

To The Chief Secretary  
to the Government of the  
Lagos

From the Editor  
Ishore  
for D. H. Obase

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. I. No. 42. IBADAN, TUESDAY, OCT. 28, 1924. Price 4d. Weekly.

## S. AGBAJE & CO.

General Merchants

HEAD OFFICES:

GBAGI & AYEYE MARKET.

Ibadan, Nigeria.

Suppliers of:

Palm Kernels, Palm Oil, Cocoa, Maize, Rubber, Ivory &c., &c.

also

MOTOR TRANSPORT SERVICE

Throughout the Western Provinces of Nigeria.



CALL & SEE  
S. G. IROKO,  
HIGH CLASS TAILOR.

At  
Gbagi Street Idilo Gate,  
Next Door to Messrs S. AGBAJE & Co.,  
IBADAN.

For Your  
MORNING DRESS, DINNER JACKET, LOUNGE  
SUIT, EVENING DRESS, Etc., Etc., Etc.  
In the latest  
London Fashion.  
AT REASONABLE PRICES

L. L. RICKETTS,  
AGRICULTURIST.  
YEMETU STREET,  
P. O. Box. 136. IBADAN.

Expert advice on the Agricultural Resource of Yoruba Land will be given to Amateur Planters on Application.

Instructions with regards to Soil, Planting, Planting Seasons and the general routine of cultivation.

Selected Plants of Gbana Kola are supplied on reasonable terms and various useful plants including fruit trees etc., etc., etc.

Also: Instructions on the preparation, handling and storage of produce. An interview will prove interesting.

Correspondence will be carefully attended to.

mo oré ti a mba won so tabi ilo ti a nki fun won. oye a ma ye won. Beni ogunlogo enia si mbe ti oye ye, sugbon ti nwon dabi alagboya nipa sika inkan si ati nipa ifafara ati aibikita ohun gbogbo ti nwon agbe ti nwon si uri lojolumo.

Sibesibe ise tiwa ni lati ma so ohun gbogbo ti a mo pe yio se awon ara ilu wa ni ire ati lati ma kilu akitunki fun won nipa ohun pupa ti a nri ti a si mo pe o le se ilu ati enia wa ni ibi.

Nitorina a o gbiyanju lati fi aye die silu losase nina Iwe'rohin yi lati ma toka si orisirisi ohun ti o ye fun wa lati se ati lati ma kiyesi fun ire ilu ati orilede wa.

A be awon ore ati onkawe wa pe ki nwon ran wa lowo nipa on irrau inoran rere ti nwon ba ri fun anfani orilede wa. E ma kiyesi IFA ADITI.

#### IDADUN FUN ONIROHIN EKITI A EJO OGBENI C. ODUGBESAN NI AUGUST

O kuse o! Akowe irohin ejo Ogbeni C. Odugbesan Akuru yejo.

Mo ro pe gbogbo awon ti o nkowe irohin ni ilu, awon nko o fun ire gbogbo awon ti yio ma ka a ati awon ti yio ma gbo o.

Gbogbo eniti o ba kiyesi bi o ti se rohin yi, yio mo pe irohin ti o ko ko le se rere kan biko se ibi. Nitoripe o yin Ogbeni Odugbesan fun ohun ti o se. O fun u ni igboya lati ma yo nina ese, ati ki awon alarou miran le ma tele aperu baburu re. Bi nko tile ti mo Ogbeni Odugbesan na ri ni, adura mi fun u li ore-ofe lati ronupiwada, ki o le ri idariji ese re gba li aye yi ki iku ki o to de. Nipa ti Ajele ti o dajo, ki se pe o dajo egbe fun okan na. Ki se pe o fi agbara mu awon omobirin na li o tele dajo. Bi o ba se pe, o fe fi agbara mu won ti nwon ba kibge, Ijoba iba ran won lowo ki o to le ba won huwa be, awon na ko le saigba inkan lowo re. Ati pelu akoko ti o ye ki awon obi won fohun, boya nwon dake. Papa Ijo Ijero ti nri nri nipa Oluko ese, o ye ki nwon ki o gbon to lati ma kilu fun awon omu won. Boya eyi le se won logbon. Nipa ti obirin ti nwa

nina ise pansaga papa wa siwaju Jesu ti a ko le ri eniti o le so o li okuta nina awon ti o mu u wa.

Ati pe Jesu ko da a lebi. Ese kewa ati ese kokanla na ti a ka lori kejo Johannu ye ibi ti opolopo nka lati fi ki ara won laiya lati jo ko sinu ese ifekufe titi lai ronupiwada.

E kiyesi itumo iwe na lona kukuru. I. Elese ni gbogbo awon ti o mu obirin na wa siwa u Jesu. Onidajo otito ti ko je se egbe ni Jesu. O ti mo pe gbogbo awo ti o mu u wa na ti dese; bi o ba se pe o an yio dajo gegere bi ofu na ti ri, boya o kan nina gbogbo won ki iba ti le a.

