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1924
D. A. Obasa

Editor & Proprietor
"Yoruba News"
Ojumu Rd.
Ikadan.

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. I. No. 50. IBADAN, TUESDAY, DEC. 23, 1924. Price 1d. Weekly.

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Mọ́jwẹrẹ̀ nì Láàbẹ̀.
 Iṣá jùjọ́ ọ́gún
 L'òdè Ilorin !
 Iṣá-igboró l'arun Iṣádan ;
 Sámọ̀mì nì C'Ọ̀gómẹ̀ ;
 Iṣá ẹ̀sìn, Iṣá 'Kumọ́.
 Ilorin, " Bábá n' Gẹ̀rì "
 Bèrè K' o tọ́ wọ́ ẹ̀ !
 Ilu tí nṣí irin i ẹ̀,
 K' a mubùtorì eni ?
 Ilorin, " A sí gá de Kaiyá. "
 " A sí tá de Lókò. "
 Ilu tí nwon : d' ẹ̀rìn i wọ́,
 Tí nwon i sí m' ọ́pa jade !
 A ní gbogbo ẹ̀rù rẹ̀
 Tí o mu wọ́ 'bẹ̀ nṣọ́ ?
 O ní " Asin, awu jẹ ẹ̀. "
 N' ilu Ilorin mesujamba :
 Pansoga ure 'Lorin re i tẹ̀ !
 A wí l' Adámù kò fẹ̀ pe
 Aiyẹ́ d' aiyẹ́ oibò.
 Ènìt' o p' alakọ́rì,
 Èjọ́ nì i nwa :
 Ènìt' o wọ́ oibò l' ẹ̀gún
 Iṣogbọ́n nì nfa.
 O ní kò s' inkan,
 N' ilu Ilu Ilorin ?
 Èibo sẹ̀ kìnì kan wa o :
 È ní kò s' inkan,
 N' ilu Ilorin ?
 Èibo sẹ̀ " Tọ́yọ́ " wa,
 Gbogbo wa l' ọ́fì tọ́ l' ẹ̀nu ;
 È ní kò s' inkan
 N' ilu Ilorin ?
 Èibo sẹ̀ Sisi wa,
 Gbogbo wa l' a nṣina ;
 È ní kò s' inkan,
 N' ilu Ilorin ?
 Èibo sẹ̀ " Sílẹ̀ " wa
 Gbogbo wa nì nṣìlẹ̀ kírì ;
 A o r' ib. t' a o rẹ̀ mọ́,
 Gbogbo wa nì nṣì kírì Oju irin.
 A kò n' ilẹ̀, a kò l' ọ́nà mọ́,
 Gbogbo wa nì nṣì kírì bí ẹ̀iyẹ̀.
 È ní kò s' inkan,
 N' ilu Ilorin ?
 Èibo tùn s' Adọ́jọ́ ?
 O mọ́ kò jọ́ bábá :
 Bábá kò j' ọ́mọ́

