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The Chief Secretary
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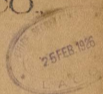
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jumo, Ewu Oyala ati Awotele ati
Sokoto ti ase regi nibe lo pin si

IROHIN KO TO AFOJUBA

OWUYE

ABEKUTA D' ILU OIBO.

Eyi ni ero ti o wa siwaju wa bi a ti nsoomoo Lafanwa ti a nwo ilu Abekuta l' okere ti gbogbo orule ibe faufun lo gbo—ogele ile pānu; awon ile awo ko po tobij mo; boya ni a le fi si igaba ogale ti ki ise pānu ni nin ilu na. Inkan sojo ti o wa ni be ni pe, awon ile pānu woyi yio je ki odu ma ma ni ilu na pupo. Yio si je inkan rare fun Abekuta bi awon ti awon riye ni be lo ni Awo (file) bo orule wān.

Ojo yi je mo ilu Ibadan pāpa; nigbati a ni iko ti awon enia nko ile pānu kakiri gbogbo ilu. Eniti o ba duro lori Oke Arẹ, tabi Oke Mapo ni yio ri ogunlogo awon ile pānu titun ti awon se se kan ni bi gbogbo kakiri ilu. Bi inkan na ti nig yi, ko le to odun megin si i ki gbogbo Ibadan to di ogale ile pānu patapata. Nibana ni a to mo bi odu pānu ti imu to. Ero yi l' o mu awon Egbẹ Agba o-tan beresi imo. A o kikile Tila nwon odun mejo sehin. Ile kan ni isale Oje ni a ko fi Awo ti Egbẹ nā mo bo. Inowo pupo ti mbe ni kiki iru orule layi ni ko je ki awon enia pupo ti tayo gba s. Sibẹ-sibẹ a ri gbajumo Ibadan kan ti o fi Awo bo ile rẹ:—eyin ni Ogbeni S. Agbaje, Opa onisowo ile yi. A nireti pe awon gbajumo bi Adesisi Giwa, awon Ogbeni B. I. Afenaku, Folarin Suleja, J. M. Oduai, Oke-owo A, Mogidi Amimashain ati awon ja-nkan ja-nkan be yio tele aperẹ rare yi.

BOOK SHOP D' ALATŪ ILUKŪ?

Ibero yi ni o wa si tun wa nigbati a wa ilu-Iwaw (Bookshop) l' Eko, ti a ri orisirisi ilukẹ ti nwon fi patẹ sibẹ fun ti ta; yeku ninu awon ukowe ibe so fun ni pe nitiori awon ti awon sfi ojokoro obun ojo wuru (Gold Trinkets) se la-won l-je ni awon ti mu awon ilukẹ ti o dara fun lilo wanyi wa oipo golu. A dupẹ loyo Alakoso Book Shop fun

ero rare yi. O wa ku si gbigbaje imo-ran nā lowo awon obirin ijo wa gbo-gbo. Nitiori owe awon baba kan so pe:

O mbe Onisegun,

O ko be Olokunran?

B' Onisegun se e tan,

T' Olokunran ko gba a nko?

Toto mo juba awon agba o l' Awa ro pe: o to pe ki Alufa ijo gbogbo ma fi oro golu aloju se iwawo nigbagbogbo titi awon enia yio fi ko asa nā silẹ patapata-papa ni lilo lo si ibi isin ni ile Olorun. Eyi ni awon glomi ti ko ye sehin ni ile isin pupo ti a mu. Nitiori eyi nā ni Egbẹ Ogun igbala ati awon ijo ni fi so-fu lilo obun ojo wuru. Golu ko kan igbagbo.

A wa ko soyo si ibi ere tabi ariya o.

Ojo ati ibi nlanla kan be silẹ ni azogẹ megin ibe ni osan Sunde ijeta nigbati enikeni ko reti rara. Ojo na ki eruko mole ni popo mto. Ara enia silẹ diẹ lati ijeta na wa.

A ki Ogbeni Olurugai Johnson ti Ogbu Dokita ati iyawo re pele ti omo won kekere ti o jisi. Omi l' o danu o.