Ig a ti o se ilajo Sodoma wo iye eniti o le b.

2. Ki ise ti ejo dida li o ti wa da li aye ni wiwa re yi ti o di enia yi.

3. O wa kilu o si fi gbogbo igbe aye Re se aperu fun wa. Nitori na o kilu fun obirin na ko ti da a lebi.

4. Pataki ohun ti o wa se ni gbigba ese la. O gba obirin na silu lowo iku; o fun u laye lati ronupiwada. Awon agbere ati pansaga li Olorun yio da lejo. Heb. 13. 4.

Bi o ti kilu fun obirin na li otun nkilo fun gbogbo awon ti o wa ni igu ipo be nisisiyi ti o si fun olukulu laye lati ronupiwada. O ye ki a mo pe o kilu to fun olukulu ese saju idajo nla Re ti yio se fun awon ese, ti ko ronupiwada.

#### THANKS FOR SYMPATHY.

The Rev. D. A. and Mrs. Williams beg most respectfully to return their heartfelt thanks with those of their brothers, Sisters etc., members of Olubi family to the friends and the Public in general for sympathy expressed by calls, letters, telegrams and otherwise on the occasion of the death of their beloved mother who departed this life on Wednesday night last week.

#### NOTICE.

There will be a sale held at the Police Office at 12.30. noon on Saturday November 1st, of goods unclaimed in the Police and Prisons' lock-ups.

Open to all.

J. G. Cary, A.D.O.,  
for District Officer, Ibadan.

**The "Yoruba News"**  
*Selling Agents*

**LAGOS:**

**J. Ayo Colter, Esq.**

35, Princes Street.

**ABEOKUTA:**

**Chief J. S. Okukenu,**

Kenta,

**J. Olatayo Lashore**

TAILOR

Aderu House

**ILESHA:**

**J. D. E. Abiola Esq.**

MERCHANT

Oke Omole

**IJEBU ODE:**

**E. Justus Otele Esq.**

**Ede:-**

**S. Ore Coker, Esq**

**Oshogbo:-**

**J. S. Oginni Esq**

P. o Box 19.

**Oyo:-**

**Daniel Adesoji.**

*Isale Parakoyi.*

PRINTING!

PRINTING!!

PRINTING!!!

All Grades of

**ARTISTIC,**

**COMMERCIAL**

AND

*GENERAL JOB-PRINTING*

*ALSO*

*BOOK-BINDING,*

Neatly executed at Moderate Prices

AT

**THE ILARE PRESS,**

Ajaba Square,

Ogunpa Road,

P. O. Box 60,

**IBADAN.**

**TO LET**

**FOR SALE**

**One Harley Davidson**

**MOTOR CYCLE.**

(1922 Sports Model)

**IN PERFECT CONDITION.**

Apply: EDITOR YOR NEWS

## ISE OLODUMARE DISPENSARY

Joshua O. Ake, Craig  
 Manager & Proprietor,  
 Katsina Street



BRANCHES AT  
 AGBENI, OSHOBO  
 & LAGOS.

## KINI TO ALAFIA?

Egbogi fun orisirisi alamu woyi zee de si Ile Egbogi ti a npe ni ISE OLODUMARE ni Opopo Gbagbe.

Egbogi, Ovi, Iba, Iko, Aperi, Oroye, Anaka, Lakarogbe, Salaa, Jedigidi, Akokoro Akandun, Oju, Eti, Or-to, Ehin, Osi, Egbogi titopu, Abayun, titopu Qunqun, Arun kirisi, Ede, Iagun, orisirisi Egbogi fun adere Omuun.

Egbogi fun ileru Omokunrin, Egbogi fun arun-karun Iara Omokunrin ko ma ya o. Ya moye ki o ma fiye o le fi Alaburuta lasari bi o fe. Ki Olowo wa, ki Alawin wa, arisara ni ko dara. Iwo ko tiye gbo orukoye ni ndan? "ISE OLODUMARE."

TO LET

WA POLOWO  
 WO NIHIN

E. T. SOLOLA,

General Merchant

HEAD OFFICE:

39, SERIKI STREET,  
 P. O. Box. 407.

LAGOS, NIGERIA.

Dealer in various articles  
 suitable for different kinds  
 of Market in Nigeria.  
 Matchets and Clay Pipes  
 always in stock.

Enamelwares,  
 rockery

Gunpowder,

Hardware,

and other articles are ob-  
 tainable at surprising ly low  
 prices.

COME ONE, COME ALL.

SHOWROOMS

Ogunpa IBADAN.

