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Yoruba
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Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. I. No. 4.

IBADAN, 5 FEBRUARY, 1924.

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EKO AKOJINNA

Mo tun da lori oru mi ti oge tohin mo si-ro pe o ko gbagbe ibiti a gbe fi ori oru na ti si, nipa igbe awon iran omu Adamo ti mbo, ti mo peja re. Ki a ma tun fi bo'po bo'yo lo'ni mo, ni igba aye ti awon omu ti a obi ni gbo-gbo nkan na yio gey. "Ai gbo'fa la nw'oke, Ifa koo ko si ni para," nitorina ni mo ti se tele. nji o, ki o ba le teti si ita ki o le ma go, igelè ti awon Oniwe nfo lode, nitori emi ko gbadura pe ise Boy! Boy! ni ki omu te'm ma se, nitori ife ti oja re ba gbe om'pa, iya tan. Beni ako si gbadura pe oko yi nikanoso sa ni ki omu mi mo lati ma; nitori pe "àrè'è, o'p'o kan ko gbe 'gba d'ori;" oko si tun gbadura wipe ise Akowe oni—Barbar! Sab' yi nikanoso ni ki omu mi ko, lo'p'o kan yio sa jakan fun l'oni ti oja re.

Awon Oyiabo to use alabo fun wa si ti so, won si tun aso titi di oni wipe, bi awon ba ri i pe, a le da rin fun ara wa, awon ki yio fa wa ni teti mo. Iwo ki yio ha dide nisisiyi, ki o mo ona ti iwo o fi to omu ti y'fun iduro singio ti sa' ti mbo? Tabi o koni igbagbe pe ifa niyo yi tun le ma sawan ju eyi to ni akoko tiwon? Tabi iwo wa ni na awon to mo wipe, emi dudu ko le da nkan kun to ni'ri i' e' hini? Tabi o tun wa ninu awon to use pe igbelele ninu ipo to'fa ise ij, ba ko se fun emi dudu? ni lori awon ro pe zeye bi ti awon Baba wa ni won o se ij ba ni odun-odun to wu ki o le te won lowo? Mo fi gbolohun ibere weryi mo ninu, boya aye ko ni to bi oro na ba ipojeju ninu ose yi; sugbon mo fi ki o mu oye tire wa lori imonun meji, ki o si je ki a pade ninu iwe yi

bi o ba di ose ti mbo.

Mo wi fun o ninu ilana mi keji ti ose to kaja pe—awon ilagba ninu iwe na fun wa wipe akoko kan mbo ti o se pe ninu iwe ti o ye koroko mbo wa pe ju owo "Cocoa" lo; ti ko si ni kun ni igbak'kan. Eyi ba je iro bi? Tabi o ko ngbo igbe ti awon emi dudu nke lati origin mererin aye nise ayi wipe ki awon Oyiabo to use alabo wa ki o fun wa ni oko to ye korokoro? Alaiko omu l'eko akojinle lo nje ki a ma gbo pe "Omu ti oba mo iwe yio ya alaig'wan omu" tabi "bi omu re ba le mo iwe, ko ni je to oju fun o, tabi ki o tun lo ba o ro oko mo tabi pe bi omu na ba je obunja "bi o ti wu ki o mo iwe na to, ili aduro ni yio ghelin si." Ki ise ija, beni ki si ise ita se a ni oru ye ara wa ni? Sa ko esi fire si Oniwe kaban yi, zeye bi aniyaa fire ba ti so fun o mo, ki o si je ki a pade ninu ni ose ti mbo.

S

IDANWO NLA.

A ngbo fun n pe Akowe Kotu Oke Agodi di si i te ni wipe gran na nipa de ibipe oni lati wa oni laro.

Igi da ni o!

A D'AJI ODUN.

Won ti da oju Odun Egunun feyi oju odun na yio si bi si oju kenda esa, ti a o tun lo si yi.

ENIURE LO.

