

The Chief Secretary
to the Government
Lagos

D. A. Obasey
Editor & Proprietor
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Ibadan

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FOR GOD, THE KING AND THE PEOPLE. 23 DEC. 1924

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reflect the common standards of morality in the British or American communities. Their mistakes are those common to economic undertakings anywhere. Their contribution to African development has been most valuable. Their needs and their business' ingenuity and ability have resulted in extension of roads, telegraphs, sanitation, security of life and person, and other essentials of civilisation.

To those who have any doubt of the value of European influence in African, a comparison of conditions in a country like Abyssinia is most informing. The present Prince of Abyssinia is doing his best to develop his people and his country but he is handicapped by lack of European influences to assist him. The presence of a substantial number of settlers and traders representative of the average moral standards of Great Britain would be of the greatest possible value to the development of Abyssinia. This may also be said of Liberia.

Another important element in the development of the Native people is the establishment of an intelligent co-operation between the Europeans in the Colony and the people at home. The misunderstandings that have arisen between people at home and those in the Colony resemble the doubts and irritations that existed in America between the people of the Northern States and the people of the South with regard to the condition and needs of the Negro people in America. The North had the advantages and disadvantages of distance, the South had the advantages and disadvantages of proximity to the Negroes and dependence upon them for labour. For many years those two groups quarrelled and charged each other with injustice. In recent years they have become acquainted and have found that they can be mutually helpful.

The relationship of the home community in Great Britain to the settlers and traders in Africa should be one of co-operation. The settlers should recognise that the wider outlook of Government and society at Home has a value in determining policies. Likewise the people of Europe should see that the men on the fringes of the Empire in daily contact with actual problems have a point of view that must be recognised.

A thoroughgoing understanding of the essentials to Colonial Progress will discover that the healthful condition of the Native people, both physical and moral, is the first consideration in the formulation of Colonial policies. No matter how extensive the material resources may be, they cannot be developed without the assistance of the Native people. A decreasing Native population is a sure sign of Colonial failure.

With full appreciation of European influence in the education of the Native people as an incident to Colonial activities, it must be said that education through the schools has been limited in extent and narrow in scope. The proportion of revenue spent on education has not been more than 2 per cent, or 3 per cent of the total. The position of Director of Education in official circles has been among the lowest. Even in the British Colonies, where education has received higher status than elsewhere there are two great Colonies that have neither a Department nor a Director of Education. School education in the comprehensive sense, including a regard for health, industry, agriculture, home and recreation, has hardly been begun.

To be continued.

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Egbogi fun ilewa Onyunkunrin, Egbogi fun arin-karin lara Onyunkunrin ko ma ye o. Ya nibe ki o ma tire, o le ri Alafajuto haṣiri bi o fe. Ki Olowo wa, ki Alawin wa, aṣaisan ni ko dara. Iwo ko tile gbo oruko ibe ni ndan? "IṢẸ OLODUMARE."

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(Ile Owo Ekini ni ile yi

ti si Ile-Oja Titun ti

nwon sese ko si

BODE IDO, IBADAN.

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siwosi, Awo Abomafu,

Ohun-Elo onirin oniruru

ati Opo Orisi Oja miran lo

mbe nibe.

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jumo, Ewu Oyala ati Awotele ati
Sokoto ti o se regi nibe lo pin si.

IROHIN KO TO AFOJUBA

OWUYE.

AMI RERE.

Ninu isin Ifioye Alufa ti Osogbo ni ijeta ni a ri ami rere kan ti o farahan nipa Ogbeni Grimwood, oibo awon Oniwaya (P&T). Gibo yi fi oju meṣe ko awon ka ya ti i, *All Saint* ni orin si ba won wo Apakarin to lo si Ile-Olorun ni oju Isimni na peṣu.

Iru apere rere bayi ni o le gbe Iṣe Olorun ga larin awa enia dudu Adura wa ni pe ki Olorun je ki iru awon enia bayi na po si i ni ilu wa.

ASA BUBURU.