3 M rima Street Lagos

D. W. OKUSOTE,

*Tailor & Draper.*

Gbagi Street, P. O. Box 149, Ibadan.

All kinds of Gentlemen's Garments  
accurately built in the latest style.

Satisfaction Guaranteed.

Charges Moderate.

ALSO

Dealer in Machine & Cycle parts.

Gents' & Ladies' Headwear

Cheap! Cheap!!

PLEASE GIVE A TRIAL.

HUDSON COLE,

*Builder and Contractor.*

*Undertakes & executes*

*all kind of*

**BUILDINGS &**

**OTHER CONTRACTS**

*in any part of Nigeria*

*Plans & Estimates*

*Prepared*

Lagos Address:

10A, JOSEPH STREET.

Ibadan Address:

Gbagi Street, Iddo Gate.

**OÏBO ALAGBON**

Ille Owo Ekini ni ile yi

ti si Ille-Oja Titun ti

nwon seşe ko si

BODE IDO, IBADAN.

Orisirişi Aşo, Isbşo Wò-

sìwòsì, Awo Abòmáfo,

Ohun-Elo onirin oniruru

ati Opò Oríşì Oja miran lo

mbe nibe.

**WA WORAN!!**

**Ibadan Billiard Saloon.**

Ido Gate, Gbagi, Ibadan.

Opposite P. Z. & Co.,

♠ ♣ ♠ ♣ ♠

Billiard, Skittles, Dominoes, Draught, Culo, Cards  
and Syrian Draught also Dancing

EXCELLENT MUSIC PROVIDED.

A Bar is attached for the conveni-  
ence of visitors.

*M. K. Assaf,*

Manager & Commission Agent.

**MUSTAFA ADENIRAN**

NI

Onişona Atata ni Opopo

Bode Ona Ido

IBADAN.

Agbuda to jire Ewu saro ti gba-

junjo Ewu Oyala ati wotple ati

Sokoto ti o se regi tibe lo pin si.

**IROHIN KO TO FOJUB**

## OWUYẸ.

Ẹjọ Kòtù Ganran ti ilẹ̀ yì bẹ̀rẹ̀ ní Ilẹ̀-ẹjọ Alapandi ní awurọ́ ana.

### Obituary.

We regret to announce the death of "Mother" Olubi, wife of the late Revd. D. Olubi of C.M.S.K Udéti, Ibadan, who breathed her last at St. James Parsonage Ogunpa-B., on Wednesday, the 22nd, 1924, at 11 midnight.

On the receipt of the news at Lagos, the Rev. Bishop I. Oluwole telegraphed that he would attend the funeral; but unfortunately His Lordship had to return to Lagos owing to motor trouble at Ilori.

Her remains were buried at Udéti Church-yard on Friday the 24th instant, in the presence of a large concourse of people.

The Senior Pastor Rev. J. Okunade officiated assisted by Revs. J. Ransome-Kuti, A. B. Akinyele, B.A., LTH., C. E. Doherty B.A., LTH., S. Ransome-Kuti, B.A. and F. M. Alslade.

We hope to publish the Senior Pastor's exhortation in our next number.

## ILEṢA.

Ni Satide ti ijokanla ni gbogbo Alufa, Oluko ati awon Asoju Ijo C.M.S. lo si Ile-Ife fun ipade P.C.C. won odunni. Moto ti Ogbeni J. D. E. Abiola ni nwon mu lo, nwon si ti pada de ni oju kefa re Oct. 23. A tero ibukun Oluwa lori ise ni.

Oginni gbe Oginni n' Iyawo.

Ogbeni J. S. Oginni sin omu re Omidan Marian Bafunmike ni iyawo fun Emanuel Oginni ti Popo Idasa ni oju ketalelogun osu yi o si se ase fun gbogbo sanmari ilu ni ijo keji; Inawo oju na ko kere o si fi ije ati mimu te won loran.

E ku inawo, ki Oluwa fi omu si arin won. Amio,

## IJBEBU NEWS.

A Harvest Thanksgiving Service

was held at Oke Church, Ijebu-Igbo when Mr. Asekun preached a very interesting sermon. The service was attended by the Bale Sija of Ijebu-Igbo, and his chiefs.

We congratulate the Rev. Okuribido for the success of the function.

## KADUNA NEWS.

### Arrivals.

Mr. A. E. Fagbile, a first class Draftsman P.W.D. arrived from Lagos on Saturday 18. 10. 24 on a temporary transfer to P.W.D. Kaduna. Mr. Fagbile was transferred from Kaduna to Lagos sometime in 1920. We wish him a nice time among us for the short stay.

Police Constable Babatunde from Oshogbo arrived on the same Saturday 18. 10. 24 and returned to Oshogbo on the following Monday 20. 10. 25 with a prisoner whom he was sent here to arrest.