Aun se wa lati tufi O'beni John Stone alakoso Ile-owo John Holt ni Idi ko Iwo, a si ti sikan re ni Eko l' agbo ma. A ki awon omu si ebi Oloje E ku aghin le.

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OWUYE!

**OMO ENI ANRIN LABIN ISISE
KAN PPLE IKU.**

Qdan ni a npe ni "Leap Year" je odun lara ti n'oo usu tabi abamu le sele pupo ninu re, iru qdan na ni a wa ni iru yi; nigbati a si woye ara isamba. Mojo ti a si l'egbe odun na, rege bi ti emi gbo mpa yi l' gba l'esa, ati ni igboro l'adani ni ti Ogbeni Ayi. Fiki ti Oja Sapa ni Abookuta ati omolunrin kan to nwa. Mojo Oyinbo ti a npe ni N. D. Maitimiri l' Eko; gba ba wa, kan si se wa pupo; a si fi awon wonyi se kilokilo tun awon Awa-inoto ki won ma se pe-pole ninu odun yi.

Bi a b'arin wi ki a b'arin wi; a ko le se alai fi gba ba ti enyin enia wa japa nitiripe, bi a ti ulu si. Soyi ni agogo meji abo ara gba oge to kija yi ni. Mojo l'egbe re Iya arugbo kan ni gega lati a gbe ni ire wa yi. Oni-inoto ni lati se da Mojo duro ki a to le fa Iya uzga yi kuro loju qua. A mby yin ki g ma se zafara bi g ba ninu loju opop.

ETA—OKO.

A bi Iyatin Potoye Aribisala ati awon ebi fun ewn ibim—Eta—o ti si fi ti oke re l'egbe ni oja Sankle jirin. A si yo fun oke re Buraabede, abito Ologbe Alufa Aribisala fun ori-ire yi.

Gega bi odun Yoruba; baba awon omi yi ti sare bi si olo Bible lati yo fun u. Odu ni pe gbo gbo oyo ti ilin yi ba ba li ara Bule ti baba Ota-oke ni.

A gbo pe a woyi omi na ati Iya woyi mbe ti afa ni isisiyi.

PONUN MERIN BI ATEJUN

A ri i gbo pe awon Amajunwa gbo p'awon gbin ati l'egbe ni awon apo. Port-manteau ti Ogbeni Samson Oge mu bi si l'okun ni ara yi. Ogbeni yi ma. Sokola ni awon na lati ra ilikan ni Oja Agbeni; nigbati o si tun le ra ilikan ninu ni Alekasa, owo ti lo! Beni gbo gbo re ko ja irin isusu. mpa lo si ara woyi.

Kina! Iku ni le e!

IYA RE 'LE.

Iyafin Helen Shyllon ti Idikan Jina ni oyo yi. A bi Ogbeni Mathew Ade-Griffin, gbo gbo ati awon Ebi re k'edun iku Iya won.

"Ehun Iya yio dara o!"

INA L'OLOKEMEH

ANA TUSHINTO—Relaying Camp.

Ni oyo ibimni-jeta, ni awon agogo m'kanla ara bi Oniwasi ti gba ori igi. Iru wasu l'ara awon ti o wa si ibi Ibi, bi si ara so ta-wipe "Iru o l'Inwo" l' o di pe—ntaka bi oyo o ya ni m'kaluku usare lati lo du ohunni re kuro lowo ina Agbo pe lowo okunrin kan ni ina yi ti se n'ati o gbo ayika o b.

Beni ina jo ni Ara yi kanna ni o-gunjo osu Marsi l' esin.

Iwun adirin ile losona, olo pupo s'araba a daga l'awo Ogbeni pe emi to gbo si i.

Aba gbo gbo awon oyo wa ti ni gega mbe daro gidig di. Ki Oluwa ko l'olo r' emi o.

OSU RE! IGA RE

Ni alẹ oni ni ma nla, iru eṣe bayi l' enu awon Onigunnu; nitoripe osu oju orun yio le ni alẹ oni, ninu osu yi ni won o si se oḍun, na awon Onigunnu yio si se ilu, wo ni alẹ oni.