A ki Ogbeni M. A. Abayomi Oga Akowe ti Olo Agbẹ ni Gbadami ati iyawo re ti omo won oduun meta jisi ki ku irọ o. Ki Olawa tu nyia nina.

Ninu oje ti o kede yi, emeji ni ina lo l' Eko. Okan ni Oke Apapa, ekeji ni Oke Arin. Eyi ko ye awa ara Ibadan o.

Awon Dokita oibo faufun meja ni nse ise Wole-wole kiri ni igboro masiyi Ki onle tun le se o.

OMI MINU TI DUBBE.

Odo Dugbe kanna ti idaji aya ni nlo pon mu nfe toju pupo. T'asan l'ora ni awon nro lo pon odo kanna yi. Ko si ero ifami nibe nitiripe orisa ti nyan jade lasan ni nitiri opoipo igbati upade nbe, omi nā papa fun abata. A nitiripe odo l'ojia pe ki won ba ni tun odo nā se nipa gisigie ati mase egiri yipo ile. Bi won ba si ti Opo Ojoro (Founala), kan bo o bi ti Eko yio tubo dara ju.

IJEBU-ODE.

IJO *Brotherhood.*

Ni Taside oju keji Febuari yi ni o di odun meje gbako ti ije *Brotherhood* wa ilu Ijebu-Ode. A gb. pe, iju na ti ni aburo dididi lehin.

Captain JAMES, KU IDIDE O.

Captain James okan ninu awon owako laisi ti o ngbe Oni ni 4-ayi de si ilu ni Satide ogbonjo oju Januari o si ni o kan Taside oju-kerin oju yi. A ki Eru-Owo O. S. Olukoyu-Onibeni ati awon oju Ogbeni yi, E ku sijo ma.

OKE ONILU, ORUN RE O.

Ni asale Natide ni Ogbeni Oke aludun dun ti o wa ni Iru-Mogba si lepa bora bi oju, laarin ogunlago omo ti o ndaro ikun re. A ki awon omo ati ebi oku, ku inju

OBA ADENU FA.

Sonde oju keji oju Febuari je oju koni-gbagbe ni S si *Brotherhood* Iru-Ogunbo Ijebu-Ode, nigbati Oba Awujale Adenuga Tunwase keji wa si ese ba S si ni.

Ki agere ki ni to lu S si ti beresi kun fun ogade awon gbajumo, "Mo gbo pa nibin Ioba mi." Ki o to wipe agere keji lu "ile ko gbe-ge mi nigbati a gba." "Di le-dide" iro mo Alaiye.

Eyiti a wai ti pe koro ni a ri Oba t' o sokale t' o mo roto bi epo: ni isin ba bere, ti ilu ati lara na ti won. Lehin eyi ni Alabafoto, wa tenu bi iwasi. Kai !! Oju na ti wo to? Koro ni gbo-gbo re nse t' o ninu ekinni fi we ekeji ti gbo-gbo re ko si tase ara won.

U mu oju iwasi re ni Ori Kinni Jo-son. E-9 Kyi, ti o ki wia. "S: gba ki o si mu aya le." Larin awon inkan ti o te mo oja leri nipe o ni lati ko okun giri ki o si mo pe onn ni lati ru eru gbo-gbo awon emwa abe re. o ni lati mo onirura ati oniwaiwa enia ti o wa labe re; ki o ba le mo bi yio ti ko wen ni isin si. toripe eru uraive ko gakan. Ati boribori gbo-gbo re; o ni lati toro oju-kun kura ogbon lodo Olorun Oba Sokó, Oba Afunhin-širegun; o si fi adura kenge gbo-gbo re

pe ki Olorun masai fun oja ni ogbon oju ati alafia gbo-gbo gage bi o ti fun Solomon nigbati o juba ni odu bi ti Oba Awujale, ati pe bi o ti juba ni omo-de, ki Olorun masai fi Ewa funfun de u lade.

Lehin iwasi na ni Awujale wa mu oju re wa si iwaju pepo, pelu Oliwo, Apebi, ati Alapo-kun. Isin oju na kuro ni yepere, awon enia ti o wa ninu ile ju odunron o le mi logbon (323)

Baibi ni ki a mo ri o. Ki Oba ki o pe fun wa o. Amin.