We extend our sincere congratulations to Mr. E. A. Alawode, head clerk, P.W.D. Kaduna on his recent promotion to the post of an Assistant Chief Clerk. The information came on Saturday 18. Inst.

### Departures.

Mr. E. A. Faulkner, chief Draftsman P.W.D. left with the Boat Train on Wednesday 22. Oct. 24 proceeding to Sierra Leone on 14 months leave we understand the object is to mar. led—Bon voyage,

## IBERE.

Mo bere aye die laro eniwe Irohin Yoruba lati so gbolohun oro die si ohun ti mo go pe Eni-Owo Biropu I. Oluwole kilofun awon ojise Olorun ti Ijo won ni Ibadan pe won ko gbodo lo iba Ijo Baptist Ibadan se isin Ikore.

Eni ko gba oro na go pe o je wi be.

Fugbon bi o ba se pe otit' li o so be, ajepe bi a ti ina so pe, "Gigirise ti a ni ko tun ijoko se, oun na li on ba ijoko je, A si le tun wipe nipa ti pe ki Awa irepo; Enu lasan ti a ni so o, papa ko si ninu iwa awon Agba Ijo rara.

Mo dupe fun aye to fun mi yi o!

Falope.

## KOWE—KOWE.

Ogbeni "Ojulowo Omo Ifesa":—Awa ko le gba iwe re fun titẹ nitoripe o ko fi oruko re ati ibiti o nge si inu iwe na.

Ed. "Yor. News."

## Iparoko.

Si Oniwe Irohin ti Yoruba

Orọ mi ninu ose yi ko ju diẹ kiun bayi lo. Mo le pe diẹ na ni Asoye Ogbeni Olushola so ninu iwe re ni iṣan wipe "Eru ni gbogbo awon ara oke jasi loju Ijebu." Orọ na ko ye opolopo enia. Won nro wipe Ogbeni Olushola mba gbogbo Oyo ni eru. Ona ko je ibe rara.

Se e mo wipe Ijebu ko kuro ni ile won ri lalali. A fi igba oibo yi ni gbogbo wa dialarinkiri, ti ko si ilu kan ti e ko ni ba Ijebu. Ijebu ko ni oye tobe nipa aye ti o yi won ka ni igbani. Eyi ti ko ba ti nse Ijebu, Oyo ni a mo won si. Ijebu be.

Ni aye atijo ti ogun nja kakiri, awon ara Ibadan je jagunjagun, nwon a si ma ko eru opolopo Ijebu ni nwon nta pupu ninu eru wonyi fun. Ijebu a si ma ta etu fun won—Ijebu sa sunmo Eko ju Ibadan lo ni aye atijo ti ko ti si oko ile. Opolopo ninu eru wonyi si wa ni Ijebu titi di oni oloni. Eyi ti baba emi Orisa Jebu ra si wa ni ile titi di isisiyi. Ohun ti awa omode fi nmo won ni aye atijo ni wipe won ko le so ede Ijebu da da ati pe won lo ilu si oju. A ko mo yala bi awon eru wonyi je ara Ibadan tabi ara ibomiran. Sugbon nisisiyi opolopo Ijebu ti o ti rin kiri lo mo wipe ki ise gbogbo ara Okè lo nje Eru. E je ki njewo oto fun nyin ko si Ijebu kan ti o je se iyemeji ki o pe ara Ibadan ni eru Ijise ni eyi gidigidi—(a great mistake). Se enyin na mo wipe Ara-Orun ni awon baba wa mo oibo si ni atetekede won.

Nitorina, bi e ba tun fe da si orọ ti o jemo ibere Omo Ibadan yi e mase ro wipe awon Ijebu npe ara Ibadan ni eru.

Ijebu ko ti i ja ki won ko Ibadan ni eru ri, be ni Ibadan ko ko Ijebu ni eru ri. Orọ ara won ni nwon nse ti nwon mba ara won se owò.

Ogbeni S. O. pa owe kan ninu iwe re 21/10/24 pe "O lo ki Egun gbogbo le ni l' oko sugbon ewo ni ti Pakoko" & nitor: Olushola so wipe ara oke ni gbogbo Oyo je loju Ijebu. O je ohun ti o su mi wipe mo tun fe so fun Ogbeni S. O. wipe, "Ara Oke" ti Olushola wi ki ise orọ ebu Eko ma nlo o wipe "Iwo ara oke yi" oke Ijebu ni Oyo sa wa (Oyo is somewhat North of Ijebu) Igberaga ko si ninu eyi o. Ohun ti Ogbeni S. O. fi gbchin orọ re l' o je ki ntun uladi eyi fun u. O ni "Unity makes strength." I wonder if Mr. S. O. ever encourages this maxim in his article. He only picks up a sentence from another's statements and dwells upon that as a hill upon which he might discharge his gun.