KAI! O KU EWU IJAMBA NLA VI O!

Niwon agogo mejo abo ojo keji osu yi, ni Moto to jamba fun eikan ti nje Ojogbemi ni Ede l' Oja Atapara Driver da Moto duro fun okunrin na lati wo. Sugbon laifotole ti Moto si kan, okunrin yi lale O si fi igbaroko mejeji bo, ati omoka-ese me- we-wa. A l' Ifarapa yi ko mēri o. Sugbon ope ni fun Olorun ti jamba na ko gba emi re.

Akiyesi i pe eyi ni igba kerin tabi jubẹ lo tojepe Moto opa tabi ose ijamba fun enia l' Oḍun titun yi. E jeka gba a pe awon Moto di obun-elo instrument fun Satan. Torina jeka sora fun inkan ti nge ni lo s' orun ni funafun.

OLE AGUNBE.

Se a wi pe Oloṣa wolu?

Ni ojo kokanlelogbon osu to kaja yi ni Amole akowe Oyibo Mac-Iver pelu omu odo re lo si Oja ojo ni ijo kerin ose pelu owo bi Poan nedogbon lati lo fi ra Corca, omu odo Amole bo si koro kan lati seye- seju pe. Hansa kan ti ki i mole pelu owo yi, nigbati omu-odo Amole ko te te gbe owo silẹ Hansa gun ni ote perepere ni eṣe otun pelu Idi, o gba owo yi, o si be la igbo omu-odo Amole wa ni Ogba-alarun minn trora boya yio ku boya yio la a ko mo.

MOTO D' ORIṢA.

Ijamba se Awa-moto ti Oibo Tangalakis ni aryan. Bi Moto na ti nro gregere Oke Oja ba si isale, beai are un jinu Brake oke na ko si se iko mo; Eṣe o- gheji fun Moto lo je. Iseju pe, o ti siba

sinu oṣin Oranyan. Belo Onifade ti Agbemi ati Awa-moto fi ara pa, Moto bajẹ eṣe iwaju mejeji se jenu.

We congratulate Mr. J. Bunny, Senior Conservator of Forests, upon his wonder- ful escape from a dangerous Motor Accident last Friday. His Car in rounding a sharp corner ran off the road and capsized into Ogunpa streamlet at Atiṣe Atiṣe Bridge, on the Egerton-Residency Road.

We also congratulate Mr. H. N. Thomp- son, C.M.G. the Director of Forests upon the safety of one of his valued lieutenants.

News has reached us of disastrous fires caused by the unusually strong Harmat- tan gale of January 17th. In addition to damage at Iwo and Ede reported in our issue of the 22nd ultimo, about a fourth of Iṣhin was destroyed; ten people were burnt to death; at Okeho, the fire started in the bush and swept across the Main Road and destroyed two- thirds of the town, 18 people were killed; 8 of these were caught bewildered in the farms. Fires occurred at Iganna Okaka, and Igbajo, Oyo and Saki were fortunate in escaping any damage. We learnt the Alfin made a fire sacrifice 2 days earlier.

We understand that the Bale Council and prominent persons with the Resident recently discussed the plan and propos- als for a large Council and Town Hall, which is to be built on the commanding site at Oke Mapo. From here a grand view is obtained of the whole town and its surroundings.

The need of such a Hall and Offices has been greatly felt in recent years. We are all looking forward to its completion.

The transportation of Cocoa has been greatly interfered with on the Akanran Road, owing to the delay in obtaining the necessary girders for the bridge.

Ṣ' ÒRÈ ṢÀ

Si oniwe irohin "The Yoruba News."

Ibadan.

Mo bẹrẹ 'ojò o.

Nighati mo ká awọn iwe irohin rẹ, mo ri omọkunrin kan o pe oruko ara rẹ ni Stephen otọ isiri to so mu mi ran-ti itaa omọkunrin kan ti a npe oruko rẹ ni Sòresá, mo si rope itan omọkunrin na yio je isiri fun awon ẹniti nka iwe yi.