AKANSE ORIN

FUN OBA AWUJALE

TUNWASE KEJI

NI ILS ISIN *Brotherhood,* IJEBU-ODE,

Ni oju keje oju Febuari, 1923.

1. E vo o f'oma Tunwase o (2)
E vo f'oma Tunwase t'o gbade loju eni (2)
Oja Oba ko lora eni Fofagbade wa (2)
Ko pe fun wa o pe fun wa titi kaurin.
Afolagbade Oba (3) o
2. Alaiye ku ori re re o (2)
Alaiye a ba o vo fun ipo Oba re yi (2)
Ofunmare k'o duro ti o ko s' imora re (2)
K' Olorun s' o. K' Olorun s' o. K' O tun
Afolagbade Oba (3) o. [309.
3. Oba na gbagbe Ipo re (1)
Inu t'o pe l'apoti, eru nla to gba ni yi (1)
K' Oba oru ba o g'ere yi titi d'arugbo (2)
K' Olorun Oluwa. K' Olorun Oluwa wa
Afolagbade Oba (3) o [pele re.
4. Oba re ko s' eni m' omo o (2)
Owo re s' m' o vo eni m' omo ko wa re (2)
Awon oja ti o wa l' oropo woyen ti
koju (1)
Wa pe fun wa, wa pe fun wa titi, g'ere.
Afolagbade Oba (3) o.
5. Wa l' Ono-ndo l' e f' Oba o (2)
Wa l' Ono-ndo l' Oba titi de Oku Aja (2)
A'w'n Oba s' s' ope l' o wa b'imo Oye (2)
A'w'n a. A'w'n s' s'. A'w'n s' s'.
Afolagbade Oba (3) o.
6. Oba t' Ebi, Ebi t' Eba o (2)
Oba t' Ebi, Ebi t' Eba, ko s' eni m' omo (2)
A' ki b' Eba re re de le ba re l' iye (2)
Mi aye re re ni l' iye re, s' ipe re.
Afolagbade Oba (3) o
Aye, Amin, o.

Isin Iranṣi

FUN

OLOGBE ALUFA R. A. COKER
NI IJEBU ODE.

Wo 'bi, emikeji, orin ko dun nigbati a tufu Eni owo R. A. Coker ni Wesiide ojo kewa osu yi. Were ti a tufu re, ni Abifa agba I. B. Ogunmefun beresi irin gbogbo Soṣi, ti o si ntu awon Alufa iyoku ni ofo nla yi. Warawere, gbogbo ile-ekọ ti ti bamubamu ni iranti eni nla yi, ati papa ise nla ti o se ni Ije Ijebu Juke-Jado. Kia to seju pe, iwe gadagba ikede oku ni a ri lara ogiri eyiti Eni-owo, I. B. Ogunmefun fi sode fun Isin Iranti Ologbe na ti a si se ni Soṣi *Saint Saviour* ni Ita-Lupe. Were, ki egoge merin tolu, gbogbo ile ti kun, ona ba, awon akorin ti tumors, Alufa marun tojo lo si sese ninu isin yi : awon Eni owo I. B. Ogunmefun, E. A. Kayode, S. A. Soyemi, J. O. Mafe, ati I. O. Ransome-Kuti, akowe ma-ko-t-imelẹ, Oga Ile-ekọ Giga ti C.M.S. ni Ijebu-Ode.

Lihin orin ati eto isin gbogbo ni Eni-owo I. B. Ogunmefun wa tenubu isan Ologbe na, lati igbati o ti jade ni Ile-ekọ titi di igbati o wa bere ise ni Ijebu-Ode. Wo o, o so wabiwosi oro Ologbe yi. O so pe ki ise ise Alufa ni a kọko ro pe yio se, sngbon nigbati o kenge iwe re tan, ni awon Ojise Olorun igba na wa ri i pe Olorun fi imo Duru jinkji re tobe ti wnon fi kuku ran a lo si ilu wnon lati lo tun ko di si i ati papa nigbati o si wa ni ogun-ode, eyini ni, lati chin wa titi di inkon bi 1890 be, ko si onidura ti o le ko tire kere. O si tun so re lori sifuru baba na. Larin oro re, o so iun kan pe: Ni alẹ oje kan oun ati Alufa na lo pari isa kan fun awon egbe keferi kan ni

