iwe Irohin yi ko pari, kaka be e, eyiti o tabu buraju ni a tun ri. Awon Ijoye ati Iru re so gbangha pe iwa gba yi ko re awon igun mo, awon si ko edun won wa siwaju Ajele Agba, gage bi gboho iwa baburu ti gba na ni. Paripari re ni pe lati April 21 ti ise 199 Easter Monday ni dode agogo marun ni a ti mu Olowo gba Owo wa si Akure. "A gage jade akun a ko mo ibiti o ni." "Owoye ni owo, o soro ise sugbun e ko ni sai gbo ipari re.

Ni oju April 22 ni kutukuta aworo Tuesday ni Eni-owo J. S. Adejumo ati aya re pelu awon onode won fi Akure sibe lati lo sin Omidan Bi-i Adejumo ni iyawo okofe fun Eni-owo M. A. Fasuyi ni Ibadan.

Orin:— B' Olorun E. iyawo a gb  
omo s'ese B' Oluwa fe.

A dupu loru Olorun fun yin ti oyo Ogloni I. F. Adeniran nigu Igbogbo ni lati a ti rohin re, Omi Loleye si ti pala wa si Ifero lati walo sin owo ni.

Ni oju April 22 ni ogunlogu Scouts ati awon oga won—oro wo bode Iru Owo fun ere Jimboree ti won se se. Awon Scouts to pade nihe pelu awon ti Owo pa a le 56 ati awon Oga mewa.

Nigbatu o di aale, awon Scouters gboho lo ki Assistant Commissioners, Eni-owo H. P. Hargreaves oloye M.C., M.A., o si fun won ni Iwe Eto Iru Jimboree na lati owo Akowo Scout Ogloni J. Ajayi.

Gboho won de juko Asia ni lati Ijaba Gesi Union Jack Asia Iru Owo meji si wa ni owo otun ati apa osi. Awon oworan ati Ojumu papa ati awon ti o wa lati owo join gagebi Eni-owo, M. C. Adeyemi oloye B.A., Principal Ondo Boys High School ati awon Omidan meji ti o nre Pupil Teacher ni Igboko na ti won gese yori idanwo Pupil Teacher kuni ni odun yi, ati awon glomiran ni ilu owo papa bi Eni-owo T. Aderinola ati Iyawo re gboho won joko si eri Petesi Ojomi, awon nworan.

Nigbatu o pe die si i. Igbakei Commissioner ati Iyafin Hargreaves; de gboho awon Scouts duro ni "Alert" awon Egbu Ikere ati Ado ko orin kan Scouting, "Scouting, Scouting." Igbakei Commissioner gladura Ijumu na gboho Egbu ki Asia "Union Jack" a si ko.

"OLORUN GE OBA LA"

ko ni pari.



## THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA,

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

### PART VIII.

THE late Egba United Government was another example of true patriotism. At the time he was working very hard to reorganize the Government, the late Mr. G. W. Johnson—popularly called "Reversible" Johnson—a patriot of no mean order, was then looked upon as a "crank" and an undesirable innovator by the majority of the people; he was stoutly opposed by another class of patriots who among other things regarded the making and hoarding of money as the height of patriotism and could not therefore be made to see that the payment of tolls or tribute is a part of their bounden duty towards the maintenance of good government in the country.

Although Mr. Johnson's work was grossly misrepresented and he himself falsely accused, persecuted and expelled from the country, the principles introduced by him triumphed in the end. The collection of Tolls in the country was so well regulated before the time of Governor MacCallum that it was recognized by the Lagos Government. The administration of the country had so far progressed that it was easy for the Governor to introduce greater reforms into the management of the Egba United Government.

## ASAN-SILE NI OWO GBIGBA RE.

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ni Nigeria.

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Ẹ ṣ owo ati Letter ranṣe si Editor.

Meanwhile the great "Reversible" Johnson had suffered and died—standing by the truth. Peace be to his ashes. The Flag designed by him still floats over the Palace at Ake and all other public buildings in Egba Land. It is to-day the recognized National Flag of Egba Land.

It was this same patriot that moved the Rev. J. H. Samuel (now Hon. A. Eḍun) to step into the breach—at the time he did—by volunteering to pilot the frail ship into the harbour of safety. Yes, there were many shoals and sand banks in those trying days and numerous quick-sands besetting the path of the ship on every side. But the skill of the then pilot was equal to the demands of the hour so that within a very short space of time, the Egba Government had made rapid progress towards the goal of an approved modern government as any as could be found in any part of the civilised world.

"And when the south wind blew softly, supposing that they had obtained their purpose \* \* \* but not long after, there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, (Euroclydon) we let her drive" the foregoing paragraphs taken from Acts. 27. 13—15 very aptly described the condition of affairs in Egba land immediately following the successful development of the country under Mr. Eḍun's regime. All was peace and contentment, as the nation then felt they were nearing the goal of their ambition; until suddenly through an error of judgment on the part of the Authorities in the matter of Direct

Taxation and other measures, the kind of men and methods employed in introducing these into the country, there arose a strong tempest of the Euroclydonic fury against the ship of state, which caught and nearly upset the frail barque.