Omọkunrin kan wa oruko rẹ a ma je Sòresá lati ijo ti iya ti bi i gbogbo ise ti nse, oee ni i ma fi se fun awon talaka ati aleini-ewu to ni sokoto to ni ati fila, gbogbo rẹ lo fi loje; ibawte nikan l'o nсан siri to je wipe awon aladugbo ina fi ise epeya.

Nighati o to esiti o le ya ise, baba rẹ da oko tire fun u, o gbin isu pelu agbado sinu rẹ fun u. Bi Sòresá ba lo s' oko ti o ba nbo, n'aa ni o ba mu lati oko, bi o ba lo okan ti ko ni lari loju ona, isu lo mu dani ni tabi agbado ni yio ko o fun u.

Nighati Sòresá di ẹni odun medogbon, o so fun iya rẹ pe ki o fe obirin fun on, Iya rẹ dahan wipe: Okuta lo se bi won fi ni obirin? O ko mo pe owo ni? Sòresá dahun o ni ti owo ko to nkan, Sòresá dide o lo fi ara rẹ ko ogun oje lojo agbe kan. Awon egbe rẹ nyin mu si i wipe a o ma wo ohun ti yio fi se idana, nighati iya rẹ lo toro omọ fun u. Nigba ojo oro awon ana rẹ ku otunla, Sòresá lo hewe lati ba lo s' oko; nighati awon egbe rẹ de inu oko ti won si ri gbogbo nkan ogbin Sòresá bi o ti po to, ẹnun ya won gidigidi, won ba a wa isu, won ba a ya agbado, ile kun berebere.

Sòresá da 'na o sun isu, o sun igbado fun won o fun won l'oni gbogbo won je ajejo, Sòresá papa sun igbado mewa o fi sian apo: awon egbe rẹ ba ru eru gbogbo, won gba o ni ile.

Nighati won mu loju ona; awon egbe rẹ nda a lekan pe ti o ye se ore ase igbope, ati wipe bi ko ba dawo duro ko le ni lari, Bi won ti nwi lowo, won pade omọ obogodo kan pelu iya rẹ ti ebi upa, won jagbe pe "Eyi Olorun bun ko bun ni." Sòresá to wo lo apo o fun won ni agbado mefa pelu oni, sugbon awon egbe rẹ binu gidigidi.

Nighati won de ile awon egbe rẹ to fun iya rẹ, won si ba Sòresá wi lopolopo. Sòresá binu, awon egbe rẹ dide won lo se elelani rẹ ni odo olowo rẹ pe "Sòresá l'on ko singba mo ati wipe Sòresá fe sa lo." Olowo rẹ sare wa lati mu u, gbogbo enia dide lati be e nitoripe ojo oro ana Sòresá ku oia, nighati o se die, oloye kan ranse pe Sòresá, olowo rẹ ni ko gbodo yese a fi bi o ba san owo on.

Nighati ebe poju onise oloye pada lo, nighati oloye gbo gbogbo nkan ti o seje, o lani fi ogun oje ranse si Sòresá, Sòresá san owo olowo rẹ, olowo rẹ si ba tire lo.

Nighati o se, Sòresá dide, o lo ba oloye nighati o de 'be o dabalẹ, o ko 'yeye sara, nighati ni oloye dahun oni "adupe ojo omọ obogodo to fun l'agbado, akọbi mi ni l' o si ki; ku inawo ojo; lehin eyi oloye tun dide o fun Sòresá ni ewu ẹnun, olopo Sofoto fila pelu oje mefa ninu eyi ni Sòresá fi se odun oro ti ana rẹ.

Lehin ojo die, iya omọ obogodo ti je kinj tun ranse pe Sòresá o fun u ni imi osunmare se ki o ba on ta a ni igba oje ati pe bi o ba ta a ju bejo ki o mu ere ori rẹ. Nighati Sòresá lo, o ta a ni odunrun oje fun oja ian oja si dun lopolopo o fun fun Sòresá ni opolopo ewu, sofoto ati fila ati oje mewa.