Igboro. Dipo ti awon arabi yi iba si fi suru gbogbo ki nwon si fowofun un pe, ki ise ara won, nse ni gbogbo won binu tuka, ti nwon si fi oun nikan ati Eni-owo Ogunmefun silẹ nibe ni okunkun; ati pe oun gogbi oro omode nigbana, so fun un pe ki o je ki awon lo, sngbon o ko fun oun, nse ni awon si joko si inu okunkun nibe titi ti okun ninu awon omo egbe na fi tun ri awon nibe ti o si tun pada lo so fun awon egbe re iyeku pe Alufa ma si wa nibe o, tobe ti Ha ! fi se gbogbo won, ti nwon si pada wa fi sifun gbo ohun ti o se so fun won.

Lot, eni' o mo ni ni onipitan eni. Eni owo Ogunmefun so oro iwari pupo lori Ologbe yi, ko si fi oro re bopo-bopo, sngbon wa a lo nso otite gba bi oro ti ri. Ogbeni wa, wa tubo darugbo kege sinu ise na ; Olorun na ti o si gbe o de ipo na yio se atilẹhin pelu re titi d'opin awon egbe re iyoku. Ha ! ! O po lo jo yi.

Lihin iwasu ni awon egbe akorin wa ko orin kan ni iranti Ologbe ti omoge kan nsaju won, ti awon iyoku si ngbe o. O dunn di lati so pe Alufuru nte pupoju; ariwo re ko si je ki a gbadun oro ati ohun orin ti omoge ati ti awon akorin ti nkorin na. Ninu iru isin bayi iba dura bi onidura bi orora te kini na. Lihin eyi ni Eni-owo I. O. Ransome-Kuti wa re *Dead March* kan, ni awon Alufa ba jade lo, ti awon eni si re to won lẹhin lo. Eni oje na ko din ni edegbeta lai se abasi. Lurin awon ja-nkan ja-nkan ti wun wa, a ri Oloye Johnson Dina Alapogun, awon Ogbeni Otuyelu Oliwo, S. D. Olusoga ati awon miran ti a ko le ka tan pelu awon S. Olukoya-Onobanjo Alufa ti Ije Brotherhood pelu D. E. Sẹbanjo, Alufa ti Ije St. Peter U.N.A.

Alufa R. A. Coker, oninure orun re o !

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OBITUARY.

THE REVEREND

Professor R. A. Coker,

A REMARKABLE PERSONALITY.

The great house of Coker--Adesupoke family of Abeokuta and Lagos has lost its Head in the person of the late Rev Professor R. A. Coker who breathed his last at 33, Princes Street Lagos, the residence of his nephew Mr. M. Olanlade Coker, at an advanced age of 82 years.

The late Reverend Robert Arunfunmilolu Coker was born in Sierra Leone about the year 1843 and was the last of the 4 Brothers known as Coker family viz. 1. Diddy Thomas, father of Mr. Dan Thomas and grandfather of Mr. (Rev) Ransome-Kuti of Ijebu Ode Grammar School &c
2. Chief Samuel Coker known as the Asalu of Igmore, father of the renowned Honourable D. Sowemimo, Christian Balogun of Abeokuta, Messrs M. Olanlade and Soyode Coker the popular Lagos townsmen &c.

3. Chief Isaac Coker e.g known as the Ontesi or Ntoya of Ileshi, father of Mr. James Coker the heir &c.

4. Revd. Robert A. Coker now of blessed memory, father of 5 loving and surviving daughters.

In his days of boyhood on beginning the Elementary School, he had his training at the First C.M.S. Training Institution at

Igbaju, Abeokuta, under the able Principalship of Reverend Father the German Educationist, the late Revd Thomas King being the first Tutor. He survived his colleagues, amongst whom were, the Right Rev. Bishop Phillips, Archdeacon Nathaniel Johnson, Revds. Samuel Johnson, S. W. Doherty, Daniel Coker, M. J. Luke and D. O. Williams

He laboured first as School-master of Fajj Elementary School, in Lagos, and for years succeeded as Teacher or Tutor in the Female Institution under the devoted German Missionaries the Revd and Mrs Adolphus Mann.