Jowo oniwe irohin orọ mi de fere po ju bi mo ti ro lo. Ngo duro nihin pelu ope lowo re.

Orisa Jebu.

## "EKUN KU A FOBA A."

Oniwe Irohin Yoruba.

Ogbeni.

O je inkan inu didun ati ti ituraka lati ri asoye ti Ogbeni "E.A.A." lori ibere Ogbeni Omo-Ibadan nipa Igbeayawo larin awon odomobinrin Ijebu ati awon odomokunrin Ibadan.

Ara ko ti ya ri, inu si ti nru wa gan lati ojo ti a ti ka iru alaye ti Ogbeni kan ti o dabi enipe ko ro inu jinle ko Ogbeni ti o pe ara re ni Olushola ti Iperu ninu "Irohin Yoruba" 16th ati 23rd Sept.



A bẹ̀ Ọ̀gbeni yi, kẹ́yẹ́ Ọ̀ba. pe ti ko ba mo idi ọ̀ran gan ki-o pe enu rẹ̀ mo. A mo ko ya ni, Ọ̀ba enu baya nitori ti ile rẹ̀ ki ise Ijebu-Ode ni o jẹ́ ki o hu iwa tabi soyo bẹ̀ nitori awa ni gbagbe, si awon odomokunrin ti o wa ni Ijebu-Ode pe nwon ko jẹ́ so ọ̀rọ̀ alebu si ara Ibadan.

O fi i han gbangba pe on pàpà ni ẹ̀nikin i o ni eno igberaga ti o wipe awon omobirin Ijebu ni lokan nitori ọ̀rọ̀ rẹ̀ ni nira.

Ọ̀ba da Ọ̀gbeni Olushola l'ohun bi o ti ye gan, a o se opolopo Ijebu ti o wa ni Ibadan. Sugbon awon ti o ba mo o ki won kilo fun u pe ki o mu ero mo o ki won lokan pe: Oyo ninu eyiti Ibadan gbe wa jẹ́ iran ọ̀ru-Ha, Olushola! Eru ko ba o lati pe awon ara Ibadan ni eru? Nje ti ko ba si aye oibo nje ọ̀rọ̀ na ko le da o l'agbo 'na?

Jowo so enu ati gège rẹ̀ bi o kò ba mo idi ọ̀ran. Ko daju bi Ọ̀gbeni Olushola nka itan Ilu Oyo wonyi? Ki ise igba oibo de ni Ibadan to nlo pela oibo gège bi Ọ̀gbeni Olushola ti rò, o pe ayé kò si si nihin, nba fun u ni aperi pupo.

Ise Ọ̀ba ti o poju ni Ibadan ti o gbe awon omokunrin Ijebu wa si Ibadan lo jẹ́ ki awon omọ Ijebu ma ri omọ Ibadan fe, emi ti mo nsoro yi mo ni opolopo egbon ni obirin ati aburo obirin ti awon Ijebu fe, a ko lo fi be won ni ilu won bi nwon ti ni owo to ni, beni a ko fi be won ni Ibadan pelu; awon ni nwon toro, nigbati nwon si pe ni Ibadan ti a ri iwa won ati pe Ọ̀rọ̀ Jesu ti a jẹ́ ntele ati ife ti ko ya ẹ̀nikan soyo iba se fun fun tabi dudu, a si fi omọ fun won.

"Ina komi nkowa?" Bi omọ Ibadan ba si ise ise ni Ijebu pelu "dede qua" yio ri omobirin fe pelu irorun ati lai gbo iru ohun ti Olushola fi enu kan rara.

Ni ijari ọ̀rọ̀ wa a ki Ọ̀gbeni Olushola pe, o ku oru iru lati jẹ́ Omolu'abi? Ijebu alkan ni Omolu'abi wa, awon nikun si ni gbanu isale omi-odo, ko si awon ara Oke ti ise omolu'abi mo.

Aha! Ibadan ilu jagun jagun  
Awon to so o d' ilu ila;  
Awa omọ rẹ̀ ko ni jẹ́  
K' ọ̀la ati ọ̀go won riu.

Ibadan ilu t' o ngb' ajeji  
Ti ko si gbagbe omọ rẹ̀;  
K' ife ara ko wa fun wa.  
At' omile at' alejo — O.H.A.

Nitori opolopo esi ti ko to ti a nri gba lotan losi, nipa ariyanjinyan yi, awa fi opin si ọ̀rọ̀ a nfe omobirin Ijebu ko se Jebu ninu iwe wa ose yi — Ed: Y.N.

#### ISAMI LORI ISAMI TABI ISAMI EKEJI (RE-BAPTISM).

Si Oniwe Irohin Yoruba, Ibadan.