Arun Soṣona ti nja ni Osogbo mu wa ranti Iparoko ti a ti ri gba ninu oṣu keji ti o kaja, ti a ko riaye lati fi si inu Iwe rohin yi.

Aroko na ka bayi :—

"Ni ijo kesian oṣu October ti o kaja mo lo si Iletu kan ti nwon npe ni Ola. Nibiti mo gbe ninu ilu won kiri, mo ri ile nla kan ti koriko hu larin ita ati ode-de re, nwon si yi ikoko nla di enu Apataki ile na, mo si bere lowo awon ore ni wipe, E ti se ti nwon fi se ile yi bayi? Ohun ti ore ni so fun mi yato pipo si ohun ti mo gbo, ore mi so fun mi pe : eniti o ni ile na Ibikeji Oloja (tabi bale Olo) oruko oye oluwari ni Alase oun na ni si i ma bo Orisa Oloja.

Sugbon nigbati bale yi ku, enikeni ko gbo lo sin oku re titi, ti gbogbo re yio fi ra silẹ, lehin odun kan tabi jubẹ lo ni orisa yio wa yan elomi. Ohun ti o ya ni leṣu ni pe larin ilu papa ni ile na wa, nigbati baba na ku, fun odidi oṣu kan tabi jubẹ lo, enikeni ko le leṣu ni arin ilu fun orun buburu.

A gboḍo soro pe eyi ni se ni ni amodi tabi ko se ni ni amodi?"

Sugbon ki Arokọ yi to de owo wa, a ti ri okan gba siwaju re ti o ka bayi :—

Ni asale oju karun oṣu October ti o

kaja, niwon agogo merin osan ni a ri onise Elejigbo wipe ki Oṣuwu wa ati diẹ ninu awon agba Ije ko wa. Nigbatinwon lo ti nwon de ni a bi awon lere ohun ti Elejigbo pe won si ; nwon si so fun wa pe Oba kilo fun awon pe awon ko gboḍo kowe Irohin sinu "Yoruba News" mo, ki ba se rere tabi buburu ; nitoripe oun ko fe ki enikeni ki o rohin ohunkohun ti o ba nkoja ni Ejiḡbo.

Oṣuwu wa si so pe iwe irohin Ejiḡbo ko se owo oun, Elejigbo si so fun u pe ki o ba oun kilo fun awon ti nko iwe irohin si inu "Yoruba News" Beni bi awa ti nri oriruru Irohin awon ilu ma ka, a si nfe ki a ma ri ti wa na ka. A o wa ti se oṣun yi si o ?

Omoḡile.

IDI ORO RE O.

"A ngbe ja Oja, Oja ni Tani nja l'ehinkule oun?" L' oju awon elomi ti oye ko ye o dabi enipe a nfe yo nwon leṣu ni nigbati a ba nṣka si awon inkantan ri ti a si mo pe ko dara ni ilu.

Ilu Ejiḡbo ati ileto re ti a npe ni Ola, ko le ja "mile" meḡogun lo si Osogbo, o si se oju oṣu awon ero ti ni lo ti mbo. Beni ko si tun jinna si Ogbomosho jubẹ na lo. Ni je bi ajakale arun (ki Olorun ma je ki a ri i o) ba se ni ibiti a nwi woyi nko, o daju pe ko le pe ki o to ran awon ilu yoku.

Nitorina a mbe Ijoba pe ki nwon ba ni ye iru asa atijo ti ko dara yi wo ki nwon si fi opin si asa a nfi oku silẹ lainsun fun odidi odun kan tabi mejiti yio fi ra da silẹ ni arin ilu bayi.

KANO NEWS.

The Holy Trinity Church buildings at Sabon Gari will be dedicated on Saturday the 20th instant by the Right Revd Bishop I. Oluwole, D.D.,

The members with their Pastor the Rev. D.F. Ade, Jones have been busy preparing for the grand occasion.

E ku iṣe o !

IBOMIN LATI Ẹ̀DÈ.