His great bent for music won him the title of "Professor" He was sent to England for a year and half and he returned to improve largely the music of the country. He served as Music Master in both the C.M.S. Male and Female Institutions.

He was the founder of the celebrated Orphean Brass Band which rendered useful services in the religious and social life of Lagos. He organised Choirs and gave numerous Sacred and classical Concert Entertainments notably among which were the Cantata "Joseph" and "Rajah". His musical displays in Lagos for several years in those olden days had never been surpassed by modern performance.

Eventually, he became ordained in the year 1896 and was sent to Ijebu and laid the foundation of the Church there amidst great difficulties, persecutions and self denials, and by his faithful ministrations of the gospel, made a rapid conversion of the people to the christian religion. The measure of his achievements there can be gauged from the circumstances leading to the Expedition. For, if for commercial advantages the Ijebus were so dead set against all intruders to their country, how much more so would they be against what was considered to be the religion of the very people, who had, at the point of the bayonet and machine gun forced open their closed doors to the surrounding tribes

His objective was the wholesale conversion of the Ijebus throughout the fifteen years of his service in that country.

On his return from Ijebu in 1910, he was appointed to take charge of St. David's Church, Ikoyi, Lagos and in consequence of old age and infirmity, he had to retire from active service in 1919, after labouring for 62 years in the Master's vineyard.

The fruits of his labours are plainly visible in the advance of the Ijebus along the paths of Christianity and Western Civilisation so that today we have Ijebus among our promising clergymen, barristers, doctors, journalists, mechanicians, artists and even the new Awujale H. I. Tunwaje II. is an educated christian king. It is no wonder that a Memorial Service was conducted at Jebu Oje the same day and hour of the late clergyman's funeral at Lagos.

He had been on the verge of death for a long time, and on Tuesday afternoon the 9th instant, he quietly passed away, leaving his daughters, nephews and nieces, grand and great-grand children, old scholars and friends to mourn his irreparable loss.

The value of his work and popularity in Lagos was evidenced by the grand wake conducted in his honour by the elderly survivors of his old Choir and trained musicians who congregated round his mortal remains, singing till the small hours of the morning the ancient Church and School airs as taught them by the late Professor. His remains were taken on Wednesday afternoon in a beautiful coffin covered with wreaths to Christ Church Pro-Cathedral where, the Right Reverend Bishop I Oluwole D.D., and 10 clergymen were in attendance. The Venerable Archdeacon Ogunbivi, Rev'ds Jas. Okuseinde Jas. Pearse and Victor Johnson took part. A beautiful and touching address on the life of the Deceased was given by the Bishop in the Church.

The Funeral Service at the Church and grave side was attended by a large concourse of people of every class and creed.

The Officers of the Salvation Army were strongly represented. Also Mrs. Jas. Okuseinde, sister-in-law of the deceased from Ibadan, the Hon Durojaiye Sowemimo, Balogun of Egba Christians from Abeokuta (who is now the new Head of the family.), Messrs James Aderu Coker, M. Oladeinde Coker, Soyode Coker, Drs. O. Sapiro, O. Obase and R. A. Savage, Messrs Henry Carr, J. H. Doherty, B. C. Vaughan, P. H. Williams Mesdames, Layokun, Meadows, Coker, Willoughby, Madam Sapara, Mesdames Macaulay, Smith, Moore, Labode Williams and a host of friends, relations and members of the family.

His remains were laid to rest by the side of his wife in the family vault at Ikoyi Cemetery.

May he rest in peace!

CHRIST CHURCH PRO-CATHEDRAL, LAGOS.

WORDS OF ANTHEM SUNG AT THE FUNERAL SERVICE OF THE REV. R. A. COKER

By special request of the deceased.

VITAL SPARK.