Alagba,

Mo ri inkan to ni ose ti o kaja yi, October 13-19. Ni ojo Sunday 19. 10. 24 ni gbagbo ilu Kaduna nmi riye pe awon kan fe sami ni Soji Baptist tabi Soji "Ogbomoso" — Kaduna. Awon kan ti sami ni ojo Satide 18. 10. 24.

Ohun ti o se ajeji nibẹ̀ ni pe, awon ti awon ti sami ni Soji ti C.M.S. Kaduna, ti nwon ti sami lati Soji ilu won wa tun pada lo gba Isami ni ojo na. Awon die ninu opolopo bi Thomas Adekunle ati iyawo rẹ̀; Gabriel Owolabi ati iyawo rẹ̀ ati J. A. Williams ti o yi oruko rẹ̀ pada si J.W. Adesunboye ni Soji C.M.S. Kaduna, akowe ni P.W.D. Kaduna.

A gbo ti Thomas Adekunle ti o pada lo dapo mo Soji ilu rẹ̀ Ogbomoso, ewo ni ti a t' osan bi abaja Ọ̀gbeni Adesunboye?

A be e ki o so fun wa bi o ba ri alabu kan ni Soji C.M.S. Kaduna, nitoripe a ko fe ọ̀rọ̀ isokuso, ọ̀rọ̀ chin (idle talks) si Soji wa.

Okun ninu Ijo C.M.S. Kaduna.

"Itẹ̀bomi" yatọ si "Isami" Wo Gbodegboyo ti Bisopu Crowther ati ti Ede Griki.

Ed: "Y.N."



## THE YORUBA NEWS.

Editor &amp; Proprietor:—

D. A. Q̄BASA.

Office—AJABA SQUARE, OGUNPA ROAD.  
P. O. BOX 60, IBADAN.

Subscriptions payable in Advance.

Ibadan 12s. per annum. 12s. Post Free in Nigeria  
14s. Abroad.Cheques and Orders should be crossed and  
forwarded to the Editor.

Advertising rates &amp;c. on application.

## THE RIGHT THING.

THE power of discernment through which every human being is able to appreciate whatever is good, right and fitting in nature is bestowed by the bountiful Creator upon every individual; the ability and courage not only to know, but to speak out and also put into practice the right thing at the right time is a great blessing the enjoyment of which is only reserved for a very few number of men and women in each generation. This class of people are naturally the born rulers in every age. They are the Elects of the spiritual world—Those who will not hesitate to suffer and stake their all in the interests of their country and race.

Many people who know and speak what is true and right generally shrink back with fear when it comes to the point of acting—especially so, when their personal interests are involved. We have many examples of this class in Nigeria to-day—men who will only talk and do nothing practically in support of what they know to be the right course in any question. We talk of co-operation in commercial, industrial, and educational enterprises; and there is the end of it,—all talks and no work. Barring the efforts of our young Barristers and Doctors who have seriously

## ASAN SILE NI OWO GBIGBARẸ.

	Ibadan	Ilu miran. ni Nigeria.	Ilu Okere.
Q̄dun kan	12/-	13/-	14/-
Ōṣu mefa	6/-	6/6d.	7/-
Ẹ ṣi ọwọ ati Letter ranṣe si Editor.			

taken up the matter by setting examples in co-operation, nothing tangible has been effected beyond news-paper discussions. The few unsuccessful attempts at co-operation within the last thirty years should not be allowed to deter us from further exertions on this line. The same fate very often overtakes similar companies and institutions in Europe. Though "Every fold has its black sheep"—yet they "carry on" in spite of all that. Self-sacrifice and perseverance should be our pass-word.

When we hear of Mfanti-ṣipin School of the Gold Coast, Shorunkeḥ Sawyerr's Agricultural College of Sierra Leone, the West African College of Liberia, Blaize's Industrial Institute &c., we should realise that nothing but self-sacrifice and perseverance have been the sole mainstay of these useful institutions. Likewise when we hear the names of the famous and celebrated men and leaders of our race from the Saintly Bishop Crowther, to the present day. Their achievements are the results of self-sacrifice and perseverance.

The present staff of Achimota College, Gold Coast, is another example of self-sacrifice on the part of the eminent educationists selected for the work, and in "West Africa" of the 4th instant, we read that "one man coming out on the staff had been offered elsewhere a directorship of education; another man had been offered £2,000 a year elsewhere; two men were offered big public school positions in Australia, and they all choose to come out on the staff to Achimota."

This is the best way of doing "the right thing" for the good of our country and is worthy of emulation by all our leaders in Nigeria.

### Higher Education.

The following is the text of a speech delivered to the Union of Students of African Descent on September 19th by Dr. J. E. K. Aggrey, Vice-Principal of the new Achimota College, at Student Movement House, 32, Russell Square, London, as published in "West Africa" of Sept. 29.