Awon Onigbongbo npe beke ni Ẹ̀dè fun
TMI titan ti o je

Ni oju Friday September 5, ni Timi kuro
ni Iboti o je oye si, ti o lo se. Adu re kabiyese
si! ki ki se ko sun o. Amin.

Ni oye isini September 5, ni g'oroba awon
Ilo merican ti o wa ni Ẹ̀dè lo ki Timi ati
lati se adura fun u. Iju Onitoleban, C.M.S.,
lati se Onitoleban ati Iju Ologun Igbala. Ki
Iju Onitoleban ati Iju Ologun Igbala. Ki Iju
Ologun ko mase ba tẹpo ngun je o, ki Iju ki
o ma po si, si e si ma po si i ni Iju. Amin.

Janu Keti, o yami beun lati ti i pe ki
awon Iju nwoyori to de be pelu orin "je ma
re swain". wo han adu lo, gbigbo Iju ati
awon Ijeye ti pe se sile, ni ese kanma ni
awon Iju Ojẹni Onitoleban ti pese je o si
adu fun gbigbo Iju lati o-o, gbigbo enu
adu fun gbigbo Iju lati o-o, ni Iju, awon
po tobe, ti awon i o o ni Iju fi to, awon
gbonde dig duro ati awon ti a yan fun asu-
yan orin fun asura. Nigbata ni je o wa
yo Ebi-gwe E. D. Ladipo ti Iju Onitoleban
bi o ni adu wo e ni asale ti o nyan fun ti o
si ni gbigbo enu si ipoti o lo pelu Iwe eio
ipade ni gwe re, awon Onitoleban si nito awon
gwo Iju Iwe kesee.

Ijade yi be re ni agoro moje-ila-ibio pelu
orin "Gbigbo aye ebe Jesu ga." Babaladi
Iju Onitoleban si gba adura pata ti fun Timi,
fun awon Ijeye, fun awon gwo Timi gbigbo,
fun gbigbo ille Ijeye, fun Tala ati Olo-
wo, fun aniani Iju ati peko fun awon Oni-
gbigbo, ati pelu fun Iju ti Timi ni si awon
Onigbongbo, ki Olorun ki o le feran un na.

Awon Odogunmarin ni rinleogun ko ese
kan ninu orin asura bayi :-

- Kabiyese Adedoke
- Omo Abidogun
- A ki Ẹ̀dè Ipinoye
- Eniti Ologun yan
- Kabiyese, Kabiyese.

Onitoleban ati E. A. Onitoleban ti Iju Oni-
toleban awon Olorun lati inu Iwe Joshua 1,
1-18. Oju ni J. O. Abidogun, Babaladi
Iju C.M.S. gba Timi ni yanju lati han Iwe
Olorun, gwe se si fun gbigbo wa ni Iju.

A si tun ko ese Iju ninu orin asura :-
Gbigbo awon Onigbongbo
Ninu Iju Ẹ̀dè

A yin Olorun wa Igo
pe ni pan babu fun wa
Kabiyese, Kabiyese!

Ologun Dosunmu obinrin-ibe Ologun Igbala
la tun gba wa niyanju lati ma Iwe Joshua
ori kini ese ke e. Oge bi oye re, beun gwo
re. A tun ko ese Iju ninu orin asura :-

- E da mwo enyin Iju
- Fun Ẹ̀dè Alao
- A ki Akimlode
- K' Olorun pelu re
- Kabiyese, Kabiyese.

Ojẹni E. A. Onitoleban, Onitoleban Iju Oni-
toleban, Asẹ̀de-koro-jani so wa bi woyi unu
oro yan ni re. Toke ti gbigbo Iju, Ilogun
ati gbigbo Ijeye fi kan sara si i pe "A ko ri
ke ere ninu Onigbongbo Iju ni gwo igbala
le ni, o jare o yin ologun." A tun ko ese
keru ninu orin asura :-

- Gbarigbo Iju Iju
- Balogun ma adura
- Lati E Timi Iborin
- Fun gbigbo agbaye
- Kabiyese! a yan Olorun

Nigbati Alawoye E. D. Ladipo
tun beun be gwo lati inu Iwe Joshua kanma,
Timi jaju ko sara si i pe awon Onigbongbo
ni g'ari. Oju ti o nyan ni Iju, Iju Iju
gbigbo enu ti wa latin re, gbigbo ni Iju
ti orin si rpa ni bi eni wa ni Iju, ti gwo re
ko, je ki a woy Iju, ki Oluwa ma bi oye
yin je o.