È ní kò s' inkan,
 N' ilu Ilorin ?
 Èibo s' Onisí wá
 Ọ̀lọ́gún ẹ̀rù kò nì mọ́,
 A ní bènle iwọ́fá.
 È ní kò s' inkan,
 N' ilu Ilorin
 Èibo sẹ̀ Kọ́lọ́ wá
 Ènìt' o lẹ̀ kù bọ́,
 Ènìt' o bọ́ kò ló !
 Afí l' Ọ̀lọ́wá sánu ẹ̀lẹ̀.
 È ní kò s' inkan,
 N' ilu Ilorin ?
 Èibo t' a " Wáyá " wá,
 È ní kò s' inkan,
 N' ilu Ilorin ?
 Èibo sẹ̀ Rẹ̀lawẹ̀,
 È ní kò s' inkan ?
 Èibo gún Mọ́tọ́ de
 È ní kò s' inkan,
 N' ilu Ilorin ?
 Èibo mọ́ Kíkẹ́ wọ́ 'lu
 È ní kò s' inkan,
 N' ilu Ilorin ?
 A tùn nṣanwọ́ Ọ́pá :
 È ní kò s' inkan,
 N' ilu Ilorin ?
 O i " Èpíní " kò tó i tan nṣ'
 È ní kò s' inkan,
 N' ilu Ilorin ?
 Èjọ́ " Aiyẹ̀lẹ̀ " kò tó rọ́ 'tọ́
 È ní kò s' inkan,
 Ara ilu Ilorin ?
 Iṣá t' a kò p' ẹ̀yin,
 È ní kò s' inkan,
 Agbado t' a 'pẹ̀ kò gbo
 È ní kò s' inkan ?
 Èrè tanna kò so,
 È ní kò s' inkan ?
 Dẹ̀mudẹ̀mù kọ́ r' ẹ̀nu da,
 È ní kò s' inkan ?
 È gbagbe e " Foworẹ̀mì " ?
 È ní kò s' inkan ?
 Ara ilu Ilorin ?
 Kyi tí mọ́ wí sẹ̀ ?
 Tabi kò sẹ̀ ?
 Ara ilu Ilorin,
 Ọ̀rìn pe míbí kò pe ?
 Abùdù.

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Egbogi tun ilera Omokunrin, Egbogi fun arin-karin, ina Omokunrin ko ma ye o. Ya niye ki o ma ture, o leri Alakajuto basiri bi o fe. Ki Olowo wa, Ki Alawin wa, araisin ni ko dara. Iwo ko ti e gbo oruko ibe ni udan? "ISE OLODUMARE."

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ti si Ile-Oja Titun ti
nwon sese ke si

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ati Opo Orisi Oja miran lo
mbe nibe.

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Agbuda to jire Ewu saro ti gba
jumo, Ewu Oyala ati Awotele ati
Sokoto ti o se regi nibe lo pin si.

IROHIN KO TO AFOJUBA

KERESIMESI QDUN DE!!

E KU QDUN



E KU IYEDUN.

A Merry Christmas to all!

The Old Year & the New.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new;
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient quarrels of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out the false pride in place and
The civic scandal and the spite; [blood,
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kinder hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

Alfred Tennyson.

Before the Holy Crib.

1. Sweet Saviour, bless us here below;
Thy word into our minds instil;
And make our lukewarm hearts to glow
With lowly love and fervent will.
2. Grant us, dear Lord, from evil ways
True absolution and release;
And bless us more than in past days
With purity and inward peace.
3. Do more than pardon: give us joy,
Sweet fear and sober liberty,
And simple hearts without alloy,
That only long to be like Thee.
4. For all we love, the poor, the sad,
The sinful, unto Thee we call:
O, let Thy mercy make us glad:
Thou art our Jesus and our All.

C. H.

CHRISTMAS.

Before our next number is out of the Press, Christmas would have come and gone, we therefore wish all our patrons and subscribers.

A Merry Christmas!

The Prince of Peace.

Hark! The Herald Angels singing!
Singing to the Mighty Prince,
The Saviour of the world.
Hear them sweetly chanting,
Hymns of joy and gladness:
To the Mighty Prince of Peace.
All the earth rejoicing,
In the glad Hosanna
To the Mighty Prince of Peace.
For, unto us a child is born,
And unto us a Son is given;
And the Government
Shall be upon His shoulders,
And His Name shall be called:
Wonderful, Counselor,
The Mighty Prince of Peace,
Then rejoice and sing His praise,
Let your songs in love abound;
Hymns of Praise to God belong
To the Prince, the Prince of Peace,
Glory be to God in the highest!
And on earth, peace, goodwill to men.

OWUYẸ.

Ẹni-owo E. A. Kayode de lati Osogbo si ile yi ni ijeji, o si pada lo si ijoko ise re ni Porogun, Ijebu Ode ni ijarun.

A ki Ẹni-owo D. A. Williams ati Iyawo re Ẹ ku alejo.