"Dr. Aggrey said that the keynote of his remarks would be "the march of the times." Their social customs, fashions and methods changed; and the very aims of their social existence underwent transformation in the course of time. The great agent and cause of these changes was what one meant by education, the classified experience of their predecessors serving them as a guide to lead them into the future. The power of man for evil and for good had expanded under the influence of education. The sharpened flint had given place to the spear of toughened iron; the spear to the bow and arrow; the bow and arrow to the musket and the musket to the rifle. Today the bomb and maxim-gun held the field, but only temporarily, for perhaps to-morrow the invisible death ray or the pilotless aeroplane or some other contrivance of science would serve the nations better for the purpose of protecting their own or appropriating their neighbours' wealth.

If man's destructive power had increased, so also had his constructive power. They had advanced from the first crude stone implement for scratching the soil to the Ford tractor-plough. The world was wealthier now in proportion to that advance. The peaceful arts had multiplied and grown in complexity till they practically absorbed the whole of a nation's energies. Great nations now were those which assured to their individual members a high standard of material comfort and provided the widest opportunities for the development of their intellectual and spiritual resources. Turning to Africa, Dr. Aggrey said that he felt very deeply when he thought of

the past and looked around at the present. He thought that Africa was the Continent of the future. The history of the civilisations of mankind showed that the determining factor in the cultural progress of a people was neither climate nor race but contact, but what was contact but the assimilation of new experiences and their use to modify tradition. The African peoples had attained contact with the streams of knowledge of the West. It was their duty to maintain that contact. One had only to look at what the limited opportunities of learning had already done for the country and the people to understand what an unanswerable argument there was for more opportunities.

At Achimota they hoped to lay the foundations of something that would grow. They were approaching their task without preconceptions, inspired only with the idea of trying to make the teaching as universal as possible. They hoped to have a law school. They already had a medical school and they intended to pay the attention to the teaching of the science that in these days its importance demanded.

Speaking directly to the African students, Dr. Aggrey said the staff of Achimota appealed for their co-operation, advice, and criticism. The success of Achimota depended on them in no small degree. They should have faith in themselves as Africans and faith in others. Without the first there could be no move forward at all; without the second there would be no possibility of that goodwill between races which was the best hope of the future.

The lecture, which was illuminating by flashes of humour, was warmly received by the large audience. Mr. W. F. Hutchison moved a vote of thanks to Dr. Aggrey. It was seconded on behalf of the Student Christian Movement by Mr. J. O. Dobson."

### No Drunkards in Heaven.

We read in "The West Africa" of 9th August, 1924, that: one of the motions before the Lagos Synod at its second session was, "That in the opinion of this

Synod, the adoption by the Government of total prohibition of Importation of intoxicants into Nigeria is desirable in the highest interest of the Colony and Protectorate.

We humbly thank our spiritual fathers of Nigeria who daily take into consideration the safety of our bodies and souls.

The words used by "Yorubas" to qualify an intoxicated person is quite enough for any right thinking Yoruba to leave the habit of drinking:—

"Oti pa a." Liquor is killing him (he is being intoxicated) this foregoing expression which remains in "imperfect tense" for some months or years will one day trying mount the ladder to "perfect tense"; then "Oti pa a" Liquor killed him. God always direct in good paths those who gave up themselves to him, unhesitatingly and absolutely.

Leaving this news paper W.A above mentioned, I jumped on a small religious book entitled "Heaven—Its Hope etc., etc." by D. L. Moody presented to me by the Revd. J. Hay of the Sudan Interior Mission, Kuta Town, Nupe Province Northern Nigeria and at the very page I opened I found out the subjoined extracts from Page 36 of the book, which I think may be of interests to others:—

#### "NO DRUNKARDS IN HEAVEN."

"Be not deceived \* \* \* nor thieves, nor covetous nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God."

"No drunkard shall inherit the Kingdom of God." Now let those mothers who have sons who are just commencing a life of dissipation, wake up; and rest not day nor night until their boys are converted by the power of God's grace, because no drunkard shall inherit the Kingdom of God.

Many of these moderate drinkers will become drunkards; no man ever became a drunkard all at once. How the devil blinds these moderate drinkers! I do not know of any sin more binding than the sin of intemperance; the man is bound hand and foot before he knows it." On this particular occasion, I take the opportunity of confessing and bringing to the knowledge of the public my whole-hearted grate-

ful acknowledgement of the S. I. Mission's good deeds in this Northern parts of Nigeria.

At Minna the staff of this mission went from one room to the other in the clerics' quarters and in the town where Christians are living to distribute religious cards and pamphlets and whilst travelling by the Railway they deposited down some religious books or pamphlets into any station they observed was staffed with Christian workers, thus quickening one's souls in the Love of God, teaching them how to be aye well in the points of their works and how to be prompt and obliging to all.