A pari Ijade na pelu orin asura lati g'ari
awon Odogunmarin merinleogun :-

- Olorun d' oja si, da Tim' oja si,
Ko pe ti ti
- Ko pe Iju oye, ko gba re si dara
Olorun a be o, da a si fun wa.
- Gbigbo Onigbongbo, je ka ti Olorun
Fun oja wa
- Ko le mo Kristi wa, ko si je ma teke
Ki g'ari Olorun wa f' oja Ẹ̀dè.
- A ki Popoola Olorun feran re
Ma se Kigigbe
- Yio si fun o' l' ogbon ati oye Iju
Lati g'aroso in ma kigigbe re.
- Olorun a mi by O. Oja awon oja
Ma g'ari ti wa
- Iwo yini Oso Sanyan Timi wa
Larin g' ogbo oja, da Timi si.

B' so ku, Ipe o tan.

IFA ADITI

ABERE opopo ese arok'yi pelu asaró nipa ilera. aye ha pupu kò jẹ ki a so oru ti o si kù nipa re. A o ma to o lẹsẹsẹ ni oju mi, nitori pe asaro kan pataki mbe ti o mu ikanju dani, oru nà ni
KOKO (Cocoa).

Kòkò jẹ ohun ti t' onigbe t'agba mọ daju, ti ki i si i se alejo ede mọ ni ilẹ wa. Okiki re si ti kan tobe ti ko fi si enikan ni Ilẹ Yoruba wa yi ti o le so pe oun ko mọ ohun ti nje be e-bi o tile jẹ pe awon oibo ni nwon mu u de ilẹ wa.

Ki Kòkò to de, Igi-Obi ati Ope ni oru awon baba nla wa; ko si ti i pada titi di oni oloni. Ohun ti o mu asiki Kòkò yo ni pe onje patiki fun awon oibo ni i, won ko si le se alai ri i n' ilokan gege bi awa Yoruba ko ti le se alai ri Eke gbigbona ni ilokan.

Okun ninu ona asise Olorun ni pe, igi yi ko le so eso ni ilẹ oibo, nitori otutu ibe, gege bi Ope ko ti le so nibe pelu. Nitorina ni Kòkò ti se di ohun wiwa kiri, ti o si di oja tita olowo gegere tobe e ti a fi nta Kòkò eru ori kan (1 cwt.) ni £4-0-0 Oke Merindinlogun ni akoko Ogun Ajakaye ti o kọja yi. A tile ri i gbo pe nwon nta a to £5-0-0 Oke merinlelogun ni ilu miran-nitoripe awon ara ilu nà mọ o tunse dara ju tiwa lo. Awon ara ilu ti a npe ni *San Thome*, erekusun kan ni arin agbami Okun, ati awon ara ilu Aganyin ni *Accra* ati *Cape Coast* ti tayo ninu ise Kòkò sise, be si ni awon Kamaru.

Eyi fi ban ni daju pe oniruru ona ti o wa lati fi se Koko ki o le mu owo ti o loju wa si ku ti ko ti ye awon enia wa. Sugbo onan kan ti o dani loju pe o le mu ki owo Koko ilu wa ki o ga si i ni pe: ki gbo gbo agbe ma ba Koko tiwon gege bi Ijoba ti fi ko awon Egebe Agbe ti Ibadan (Ibadan Agricultural Society.) Ninu gbo gbo Koko ilu wa, ti awon ara Agege ni owo re tayo:—nitoripe nwon

ntijari; i yaa ti o dara ju ti ilu yoku lo; ti Ibadan ati Ile-Ife ni nwon tele e. Sugbo sibe sibe, ko si eyi o ti i dara to ti "Accra" ninu won ki a to wipe ti Kamaru, talá ti "San Thome."