Ogbeni Babajide Mogaji Ile Oyagbade, akan ninu awon alagbà Idikan se alaisi ni ijeji. Inawo ti isinku re ko kere, nitoriti Olagbe na je gbajumọ faufau ni igba siye re.

A ki awon omoloku ati ebi, Ẹ ku asehinde, Ẹ ku ile 'de, ehin baba yio dara o.

GBAJARE!

Omọdekunrin dudu kekere o!

Omọde yi ya lhin awon egbe re ti nwon je nti oko bo ninu ose tohun, nwon wa a kiri gbogbo arin ilu ati ni awon Oja Ori-oko fun odiji oju me-wa, sugbon won ko ri di isisiyi. Omọde yi ko ila Gumbo, ni Olupona ni baba re bi si. Eniken ti o ba ri i ki o so fun Olopa tabi Akofa Ibadan o.

Ordination Service at Osogbo.

An Ordination Service was held in the C.M.S. Church Osogbo, on Sunday the 14th inst. when the successful candidates at the last examination were ordained by His Lordship the Right Rev. Bishop I. Oluyide, D.D., assisted by the Venerable Archdeacon A. W. Smith, M.A., Revs. E. A. Kayode, I. M. Lanibun, S. A. Šodipe and E. A. Ajibola.

The Bishop preached an impressive Sermon to the huge congregation numbering 1217. Many christians and friends from Ifeja and other towns attended the Service.

The candidates were:—

Revs. Šobanle, M. A. Fasuyi, J. O. Lucas, B.A., D.Th., S. E. Adesleji to Priest's Orders. Revds. Ogunbanjo, Omuniyi, Oluyemi, Šoyemi, W. R. B. Kuye, B.A., D.Th., Olujoba and Oloqfe to Deacon's Orders.

Our congratulations

LALATE.

Awon Ijo Onitẹbomi se isin Ikore won ni Soro ti o kja. O dun pupo ko-si-bo-ti ti ri i Oja Ikoretita won si ni arinrin. 'Akowe Ikore' Ogbeni S. D. Aluko ra Ẹjo obi kan ni šile kan ati Kobo merin. Be si ni awon elomi se ra orisirisi inkun ti nwon ta nibe.

Abusi Olawo o!

Iparoko.

Si Oniwe Irohin Yoruba.

Alagba.

Ḳowḡ fun mi ni àyè dèḡ nínú Iwè Irohin rẹ̀ lati dá Ài-Oi-Au lohun nipa orḡ rẹ̀ lori arẹ̀le oisbo to pe apele rẹ̀ ni "Enia kọ́ ẹ̀nyin ṣeḡe si bikoṣe Qlḡrun" eyiti o han nínú Iwè Irohin Yoruba ti oḡo 9 December 1924.

Ohun kini ti mo ḡ bere nipe keferi ni iwo Ài-Oi-Au tabi oḡo ẹ̀hin Krisit? Bi o ba ḡe pe Keferi ni o, orḡ ti o so na to ḡ si o ḡeḡbi ẹ̀niti o run nínú okunkun, ṣugbḡ orḡ Qlḡrun ti pe gbogbo enia si Ironupiwada nitorina a bẹ́ o ki o ji bi orun ki o wa oia lati rin nínú imọ̀ḡ lati igbiyi lo. Bi o ba ḡi ḡ oḡo ẹ̀hin Krisiti ni o npe ará rẹ̀, ki o ye o pe. If, ara nikan lo gunle ti o fi nínú ilobirin ju oḡan lo ki ise Ife ti o Qlḡrun ḡeḡbi orḡ adura rẹ̀ lojumọ́ pe "Ife tirẹ̀ ni ki a ṣe laiyè."