Those in the ship—the true patriotic sons of Egbaland—did not hesitate to cast into the raging sea, everything that will lighten the ship and restore them to safety. It was at this time that all the intelligent Egbas and the Christian Chiefs led by the famous Balogun Durojaiye Sowemimo played an important part in evoking order out of chaos and restoring peace to the country.

The part also played by Egba sons abroad, notably the Egba Society of Lagos under the leadership of Mr. J. K. Coker and others can never be forgotten.

One of the results of their labours for the good of their country is that we now have,—directing the affairs of Egba Nation, a lettered and an up-to-date Ruler with a sound western education—His Highness, Ademola II, the Alake of Abeokuta.

Since his coronation, a great deal of improvements have been effected in Egba Land in various ways. The whole machinery of the Administration is running smoothly. New Markets have been opened in suitable centres, many new roads were constructed and existing ones in the town and districts greatly improved and enlarged.

His Highness the Alake Ademola II. is the first African Ruler in Nigeria to institute a Scholarship at his own expence, for the benefit of the deserving youth of the land.

The Annual Competitive Exhibition of School Works which had been discontinued in Abeokuta was re-opened at the new Alake's instructions.

Above all, the present Alake has gained the confidence of the British Government through the recommendations of the

Resident and Political Officers. This is indeed a great step forward.

Coming to the throne only a few years after the last upheaval in Egba Land, when everything in Abeokuta was at a low ebb and the effect of what recently took place was troubling everybody, can any one tell what would have been the state of Abeokuta to-day if it had happened that the head of the Province is anything but an intelligent ruler?

Still, there are others who believe that it is patriotic to write bad articles to the papers at Lagos against the very Alake who has done and is still doing a lot of good for the country. This is most unpatriotic.

### — IDUPE.

Ira ni-*du* lati ife apere yi han fun  
 opolopo eni. Ira obun igbi ati igun  
 ulanla ti awon igbe ati ore se fun mi  
 nigbati beba na ku ni Ilesa ni oju  
 May 1921. Ni akoko yi ni ode mba  
 gbogbo eni wi-zeyi bi eukere ti mo.

Okan mi kun fun ibanuj ati ope  
 wahala ati olamu. Eru ba mi nitori  
 mo dabi abajarin Ilesa lehin oju pupu  
 ti mo ti sako lo. Sugbo nigbati awon  
 ebi ati ore mi teogbe inawo fun ara  
 won, eni ya mi okan mi si bale se e.

Mo dupe lowo awon Ogbemi J. A.  
 Fadugba, J. D. E. Abiola, S. J. Omirin,  
 ati awon elomiran ni Ilesa pelu Ogbemi  
 J. A. Babatunde, okan binu awon  
 Onise Muto ni Ibadan. Nwon se gu-  
 daguda meje, ebuu ala ni mo ri gba  
 lowo won.

Eru emi nikan ko gba ope na ni mo  
 se be opolopo lati ba mi dupe lowo  
 awon arakunrin ti mo daruko wonyi.

Ki Olorun Olodumare ma pelu wa  
 ninu ohun gbogbo ti nwon ba dawoje  
 nitori ore nla la ti nwon npe ninu ipanu  
 mi. Mo duro nibia.

Emi ni ti nyin nitoto.

F. C. Sefenbureye.

### "IBADAN AND THE TRIBUTARIES."

"We are indeed very glad to learn that the following tributary towns under Ibadan are again restored to her, namely Ojodongo, Ajagbo, Ischin, Fidi, Fogo-Ojo, etc." The present Bala and Council should be congratulated, that during their term, these towns are again restored back after they were taken and placed under other towns for several years.

Much praise is due to the Officer who has effected this great restoration of the forementioned towns to Ibadan.

The above quoted statement which appeared in the "Spectator" of Sept. 29th 1923, and the one under heading "Akope all 1921 Ganbani" in Yoruba Columns in the issue of the "Yoruba News" of the 12th Feb 1924 are contradicting each other, and the two are quite misleading.

The former as hereby quoted, states that Oja-Ile re-becomes Ibadan's; but the latter on the contrary states that an Haussa Police man recently asserted that Oja is an Iorin tributary and one of the Haussa towns.

If the former statement is correct, we think Akodua and Irogge would have been placed at Oja-Ile instead of Haussa Police men as the system in vogue at Ibadan.

The writer of the last article Mr. Oungde particularly appeals to all Yoruba young men of some abilities to buckle up and work out the means of restoring these Northern territories which had been lost many years ago during Afolaja mutiny.

For Yoruba land in the ancient times under Alabin of "Oyo-Ile" included that country now known as Ijebu Province, South East of Koutogosa and South of Niger or Zangra, Bida Province.

If it lies in our power, we, in full harmony with the longing of Mr. Oungde's heart and the zealous patriotic thoughts of his love for our Father's land, shall hasten in fullness of time to fulfil and gratify them.

But, I think, that by dint of hard persistent, patient and honest movements and behaviour in our political matters, we can command the respect of our political white rulers, who are the only ones able to assist us greatly with satisfactory results in these very important political questions.