Ko ti i pari.

ASA OIBO.

Si Oniwe Irohin Yoruba.

Mo tore aye lati fi oru yi sinu iwe Irohin Yoruba, nipa awon olomiran ti i ma pegan awon ara won ti o naba wo aso oibo, wipe, asa oibo ni nwon ko. Eyi ki i se ohun ti oju ko ri ri; awon oibo papa ko so wipe inu mbi awon lati ri enia dudu ninu aso orisirisi ti awon nwo, nitori awon lo mu ilaju orisirisi wa si iha ilu wa. Igesi nko asa oibo Faranse, Faranse nko asa Igesi lonan ma ninu aso ti awon obirin won nwo, a ko si ti i gbo wipe ki awon pegan ara won ri, eniti o ba ka itan ilu oibo jinle daradara, yio ri i pe, lai ko asa, ko si ilaju nibi kan. Beni nwon wa la wa loju ni.

Awon enia wa ti o fi oruko ti a so awon obi won ni Ile Olorun silẹ lati jẹ oruko ilu won ko se buraku, bi o ti wan ni la se imale eni. A ko le pegan awon ti o nje oruko oibo, nitoripe won ko jẹ oruko oibo fun ara won, bi ko se pe a fi eyi fun won ni akoko iba-omi-sori ni ile Olorun, ati wipe oju oruko ni o ti ilu enia dudu dide, gege bi Jerusalem ati ilu miran ti o jẹ ilu enia dudu a ni titi de Syria ati awon ilu miran ni iha ila erun nibiti Olawa wa Jesu Kristi gbe se ise iyannu.

E jẹ ki eyi ki o dani loju wipe ko si ohun ti enia dudu nse ti ko si ti i se ni ilu oibo papa ri, ni aye atijo, nigbati awon ara Roma ko i ti bere si i tan esin ka ilu oibo, opolopo ilu ni ko laju to ilu enia dudu nigbanan, gegebi iwe itan won.

Oru gbolohan meji to fun omo Iwabi.

Eni ni tire nitoto.

Alayonuso.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. OBASA.

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P. O. BOX 60, IBADAN.

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ONE of the essentials of life on this plane is food in every shape and form, which is an absolute necessity for the repairing of the recurring wastes that is ever going on in the system of every being—incidental to the act of living.

The purpose of buying and selling of foodstuffs is the primary cause and origin of markets; then followed the other classes of life's necessities. This is true in every country from the earliest times.

We have immediately surrounding this town alone about 200 farm and district markets, where business is being carried on in every kind of home-made articles and farm produce, together with trade goods imported from England and other countries.

But the most important of all these as far as the population is concerned is the foodstuffs to be had cheaply from such places. The distance of some of these markets to the town is such as to make it almost impossible on account of the cost of transportation for traders and farmers to bring home profitably and in sufficient quantity to supply the need of the town, such articles of diet as Yams, Cassavas, Gari, Corn, Bananas, Plantains &c., which cost very little to buy at the farm-markets.

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E fi owo ati Letter ranse si Editor.

The traders finding it more profitable and advantageous are all turning their attention to the up-line stations and towns in the Northern Provinces to purchase foodstuffs, which, but for the difficulty of transportation could be supplied from the local farms and markets, but are left to be wasting and rotting away in the distant farms. The result is that many farmers have given up the growing of foodstuffs—devoting all their energies to cocoa farming exclusively—so much that they are now obliged to pay high prices for Yams, Corn, Gari &c, which could be easily produced on the spot.

The high prices obtaining in the town for Yams, Corn, Gari, Elubo, and all other necessities of life are directly due to this same cause—imported foodstuffs for which exorbitant prices are charged by the traders. So that whilst making money out of our Cocoa and Palm Kernels, we are losing it steadily in buying our food from the Northern Provinces at treble their cost in our own distant farms and markets. This is amply proved by the success of some of the district markets which are lying along the Motor Roads:—such as Ojôô, Mèniya, Olodo, Èghèda, Idi-omò, Eti'sun Mòga, Awanran, Apata and Qmi: the quantity of foodstuffs (apart from produce) entering the town from these centres is enough to open our eyes to the possibility of supplying the food needed for the huge population of this town locally.