Ife ti Qlḡrun lo wa nínú Iwè Mímọ́ ti o ḡ ohun ḡ'gbogbo' asoye ti ko fi lohun kan silẹ̀ lati ru wa loju-ohun eyiti ki o fi oye tele ni bi mo ti ni lo yi—Nipa awḡn to ḡe lleri niwaju enia ati Qlḡrun pe aya kanṣoṣo tabi oḡo kanṣoṣo ni awḡn yio dimu titi kan yio fi ya wḡn, ṣugbḡ ti wḡn ko si ḡe bẹ́ ḡ, lotito awḡn ṣeḡe si bikoṣe Qlḡrun-o ḡ si wḡn ḡḡḡ bi Iwè Mímọ́ ti wi nínú Iḡin rere Matt. 13. 24-30 ati 2 Timoti 2. 20. Orḡ rere la ḡlḡn si wḡn loḡan ṣugbḡ nighati nwon ko gba ot to ḡḡo 2 Tess 2 10-12.

Maṣe rope utori ṣiṣe bayi wḡn, ilobirin kanṣoṣo ḡe aṣa oyubo, nitorina orile-ede miran to ḡe o'igbagbo' le mu aṣa ile wḡn ḡe nínú oḡan ilobirin tabi kan miran: bẹ́ ko rara, bi o ba ḡe pe "e mímọ́ kanna ni o wa lowḡ rẹ̀ Ronu daradara si ohun ti Páulú wi nínú (1) Korinti 7. 2. 1. ki olukuluku oḡunrin ni aya tirẹ̀, eyini ni pe ki oḡunria kan maṣe ba oḡunrin miran ḡe ajḡni aya, ḡḡḡ bi eḡi oḡan olukuluku oḡunrin ti jeri si i (i) o si tun wi bakanna si obirin, pe ki olukuluku obirin ni oḡo rẹ̀ eyini ni nipe ki obirin kan maṣe ba obirin miran ḡe ajḡni oḡo ḡeḡbi or. oḡan olukuluku obirin ti jeri si-gbogbo enia si nipa a lowḡ pe

"Orisa ḡe npeji obirin ko de inn" tabi obirin di mejji owu de nile oḡo atipe alafia ati ifoḡanale ati isetitḡ ko si nínú ile akobin" jo. aḡi ayḡ igba kukuru Fakoko, ibanuje ati abale aya gbḡḡo nikoḡin ati papa ko si oḡunrin to le yan ayo mejji nínú awḡn obirin to ni lekanna nighati o ba si ti yan oḡan layo o daju pe awḡn iyole di abanjḡ, e fun u; olukuluku yio ma ḡun bi yio ti ḡe le ti ayo na kuro ki onu na le di ayo nitori gbogbo eḡa ni ohun rere wu, bi ko ba si le ḡe e inn rẹ̀ ko ni idun si i rara.

Bi ẹ̀nikḡni ko ba le gba eyi. Ife ara nikan ḡoḡo londa a lann, nipa eyi ni Krisiti wipe ẹ̀nikḡni ti ko ba le ḡe ara rẹ̀ ko le ḡe oḡo ẹ̀hin onn. Lona keli ḡḡḡ, Peteru wipe ki gbogbo nínú ḡe oninu kan, eyini ni pe ki orile-ede ko-orile-ede to ba ronu to pa iwa ati aṣa' ilu tabi tirẹ̀ da ti o si gba Krisiti gbḡ, ki ero, orḡati ise wḡn ri bakanna ni bi gbogbo, eyi ko fi aye silẹ̀ fun orile-ede-ko-orile-ede lati sin Qlḡrun lona aṣa ile wḡn rara ati pe ṣiṣe bayi yio ḡo igbagbo di iboriṣa ati ṣiṣe ife ara wa ati ife taraiye-Jakobin wipe "Pa ara nínú mo kuro loḡo araiye laini-abawḡn" Jak 1. 27

Bi o ba si jape ti ẹ̀niti o lowḡ tabi agbara tabi oḡa ḡe ni o nwi ni, mo bẹ́ o ḡowḡ wo orḡ Paulu nínú (i) Krisiti 8. 9 ati (i) Timoti 6. 17. 18. 19. eyiti o kḡni pe ohun ti a ba ni ju oḡonikeji wa ki a ma fi ḡe aḡun-ati iranlowḡ fun u.