At Kuta near us here, if one sees these white-missionaries moving joyously among the Gwaries; people of the most primitive stages of life, with whom some civilised blacks may be ashamed to walk or be in company, must confess that they really follow the teachings of the Master—Christ, who, during His life time was always seen comforting the needy, healing the lepers and the blind etc., etc."

Gwada Station.

EJOFO.

### Correspondence.

"Answer not a fool according to his folly, lest thou also be like unto him. And Answer a fool according to his folly lest he wise in his own conceit."

In a recent issue of the "Yoruba News," a "Die Hard" by the name of Olushola of Iperu for reasons known to himself and such others of his kind penned down an arrant nonsense which he intended to be a suitable reply to the question put forth in a former issue of the same journal by an "Ara Ibadan." I have since been waiting and watching to see what sort of reply or replies the sons of Ibadan soil should give such a man who by the appearance in print of his article under reference made his ideas quite capable of interpretation as proceeding from one of those imaginary fools mentioned in the treatise of Solomon the wise.

"Omọ Ibadan" had done well in striking the first pleasing note in the issue of Yoruba News of the 14th October; another correspondent E.A.A. in a former issue join

begged the question; and the purpose of this article is to show Mr. Olushola and those of his stupid ideas, which are generally the offspring of badly cultivated brain, usually present in the society of mannerless individuals, that all the reasons he adduced in his worthless stuff are neither true nor correct. Mr. Olushola commenced by saying that to all Ijebus (he would have said to himself alone) all the "Oyos" are slaves, and inferred that this being so, no Ijebu girl would condescend to marry a slave &c, such a senseless effusion from the pen of a man of presumed intelligence is another example of the depth to which stupidity, folly and ignorance may lead one. Mr. Olushola said still further that the rich bought the women (Oyo slaves) and made them wives: here Olushola committed what is known to logicians as a material fallacy; the very fact that he possesses a crude and cranky knowledge of the history of his country and race disqualified him for anything like recognition in so far as ancestral traditions are concerned. It will be wasting precious time and printer's ink to go further with the worthless stuff.

In pre-civilization days the Oyos would have nothing to do with Ijebu women not because they thought them to be slaves, but because they hated and still hate the disease called "Yaws" which is generally caused by excessive dirt and which is believed to be peculiar to the Ijebus alone; the Oyos as a race hate hereditary diseases especially as it passes from generation to generation: there are in Ibadan to-day many respectable men whose maternal ancestry could be traced to one or other of other countries in Nigeria-Ijebus excepted, and the reason is not more than the one given above.

In the days of European Civilization—thanks to improved Sanitation everywhere the old ideas are dying—*dyin'—ev'* and men are beginning to know that *on mu* are all one; but the reason *mu* have not seen many (for there are many) Ibadan gentlemen marrying Ijebu girls is because Ijebu girls do not leave their homes, and circumstances do not so order it that Ibadan gentlemen would go and live in one or other of the Ijebu towns as the Ijebus do here by thousands; I believe if the case had been

the reverse we would have seen many Ibadan men marrying Ijebu girls.

In conclusion, I should like to point out to Mr. Olushola that his insult on the rest of Yoruba race can descend to any depth, but he should not expect any of us peaceful people to go with him into the quagmire where there will be nothing but waste of money and time; it will even seem ridiculous to me personally should any one pursue such a course, because it will come to the same thing as a man taking the trouble of loading a canon of tremendous size to fire at an infinitesimally insignificant lizard.

It is a pity that there is no other way of stating the above facts without touching the Ijebu community as a whole, because there are in this town to-day many polite and respectable Ijebu men who had endeared themselves to us and are consequently looked upon as fathers, friends and brothers; I will lastly give Mr. Olushola this simple advice that he should in future beware of making a silly parade of his ill-digested historical knowledge.

OLUBADAN.

## IFA ADITI.

Awon Awo ni:—

"Gbommo gbommo, 'un l' a difa Aditi,  
Timo-Timo 'un l' a idibo o Kogboran  
Irin ti kogboran 'un ni  
Alagbede ilu ni timo-timo.  
A difa i' Aditi,  
A bu fun Kogboran:  
Niyo ti won ni Isalu-Orun  
Nbo wa 'Salu-Aiye.  
Aditi gbo, o rubo,  
Kogboran ko ko ru.  
'Un ni Aditi ba gba Ifura,  
Ni Kogboran gba Agboya."

Lati ijo na ni Aditi ti ntete gboran  
nipa ifura; ni Kogboran ti i ma gbo ti ki i  
wo o Pokan nipa agboya:—OGBE DITI !!

Awon vpo enia wa ti nwon je aditi  
ninu iwa ati ise won, sugbon nipa titere.