Nigbin Sòresá tun di ẹniti nfe omọ oja kan na yi, o si wa di ana oja ati ẹniti ilu pelu awon oloye nbu oia fun, ko si dekan ore rẹ lati ma se titi o fi woje Olorun.

Owe. F'ire losin, fi ibi losin, gbogbo rẹ lo ni esan.

Ibadan.

P. T. Odulana.

THE YORUBA NEWS.

Editor & Proprietor:—

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Subscriptions payable in Advance.

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OUR NEEDS.

“Q̄wa l' ohun pe, k̄o n' iwo eṣin.”

THERE is a phrase in the Yoruba Philosophy which says:—“Omi l' at̄e ki a to i te yaurin” i.e. Water was first founded before the sand or dry land. It is clear that without water, no living creature can exist anywhere on the face of the earth. For this reason we are told by astronomers that the Moon as a planet is uninhabitable owing to the absence of water on her surface. We need not go as far as the distance of the Moon to verify this statement, it is so near at hand—even behind our own backyard in Nigeria.

What is it that makes the Sahara a Desert? Or why was it not inhabited? Of course the answer is the same: “Absence or scarcity of water.”

This is the reason why the location of water supply often influence the decision for the choosing of sites for cities, towns, villages, farm houses, travelers' or caravan camps and camping ground for our warriors in olden time.

ASAN-SILÈ NI OWO GRIGBA RÈ.

Ibadan. Ilu miran. Ilu Okere.
ni Nigeria.

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È fi owo ati Letter rans̄ si Editor.

The same rule is observed as far as practicable by every race and nation on the face of the earth and today one seldom finds a city, town or village of any importance in any part of the world, that has no natural sources of water supply, in the shape of a river, stream, spring, lake or the sea.

This brings us to the third of our most urgent needs. When we remember that the population of Ibadan town is between 600,000 and 800,000 souls, it will be easy for us to realise the urgency of the case in favour of a good supply of pure drinking water for the town. Presently, the main sources of water are the Ogunpa and Oṣun-Kudeti streams; also some surface wells which were sufficient for the needs of the town, when the population was 6,000 and 8,000 souls. To meet the needs of the growing town some wells were sunk by the Administration within recent years; about one-half of these wells have since been dried up.

Today, both the Ogunpa and Oṣun-Kudeti have become polluted and are not better than two large drains for carrying off the filth of the town. Nearly all the water from the wells in the town are brackish and unsafe for drinking. Why do we have so many people young and old suffering from Guinea Worm? Is it not due to this same cause?—Bad water?

Any body who cares to take a walk to Gegḡ will see the kind of filthy water from holes in the sands that is being used for washing and laundry purposes, due to ignorance of Hygienic laws. But

all the intelligent people now have to travel from one-half to 2½ miles to get good drinkable water from the outskirts of the town—especially to Dugbe where providentially a small spring of good clear water was discovered near the market. It is interesting to see the regular procession of water carriers going to and returning from this now famous spot.

We frequently hear how promptly the Fire Brigade were able to control and put out fires in any part of Lagos before much damage could be done. This is due to the existing system of water supply. It is providential that Ibadan does not often suffer from fires or else where shall we be?

We respectfully call the attention of the Authorities to this need to safeguard the health of the town.

MUSINGS.

BY A PHILOSOPHER.

Your first two issues have come out successfully. The different writers who have contributed articles deserved my heartfelt congratulations. I say to them, Carry on.

The article on Education by Elder E. H. Oke, that Veteran Educationist had done full justice to the subject to a finish. We would like to hear him again. The subject of Education ought to be foremost in any community, especially here in Ibadan—a beginner just coming to the front.

Journalists on the Coasts and in Lagos have each in turn nerved their energies on this same subject—but the treatment is local.—We are thankful that we are in possession of our own press and we shall be able to voice our needs to the Authorities. We have so far fortunate in having a Government School, well staffed with Certificated Teachers. I have been informed that their curriculum is raised by two other subjects this year.