Ohun to wa nínú Iwè mímọ́ nikan ni a le ma kiyesi nighabḡ ḡoo fun Eḡo Itonisona Ibanwi ati nḡ; ki ise aṣiṣe Eḡa ni a le ma fi gba ara wa niyanju lati ma mokun nínú eḡ; ati siṣe ife ara wa.

Eḡe roḡu jinle si orḡ mi yi ki Eḡi mímọ́ fi ye .yin.

Otitḡ-Koro.

NOTICE.

We hereby remind our subscribers whose subscription have become due to send them at their earliest convenience and our Selling Agents who are still in arrears to square up their accounts against the ending of the year.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. Q̄BASA.

Office—AJABA SQUARE, OGUNPA ROAD,
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IBADAN FOOD SUPPLY.

(Continued from our last).

QUITE apart from monetary considerations, which we have already discussed, there are several reasons why all our foodstuffs should be supplied locally or at least within this Province; the most important of which is the health of the people.

Good food is one of the necessary conditions to good health, this cannot be possible with the use of adulterated foodstuffs. Yams, the principal food of the country is preserved in portable shape by conversion into flour, wherever the supply exceeds the demand in any season. As from past experience, the farmers are aware of the fact that excess of crops in one country or district means shortage of same in another; and that sooner or later, there is sure to be a demand for their crops.—Hence storage in granaries &c.

Yams cannot be stored up for a longer period than 10 months at most. But when reduced to flour, could be preserved for three years under favourable conditions. The farmers in the open country up North are able to produce large crops of Yams and after supplying their immediate needs, the surplus is generally sold to Ibadan traders in the shape of "Elubo" (yam-flour).

But the demand for this commodity so far exceeds the supply that many far-

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Ḃ si owo ati Letter ranḂ si Editor.		

mers in their anxiety to increase the output do not hesitate to adulterate the Yam-flour with other substances—in most cases the flour obtained from sweet Potatoes (AnḂḂ) and Cassava. This dangerous process is carried on by some of the farmers and dealers to the extent of mixing fine white sand from river banks with the Yam-flour sold to our traders. This can be proved by soaking some "Elubo" brought from these up-line stations in water and testing the sediment. Certain quantity of sand in the human system—according to medical authorities—is the cause of Lung diseases, Gall-stones in the bladder, Dropsical Swelling and other ailments:—to cure any of which has cost some sufferers the expenditure of large sums of money.

It is to be hoped that the authorities will see the necessity for enforcing the law on this point by strictly prohibiting the importation and sale of this particular article of food without being tested, as to its purity; or to prevent unnecessary troubles and worries by permitting only dried Yams, "Egbodo" to be imported from the up-line towns, and which the consumers can always convert to flour as usual.

Another source of danger to the health of the people is the quality of fish sold at Dugbe, Iba, and other markets in the town which is regularly brought by traders and Hausas to the town from Jebba and other towns and villages along the banks of the River Niger—where fishing industry is one of the main occupations of the people.

Where a trader using the railway takes about two or three days to reach

Ibadan, an Hausa or Nupe fisherman with his wives and daughters-anxious to realise the top price for the season's catch and travelling along the ancient caravan route-requires not less than ten days in which to complete the journey. Whilst the former generally makes a moderate profit on good newly smoked fish, the latter always gets to the market after many days of hard trudging with bad rotten fish full of maggots and weevils to be sold to the unwary townspeople at tempting prices.

The eagerness with which this class of fish is bought in the town is excusable from the fact that there is no other source of supply available presently. Although there are four large rivers with their tributaries and a lot of small ones running through this Province, the number of professional fisherman is so small that their catch is usually consumed within their immediate neighbourhood. Another draw-back is the situation of the town itself which is about 20 to 30 miles away from the large rivers where real fishing could be carried on.

This long distance prevents those among the population who otherwise would like to take up fishing as a hobby in their spare hours like those near large rivers and in the Coast towns.

The local selling price of Lagos fish is beyond the means of the masses: the small Cat-fish from Jebu comes only at certain seasons of the year; there is therefore no other course but to make the best use of Jebba fish.