Vital spark of heavenly flame,
Quit, oh, quit, this mortal frame;
Trembling, hoping, lingering, flying,
Oh, the pain, the bliss of dying!
Cease, fond Nature, cease thy strife,
And let me languish into life,
Hark! they whisper, angels say they whisper,
Breath'st thou, comest thou sweetly!
What is this about me quite,
Draws my spirit, draws my breath
Tell me, my soul, on this death?
The world needs thee it disappears—
Heaven opens on mine eyes, my ears
With sounds seraphic ring,
Lend, lend your wings, I mount, I fly,
O grave, where is thy victory?
O death, where is thy sting?

A LAST WORD ON WEST AFRICAN SEGREGATION.

OR
A COMMON-SENSE ANGULAR VIEW
POINT OF THE QUESTION.
By an Occasional Correspondent

Continued from our last number.

If the correct meaning of Segregation is *Separation of flock from flock*, we see no harm to the application of the principles involved, to the necessities of any section of a community; we do the same ourselves. The real harm lies in the extraneous meaning incorporated in it and this has been haunting our brains and tormenting our lives and has almost made us enemies to our own pleasures and enjoyments.

Summary and Conclusion.

We have gone far enough into the subject for us to reiterate and conclude.

The argument in support of Segregation, on the score of avoidance of Malarial poisoning, as here-in-before considered, falls under two heads both of which appear to us *theoretical, strained, and far-fetched* and cannot support the scheme on rational grounds. It stands also self-condemned by its own admissions at the outset, of the impossibility of the remedies suggested regarding total exclusion from contact of Europeans with Native Africans. In effect, it tantamounts to telling Europeans to leave Africa if they would be immuned from malarial-inoculation—an absurdity. Again; it admits the fact that *all Europeans* cannot be immuned but fails flatly to suggest means of salvaging "non-salted" Europeans from those described as "non-immuned," nor has it suggested any means by which Europeans, who may have become "magazines" and "reservoirs," by having been unfortunately, bitten by the *anophe-*

les, could be detected and segregated from immuned or "non-salted" ones.

The argument is, besides, *unnecessary*, as the necessity for segregation, when reasonably put must command unqualified assent; and, inasmuch as the greater sources of malarial generation are as yet untouched and-uncontrolled, it should have appeared useless advancing theories which cannot be made practical, unless its manifest aim was to rouse up vexatious controversies, the issues of which will avail nothing but only create prejudice to no purpose. The Governments concerned had not been waiting for inspiration from the controversy because they had long been confident of the utility of Segregation on grounds outside the controversy, nor have they in any instance, so far as we are aware, taken steps to oust Natives from segregated areas but have allowed them to pass through, and even farm on the areas themselves, not excluding their belts, thereby helping to remove what are admitted on all hands to be dangerous malarial poisons. The only advantage then (if that could be called an *advantage*) which advocates of this class appear to have gained is the mischievous side-thrusts involved in the *fad*; the visit, among us, however, of His Royal Highness, the Prince of Wales has helped to prove the balance of worthlessness in it. The freedom and equanimity with which he moved among crowds of thousands and tens of thousands of Africans, at any given time, during his visit, shaking hands with thousands, in all, with impunity, has dealt the lie its death blow.

Objectors' Argument.

The objection to segregation does not pretend to argumentation and is merely *sentimental*; but sentiment cannot disprove Natural Laws; we are therefore inclined to the opinion that it may have been raised *in anger* and at the moment of keen excitement without first viewing circumstance round and about

otherwise, it would be unexplainable how the workings of civilisation and nature, under our very eyes, could have been disregarded; Segregation is good for the lower animals,—mammals, birds, reptiles and fishes all of which have wider sphere of action and locomotion than men. Why, then, not for man who needs it most? It furnishes a beneficial "escape out of unwholesome intermixture of tribes, social classes, and civilisations, for the sons of men.

Lastly: the objection against segregation, on the ground of *economy*, needs hardly have been raised at all as it is the settled opinion of business-men that it is much better to build than to rent.