It is true that the Administration have projected and are busy constructing Motor Roads to the important farms and trading districts; but it will require

many more years at the present rate of progress before tapping all the principal farm markets, where large quantities of food could be secured cheaply for the relief of the townspeople.

It seems as if the present weekly labourers scheme might be economically replaced with Road Contractors, who can be relied upon to construct the roads in record time. The Railway are employing this system for expediting the construction of all their Permanent Roadways with signal success. We respectfully submit this method for the consideration of the Authorities

To be continued.

Cambridge Local.

Seventy Candidates sat at the last Cambridge Local Examination which was held in the Ibadan Grammar School Hall, Oke Are from Monday the 8th to Saturday the 13th instant. There were 72 entries from the three adjoining Provinces who are in the fore-front of education in Yorubaland, namely, the Abeokuta Grammar School, Ondo Boys' High School, Wesley College, Roman Catholic College, Agricultural Training School, Ibadan Grammar School and some outsiders who are neither Scholars nor Teachers. The Inspectors had to work till as late as 8 o'clock in the evening at times in order to get the work through.

The papers have gone forward as usual and we await the results with hopefulness.

Speech Day.

The pupils of St. Peter's School, Aremo had their Speech Day yesterday, the affair came off well and the pupils acquitted themselves creditably. The Manager and staff deserve much praise for the success of the day.

The C.M.S. Girls' School, Kudeti, are also having theirs this afternoon.

We wish Miss Grimwood the energetic Acting Principal and staff a successful day.

News & Notes.

Welcome to Mr. F. E. Knapp, District Officer who arrived here last week.

Captain Brackenbury, the Resident of Egba Province, arrived last week Monday, and was the guest of the Senior Resident Capt. W. A. Ross, C.M.G.

Captain Shephard, The Hon. Secretary of The Nigerian Boy Scouts who is on a tour of inspection of all the troops in the Provinces is expected here to-day.

Well, Scouter Fadipe and Troopers E ma jafara. o!

The New Year Races will be held on Saturday the 3rd and Monday the 5th of January, 1925.

Mr. E. A. Williams, Train Guard Baro-Zaria Passenger Train, who is now on a month's leave-of-absence, passed through here on his way to Lagos last Wednesday 10th inst. and returned on Thursday the 11th and is now spending his vacation with his family at Aragba House, Ayege Market.

Announcement.

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

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

Sisal Hemp Industry.

ON THE GOLD COAST.

An interesting report of the progress made in the development of this industry at Accra by the Gold Coast Government appeared in "West Africa" of November 15.

The industry is presently managed by the Department of Agriculture and from all accounts it is turning out to be a profitable undertaking. The system adopted by the Gold Coast Government cannot fail to produce good results. It is similar to the plans adopted by the British Growing Association to encourage the farmers to grow more Cotton than was required for the local weavers. They have erected a factory with up-to-date machinery for converting the sisal from raw leaves into fibre at the rate of 5 Tons per day. At the present price of this commodity in England, it would be easy for the factory to realise at least £10,000 a year net profit.

Four such factories located along the railway lines in suitable localities in Nigeria will do much to popularise the industry in this country. The present method of preparing the fibre is rather obsolete—entailing much waste of time and labour.

With the introduction of modern machinery for treating the leaves as in the case of raw cotton, it will not take a long time for our people to add this to the other line of products cultivated for the European markets.

The want of a similar arrangement was the cause of failure which befell the Jute Industry introduced into Nigeria several years ago. It was thought that this industry would develop into something that will benefit the people, and this hope had led many farmers to embark upon Jute growing in right earnest. There arose at the time a set of unscrupulous hawkers who went about the country selling Jute Seeds (not plants) to the farmers at the rate of a

penny each. As much as £2 was paid for a match-box full of these seeds which the farmers were made to understand will grow and develop into trees the fibres produced from the bark of which would be bought from them by the European Merchants at fabulous prices.