By adopting measures to inspect the quality of yam-flour & fish entering the town, as in the case of cattle, the authorities would be laying a solid foundation for the health of the people.

Correspondence.

The Editor "Yoruba News."

Sir,

I hope you will agree with me when I say that I do not know the head or the tail of your correspondent's article Mr. "Omo-Ife" which appeared in the "Yoruba News" of the 9th inst. I think perhaps he is trying to point out an erratum in my last article published in your journal of the 4th November 1924, but instead of doing that he proceeded on to vilify and to rail. A careful perusal of my article written in Yoruba, will make it more plain to Mr. Omo-Ife that I am not moved by any malice or prejudice against any Church, or any individual pastor, or pastors at Ibadan, but I did plainly write to show that similar occurrences to that which happened to the African Church building at Ibadan in September 1924, had been happening to other churches of other denominations in many places in Nigeria; and that it is a sinful idea as well as it is hateful to think or to say that God has no pleasure in the people living in the area of the disaster, and especially in the church building there. To allow such state of things to remain uncorrected in the minds of our friends, our members, and our well-wishers, not to speak of our foes, - is an easy way to self-extermination. I then gave three instances of a similar occurrence which had befallen one church building at Abeokuta, one at Oshogbo by a violent tornado, and one at Ile-Ife, not to make mention of a certain church building at Ode Ondo which had been in use for many years, and one church house lately at Ikeru in Ekiti country which was destroyed by fire untraceable till today. (All of C.M.S.). It is an admitted fact that a similar event had occurred to a church building or church buildings at Ile-Ife although it was not C.M.S. church; but what of the other churches

mentioned, are those also African Churches?

I am tremendously surprised to read that Mr. Qunq-Ife has publicly declared himself as my antagonist in his article, and what cause there is in my article that calls for anger and violence, and which would have moved our antagonist Qunq-Ife to embark upon such a rude and rash writing as this, I fail to see. What I saw is what I wrote, not only what I heard. To say that the article was thoughtlessly written appears to me as an irrational expression.

There is nobody, and no church, on account of their perfection or holiness, that is free from accident when such must occur, because accident is common to all. To rejoice triumphantly over such people or churches, when so tried, I say again, is as equally unchristian as it is uncharitable.

My antagonist, Qunq-Ife, orq re o! Ki ise ija o, nitoripe orq Qlorun ko mu ija wa. Eyiti o so pe ki nfi oju si eyiti o ba mi, mo fe ki o mo pe ki ise ohun baburu li o ba mi, ohun ti o ti nba awon glomiran ri li o ba mi, tirẹ na a de o. "Evil to him who evil thinks."

Thanking you Mr. Editor, for space allowed.

Mabinu-Ori. 20/12/24.

Native Education in Africa

ADDRESS BY PROFESSOR

T. JESSE JONES, Ph.D.

Chairman, Phelps-Stokes Commission)

(Continued from our last).

Fortunately, the British Colonial office is now giving increasing attention

to Native education. The organisation of a Colonial Advisory Committee on Education in Africa, appointed last summer, illustrates one of the most important developments in the history of Africa. The British Colonies are following this lead and organising local advisory committees. The budgets for the current year will represent a marked increase as appropriations for education in practically every colony. There is a determination to relate education to every phase of life. When this is done it will be found that the activities of such Departments as Agriculture, Health, and even Police, will be relieved of much of their responsibility. They will feel the helpful influence of an all-round education of the Native people, assisting in the elimination of disease and in the building up of health, and that such an education will contribute to the wise and effective cultivation of the soil, and that the development of the sound character in the Native people will decrease the responsibility of the Police and other corrective officers. Thus the great resources of Africa, and especially of East Africa will be developed, not only for the strengthening of the Colonies, but of the Native people. (Applause).

West Africa Nov. 15, 1924.

OȘOGBO.

We regret to learn that Small-Pox is raging at Oșogbo, and Dr. E. Gibson the M. O. at Ofa has gone to the relief of the sufferers.