We therefore finally call on the Senior Resident Oyo Province to assist us, and add these uncommen vest-arms to the one already under his political supervision. We are respectfully thankful in anticipation of early actions.

Genda 8, 8, 24.  
E. J. Fostes Oyedele.

### "The Problems of Life"

The Editor "Yoruba News"

Sir,

Please permit me a space in your valuable journal to speak a word or two on the subject mentioned above.

"Have your life," said a certain Moralist. "Without fear and without regret" This is good counsel, though it might easily be mislabeled for bad.

A callous and unscrupulous man could possibly succeed in living for his own ends without experiencing either remorse for his deeds or dread of retribution. But it is much to be desired that we should all learn to live the same for worthy reasons. Many people are so obsessed by their fears that life becomes a torment to them. And is there a more needless exercise than that of brooding over the mistakes and follies of the past?

Not only so, but those menacing plagues and haunting memories enforceable through and enchain the energies.

The more you dwell upon the thought of the magnitude of your dangers and perplexities, the more they overshadow the imagination, and the less do you feel yourself able to grapple with them.

Excessive and continued self-reproach for errors you cannot now undo renders you incapable of doing your best with the opportunity that remains.

The sensitive man forms a sound judgment of the odds and hazards that confront him but he wastes no time in succumbing to futile terrors.

Most of our troubles are multiplied by the fact that we allow them to monopolize our attention; they absorb and overwhelm us.

We should give them their due place in our minds and no more. It is astonishing that their power diminishes as we view them against the entire back-ground of life.

Fret not over what cannot be mended, no matter how black it is, or how great the harm it has wrought to your prospects. Do not let it reduce you to impotence. Admit your faults and its consequences in a right spirit; then turn your back upon both and march steadily and courageously towards the light.

Yours Truly,

J. Ade, Shijunde,

Odumu 10. 5. 24.

## "AWỌN AKEWI" OR YORUBA PHILOSOPHY.

### OGBỌN—AGBỌJU.

Mo gbọn fafa omo ifa  
Ng l' orukọ Agbọn.  
Metigbón omo Orunmila  
Ng ná ni oyin niye;  
Tani ba gbọn bi Agbọn?  
Ogbọn agbọnju  
Oun ni nse agbọn:  
Agbọn s' afara tan.  
Agbọn ko l' òrò mọ  
Agbọn gbọn, gbọn, gbọn.  
Agbọn s' afara  
Ko le i jọ t' oyin.  
Mo ni. E tiri?  
Ti afara agbọn ko l' òrò?  
Nwọn ni oyin oun agbọn.  
T' agbọn t' aburo ni nwọn  
Oyin l' agbọn, agbọn l' aburo  
Lati ode orun wa.  
Agbọn l' o gbọn agbọnju tayo oyin  
Igbati nwọn mọ wa  
Si inu ile aye,  
Nwọn lo juba  
L' odo Odudumare pe  
A ti mọ afara ise.  
Fun wa l' aṣẹ òrò.  
Ni Odudumare ko oyin  
L' agbọn, ti yio ma fi sòrò.  
O ni: ewe odan,  
Ewe Arala, Etutu odu.

Lẹwu ope, odu Egun.  
Omọloju itanna òrò,  
Omọloju itanna oromile,  
Omọloju itanna iyeye.  
Omọloju Aran ope.  
Omọloju Aran agbọn.  
Omọloju itanna Lali.  
Omọloju itanna Bonqunli,  
Omọloju itanna Ibẹpe,  
Omọloju itanna Ewuro.  
Omọloju itanna omisi,  
Omọloju itanna Agbagba.  
Omọloju etutu Ireke.  
Bayi l' eyi, bayi l' eyi  
Eyi ojo bayi: eyi ojo bayi.  
Se won bayi-bayi:  
O d' òrò, o d' oyin mọmọ  
Ifafu ile mē gb' oyin  
Lo re ode aye.  
Agbọn bo siwaju,  
O ni "Odudumare mo de  
Mo wa a gb' ase òrò"  
Odudumare ni  
Bi o ba de l' aye.  
Mu ewe odan.  
Ewe Arala. Etutu odu.  
Lẹwu ope, Odu Egun.  
Omọloju itanna òrò,  
Omọloju itanna oromile,  
Omọloju itanna iyeye.  
Agbọn a hun, o ni  
"Mo mọ o mo mọ o"  
Se omọloju Aran ope,  
Omọloju Aran Agbọn.  
Omọloju itanna Lali.  
Odudumare dahun pe  
Hin-in-in-in, beni  
O ti mọ o, o ti mọ o.  
Gbogbo re ug li o mọ.  
O ti ye o yekeyeke.  
Hun-un má yara lo li  
Ng l' agbọn ba ran' yẹ.  
L' o ba ta wón-nyin,  
Ng l' o ba de ile aye,  
Ng l' agbọn fi nse òrò.  
Ng l' òrò ko le i rò.  
Ng l' Agbọn ko sòrò mọ  
E sai mo pe:  
Ogbọn-agbọnju,  
Oun ni nse Agbọn!