What is mostly needed is an industrial education.

The American Baptist Mission have started one at Iwo town and we hope soon our Government will follow suit, "We must make haste slowly." The writer on "Trade Outlook" had also done most excellently. He also is a keen Commercialist. It seems, he had all the facts about the late war, sifted from the start to the end.

The time is indeed most trying—The rich and the poor all suffer alike—But who brings War? Who brings Fame? Who brings shipwreck and cause Capsizing wholesale Earthquake Disruption—Theologians say God.—Scientists say evolution—to the first answer,—I agree to disagree—God does nothing bad—He cannot at the same time create and destroy. He cannot envy the creature He has created in His own image.

It is our disobeying the law of Nature that brings about our Kurmic punishment—which we, as so-called christians attribute to God. Hear what the lowly Man of Nazareth says:—Go and do so no more, lest a greater punishment befall thee.

Or do unto others what you would like them do unto thee. If we follow his precept there would be no war of annexation. Both powers Germany, French and English are equally at blame. They are our masters, they bring us the religion we profess and tell our fathers to stop tribal warfare and slave trading, offering of human sacrifices &c., &c.

But have they not disobeyed this law—For their sins we suffer, I hope to go further on this subject as early as convenient.

We must all join hands together and pray to Him who is our Creator, the Absolute, the Unseen and assuredly, He will answer our prayer.

Externally Ibadan has risen in Civilisation and Trade advancement too rapidly. When we look back to the few years, the Lagos Government started the Railway from

Lagos to Ibadan if you reflect and see what the natives were then and what they are now. We have great cause to be thankful to Providence—and to the British Government.

We are just a beginner, we must not copy other country in managing our affairs. We must wait and be lead, trusting on that great and merciful Leader, who will lead us unerringly.

To help to carry on our local press, money is greatly needed. I therefore beg to suggest that the Editor should more constitutionally. Those Gentlemen who have so liberally sent him some small help deserved my thanks, I say to them:—

Olóre kí iká
Olóre kí run!
T'owo t'omó j'wá j'wá.

TRUSTING.

Our path is steep, sharp stones beneath
our feet,
Bramble from side to side entwined meet
Their thorny arms essay to bar our way,
We are so weary, and our way is long,
Courage, dear heart, uplift our soul with
song;
Sing, and the song our consolation be:
The path we tread, our Father choose
for us,
This rugged path, where bramble briars
grow,
This is the path our Allwise Father
choose,
And, we would choose the same, could
we
But see where to this gloomy path is
leading us.

OKANLAWUN MOYA.

Nigeria's Greater Centres.

There is an interesting letter in last Sunday's "Observer" from Major Cuthbert Christy, the well-known doctor and explorer, on the subject of Ibadan. Some question having arisen as to the size and population of that famous Nigeria town, Major Christy remarks it is a very large town indeed, and covers a vast area; he does not think that

a figure of three millions population is incorrect. "It is the biggest Native town in Africa, and has the largest Native market. Before the days of railways, it was the hub of Africa. Caravan routes from every corner of the continent converged upon Ibadan. It is rather curious that more has not been heard of it, but the reason probably is that it is not on the coast." Major Christy says that when he marched through it in 1910 it took him most of the morning, and the "grass and leaf-roofed higgies, packed as close as they could stand, seemed to stretch as far as one could see in every direction. . . . What to me was the most astonishing sight was the multitude of people, mile after mile, seemingly from all over Africa, buying and selling every conceivable article of merchandise. . . . Abeokuta and Ibadan are probably the biggest Native towns of the world." While agreeing with much that Major Christy says many in West Africa, I fancy, will be surprised at his confirming the estimate of three millions as the population. So far as my memory goes, Ibadan town has usually been estimated, for taxation purposes, at about a quarter of a million; perhaps Major Christy is including the district as well as the town. As to comparative estimates of size and importance, has not Major Christy overlooked Kano?