Vaccination work is proceeding and Mr. B M Dosunmu of the Medical Office of this town was also sent there in connection with the same.

OGBOMOŞO PELU ORIN ERI.

Orin ti awon ara Ogbomoşo nko ni-
siyi ko wo; a-wo-fo-owo-diti ni i. E-
nikeni ti o ba gbo orin yi ti won nko
bi o ba se okunrin, oju yio ma ti i. Bi
o ba se alejo beni pelu.

Orin yi ko jinna si inkan ti inu ibe-
jo wo ilu. Nigbati isikunse ba pe, ise-
kuse ahe, lehin isekuse Iboje a si de.

Ki Oluwako miye fi Ibafe kan wa
o Amin.

Erwin Ibadan, a nwo nyin bi taba
riw ju wa. E jowo ohun ti o ba se
anfani fun nyin gege bi e ti je Baba o
si ye ki awa omo ko ni anfanina. En-
yin Ijoba E ba wa mojoto orin Erin yi
o. Ka ranti Sodom ati Gomora ha!
Kinla ohun ti enia ni Ewu soinyi bi
Omo Ogbomoşo.

OSOGBO

Awon Ijo Wesley ti Oşogbo se Ikore
won ni Sonde tohun. Isin na dun
pupa. Ero nwo bi omi, inu Şoyi kun
Ita si kun pelu.

Eni-owo M. O. Dada se eto Isin na
daradar o si fi Ifilan ori 2 ese 8 titi de
10 wasu.

Şoyona nja pupa ni Oşogbo nisisiyi
tobe ti Oibo Onisegun ti mbe ni Ofa-
lle ni lati sare wa si ilu na nitori itoju
awon ti arun yi mba ja.

Ijoba si ti ran awon onise lo lati ile
yi lati Bu'pa (vocate) fun awon ti
won ko ti bu 'pa ni be.

Gege bi Oşogbo ti je ilu ti opolopo
ero dari si, ati ibuso pataki fun gboibo
okole ti nty oju irin lati Eko titi de
Kano t'osan t'oru, adura wa ni pe, ki
Oluwa ba ni ka owo arun na kuru, ki
o ma si le tankale de awon ilu yoku.

IRANTI ENI RERE.

ENIOWO T. HARDING Ologe.

Iwe Ika'jo ti odun 1925 ni okan
ninu Ijo C.M.S. Ie yi se pelu awo-
ran Ologe na. Gbogbo wa ni a
mo ise rere ti enia Olorun yi se ni
Ibadan ati Ekiti, a ko si legbagbe
re hailai.

O ye ki olukuluku onigbagbo
ati gbajam, ile yi gboibo ra iwe
yi lati fi se iranti ise rere ti Eni-
owo Ologe T. Harding se ni ilu
wa ati pe ki awon agba si ma rohin
re fun awon omi ti won sese nda-
gba ni arin Ijo Olorun gboibo ni
ile yi. Ki Olorun f'orun ke e.

Iwo Ika'jo yi wa fun tita ni gdo
Alufa Agba ni Aramo, awon Alufa
Ijo Ogunpa Bela, Ijo Oke Mapo, Ijo
Kudeti ati Ile-owo 'Ilafe' ni Ode
Ajaba. Toro-toro si ni a nta won.

Bi eni yan'ke ni won nra iwe yi,
nitorina e tete lo ra a ki o to tan.

Announcement.

We take this opportunity to an-
nounce to our patrons and supporters
that with the New Year's Number,
1925, we have decided to alter the rate
of subscriptions and selling price of
this paper as follows:—

One Year	12s.	Post Free	14s.
Half	6s	"	7s.
Single Copy 3d.			

AWON AKEWI OR YORUBA PHILOSOPHY

ILU ILORIN

Ilorin, Opa n' Ile Olo'do
Agere ni baba ilu;
Ilu to bayi ko l' Oro ?
Ilu to bayi ko l' Egun ?
Esin l' Egun ibe !
Okole l' Oro ibe ;
Gari ni Paraka