It is estimated that the pecuniary value of a house should be equivalent to its three years total rental; at this rate, the savings effected by the erection of these bungalows should, in case of continual occupation, be great in course of time; because the quality is in every way superior to that of house built on purely commercial principles. Such being the case, these bungalows will, eventually, survive ordinary buildings many years; and their excess of time service, calculated at the rate of their annual rental, would count towards *so much* Revenue saved. As such, therefore, the *Economy* pleaded would not be found to be *real* or *actual*, after all.—Copyright,

METHODISTS AND METHODS

The Wesleyans have just concluded at Lagos, one of the most successful Special Sessions they have ever had since the establishment of their mission in Nigeria. Among the far-reaching measures adopted at this Session was the decision to allow all their workers to remain at the same stations as last year.

We hope the authorities of the Mission will see the necessity for appointing perma-

nent African Pastors to each station. The frequent shifting of workers from one district to another, has been a great drawback to Methodist work in this country especially in the interior.

NEWS & NOTES.

We regret to chronicle the passing away of the Revd Professor R. A. Coker, who received his call home on Tuesday afternoon the 9th instant. Our condolences to the bereaved family.

The Rt. Hon. W. Ormsby-Gore, Under-Secretary of State for the Colonies; who landed at Lagos on the 4th instant granted interviews to the deputation of the leading parties in Lagos. It is pleasing to note that the various bodies acquitted themselves creditably. We await the results of their efforts.

The Rt. Hon. W. Ormsby-Gore and party left Lagos on the 11th instant on a comprehensive official tour of inspection throughout the Southern and Northern Provinces.

We congratulate the authorities of the Anglican Church for the success attending their work in Hausaland. It was only last year that a Hausa gentleman was admitted into Holy Orders of Priesthood; the agreeable news now comes that another was on Jan 24, priested at Zaria by the Rt. Revd Bishop A. W. Smith, M. A. The new priest Rev. L. Henry Davis Galtin Miller, was one of the fruit of Dr. Miller, the famous Missionary's work in that land.

We hope and pray for many more to follow.

The Honourable Capt. W. A. Ross, C.M.G. Senior Resident Oyo Province left for Lagos to attend the Third Session of the Legislative Council of Nigeria taking place today the 16th inst.

The Honourable E. H. Oko, Member for Oyo Province also left to attend the Council meeting.

PUBLICATION RECEIVED.

We acknowledge with thanks the receipt from the publisher of a copy of the Nigerian Astrological Prediction for the Year 1926.

The author Mr. "Caoriconus" is fast becoming the "Rephuel" of West African Wishing him all success.

ITAN
TAPA ATI YORUBA
ORIKI III
OLOPONDA.

Are-Oje.
Oloponda, ni nwon ni
K'o tu koko eti aṣo;
Igba 'Oloponda tu koko eti aṣo,
Igba eranko l'o jade!
Nwon ni Oloponda:
Iwo l'omo eranko yāyā,
A-dagba jale awere.
Bi babe onkáláńń,
Bi wọn o ba jale l'odun:
Iwon a má jẹ k'oioko' o lẹ;
Babe onkáláńń,
Bi wọn o jale l'odun:
Wọn a jẹ k'olokun o lo,
O wa tori Onyibokorẹ:
Anuni omo oye oke,
Oun l'o wa f'ibi t'egun,
O fẹhin t'arabá;
O wa ma di t'oró,
Oun l'o fidi t'igba:
Oun l'o nwa bi oja
Yoyo s' oloko!
Nwon ni "Oloponda,
Iwo l'omo eranko!
Awon ná si l'omo fẹhin
Omo yan: ki nd'okanna qun si,
Ki nwa saxe wolojo
K'a wa rin rin wolojo,
Omo onisokoto dudu

L'obirin iyoṣe le!
Nwon l' Oloponda
Iwo l'omo eranko yāyā!
A-dagba jale awere.
Oloponda, Kujera,
Agbo-sokun,
Omu-a-gbo nigba-ori keke-ke!

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Manager

Kata



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Egbogi fun ilera Omokunrin, Egbogi fun arun-karun lara Omokunrin ko ma ye o. Ya nibe ki o mu tire, o leri Alabojuto lajiri bi o fe, ki Olowo wa, ki Alawin wa, araisan ni ko dara. Iwo ko tile gbo orukọ ibẹ ni ndan? "ISE OLODUMARE."

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