It is needless to add that the farmers ever keen on the prospect of making money out of any new product that could be raised on their farms simply put every available bit of land under Jute cultivation—so that within a space of three years—1902-5 almost every farm in the Province had its Jute trees waiting for the harvest.

But the "Golden Harvest" never came as expected for the simple reason that there was no factory in the country to deal with the large crop of Jute that could be seen every-where.

The old-time process of extracting fibres by soaking the bark of certain trees in the water for some days was found to be useless in preparing the right kind of Jute required for European Markets.

Naturally, the price offered the farmers was so low that everybody was disgusted with the whole thing, and the industry was given up by the farmers bitterly regretting the losses they have incurred through the enterprise.

We believe there is no better way of helping on the country than by the introduction of new industries and sisal hemp can be grown in any part of Nigeria.

NOTICE.

We hereby remind our subscribers whose subscriptions 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.

Correspondence.

To the Editor, "Yoruba News."

Sir,

It was with much pleasure your very able article on the present state of the roads in this town and the dust caused by the incessant motor traffic has been read by the Europeans and Natives alike. Whether any good will accrue is more than doubtful, but there is no doubt that it is a very real danger to life and it is hard to see what can be done to circumvent the nuisance.

There is also another subject which I would be glad if you would allow to be ventilated through your columns, a subject which I consider a great disgrace to Ibadan and that, that unwashed beggars should be allowed to take up their positions daily under the trees in prominent parts of the town and everlastingly drone out their "Tata-tara" etc. and at the same time scratch themselves—the effects of which no doubt mingles with the aforesaid dust, is not this a matter for the police? It would not be allowed in other towns; why then is it allowed in Ibadan? Surely it is bad enough to have to put up with the incessant shouting of the bread boys and other street vendors. Are we to presume the Police of the Native Administration do not know their job? Or is it like so many other things in this town treated as 'san farian'.

SPECTATOR.

Native Education in Africa.

ADDRESS BY PROFESSOR

T. JESSE JONES, Ph. D.

(Chairman, Phelps-Stokes Commission.)

At the Royal Colonial Institute on November 12th, Professor Jesse Jones gave an address on "Native Education in Africa." Sir Godfrey Lagden presided. Professor Jesse Jones said, in the course of the paper, European influence in the education of Native Africans has neither been understood nor appreciated. This is especially true in the British Colonies. On the fringes of the Empire one can see the real services rendered by Government officers and others without disturbing and perplexing elements of highly-

developed European society. Education as understood by the Commission to Africa includes not only the "three R's" and the usual literary subjects, but much more the health of the African people, their ability to till the soil, their industrial skill, the decencies of family life and healthful recreations. Education in this broad sense has been realised to a considerable extent as an incident to European Colonisation. Full credit must be given to the educational influences of the various European groups in Africa. These groups are; first, the Government officials; second, the missionaries; third the settlers and traders. The ability, culture and devotion of the British Government officer are a guarantee of what we call in America "a square deal" to the the people. Mistakes may have been made, but the contribution of the British Colonial officer cannot be over-estimated.

The missionaries have gone to Africa with the avowed purpose of helping the Native people. They have been the chief importers of the Schools. Practically 85 per cent. of the schools have been maintained by missions, both Protestant and Catholic. While their schools like those in Europe and America, have given a disproportionate emphasis to literary education, the general influence of the missionaries has been far broader than the literary activities of their school or what some would call religious propaganda. By their example in their home; their gardens their shops, their medical dispensaries, they have taught some of the most vital elements of civilisation.

The third group—the settlers and traders, have also made a real contribution to the welfare of the people. In all Colonies they are more numerous than missionaries or Government offices. While they have gone to Africa professedly for economic gain, they are exerting the same influences in Africa as the corresponding groups of Europe and America with full recognition of the mistakes and even selfishness of commercial industrial and agricultural groups in Europe and America, they constitute the bulk of our society and they personify our morals and morale, similarly in the African Colonies, the settlers and traders