West Africa 5/1/24.

The Colonial Bank.

It is with much pleasure we read that the names of two of the Directors of the above Bank were in the New Year's Honours List. Mr. Gilbert W. Fox becoming a Baronet whilst to Mr. Robert Rutherford (Chairman of the West India Committee) we note a Knighthood has been given. May we be allowed to congratulate Sir Gilbert Fox and Sir Robert Rutherford and wish them many years of good health to enjoy the honours bestowed upon them.

IBADAN NEWS.

Under the able supervision of Mr. A. J. Clarke, the P.W.D., building Engineer, the Cenotaph which was in course of erection for the past 6 or 7 months in honour of our fallen "heroes" is nearing completion.

The clock which is placed at the dome is a clean piece of work and we are looking forward to that memorable hour-11 o'clock on the 11.11.24, when she will announce for the first time the respected 3 minutes silence. Mothers hold your heart

The Cenotaph is a GEM to Ibadan, and the parties who were responsible for the movements deserve congratulation, also the designer. The names of the fallen heroes will be inscribed in the space left.

We deeply regret to chronicle the death of Mr. John Stowe, Agent for Messrs. John Holt & Co., of IWO, which and event took place on Sunday, from pneumonia.

The deceased who was of a very cheerful disposition was seen a few days ago moving about, and no one had expected that the hands of death were around.

To the bereaved relatives, West Indians and friends, we extend our heartfelt sympathy.

We are glad to learn that the Ibadan Native Tennis Club has begun practising. Let us hope that a Tournament will be arranged at an early date with some Crack Team from Lagos.

We are pleased to welcome in our midst Mr. Felix Montplaisir, West Indian Locomotive Driver, Nigerian Railway. Mr. Montplaisir who was stationed at Offa for some time, got transferred to Ibadan, in a stailiar capacity and we wish him "GOOD LUCK."

We understand that Mr. Arthur Agard, West Indian Locomotive Driver Nigerian Railway, met with an accident on Tuesday last at Ashipa Station. His Engine which was travelling at a fair rate toward Lagos got derailed, and a Relief gang had to be requisitioned for up to the time of going to press no further news was available, he was not injured and the extent of damages to goods and permanent way are not yet

to hand. Let us see who will accept the responsibility between the 3 concerned.

Mr. Francis H. Bacon, Liverpool representative of Messrs. G. E. Hudson & Son* is the guest of Mr. James Douglas Hutson of the B.B.W.A.. We understand that Mr. Bacon is out in the interest of his firm. He has done a good deal of travelling in Nigeria, and he sails by the next homeward Steamer. We wish him "bon voyage."

The STORK is hovering over the following houses, Messrs. M. A. Paley, F. Zientplaiser, M. Assaf we are looking for the "B's"

There was a Billiard Tournament on Saturday last at the N. B. S., and the parties engaged in it exhibited a good display of cues. The first set for 126 was Messrs. Clarkson Williams and Karam against Fairley and Nabam the latter won by the narrow margin of 5. The breaks recorded were 38, 24-18 & 11 by Mr. Nabam and 15-1 & 10 by Mr. Karam.

The second set saw Messrs. Eid Lev, and A. Agard versus Nabam. The latter had things his own way and won comfortably by 16 points on 126 up. His biggest break was 19.

This little place of amusement is worth going to, as one will meet with friends and drive away Home Thoughts and Worries.

The Guy.

7. 2. 23.

THANKS FOR SYMPATHY.

Mrs. Rachael I. Gansallo, on behalf of herself and family, begs to return thanks to all those who have, either by telegram letters or personal calls, expressed sympathy with them, during their recent bereavement, in the death of Daddy David Adesiyun Gansallo, which took place on Sunday the 27th January, 1924.

Change of Name.

I the undersigned formerly known as Samuel Ojo Bada, hereby notify the Public and friends that from the 8th day of February 1924, I desire to be known and addressed as Samuel Ojo. All documents bearing the former name remain valid.

SAMUEL OJO
Odogbo