

The Chief Secretary
to the Government
Chief Secretary's Office
Lagos.

D. J. Obasa
Editor & Proprietor
"Yoruba News"
Ojupa R. O.
Ibadan

Yoruba News.

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

VOL. I. No. 37. IBADAN, TUESDAY, DEC. 2, 1924. Price 4d. Weekly

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DABBLING IN SCIENCE.

Pressure of business prevented my earlier appearance in print to accept or refuse as satisfactory or otherwise to my enquiry the "Biblical Explanation" on certain curiosities of Nature given in the issue of September 30th of this Journal by "Oye, A Third Raw Novice."

As to para. 2 thereof, it is not desirable to enter into argument about a knotty Biblical point concerning which the majority of men, if not all, are ignorant. "God moves in a mysterious way, His wonders to perform." Who can say that He does not continue to cause to exist certain animals or things whenever necessary for the benefit of us His children?

Reference para 3. In this part of Africa, except perhaps on lands bordering on the Niger, can perennial pools be formed by the inundation of a river. But the phenomenon to which general attention was invited and convincing explanation sought in the original article on the subject in the issue of the 5th August last is of common occurrence everywhere. The explanation, to be convincing must therefore be applicable to all or most cases.

Out of its native element (water) no fish would live, as their gills fit them for a life in water only. To suggest that fishes hide in dry holes would thus be untenable. It is true that some trees have holes holding water the year round. But then, fishes do not climb.

It is not impossible, however, that some of the ova of fishes etc. may remain safe in dry, cool places till the advent of rains, and this may explain why fishes etc. are found again in wells etc., entirely empty during the dry season. But this could only give us embryos in the beginning, and not fully developed creatures all at once—which is the marvel under investigation.

With regard to para. 4, the case referred to in my para 5 above explain the presence of earthworms in water pots. The embryos or eggs may be blown on the roof (chiefly thatch), there develop under suitable conditions, and be washed down by rain into the pot.

I still have to believe, not being yet convinced of the contrary, that during thunder

and lightning, some fishes, crabs, frogs, snails, etc. etc., are by a mystery of Nature formed from the slime of the earth and infused with life.

A. Novice.

N.B. This is an intellectual pastime at once amusing and instructive. We really want the valuable opinion of scientists of whom we can count so many among us.

YOUNGMEN AUXILIARY SOCIETY O.F.A.

Mo gb2 firi pe egbe yi yio se inkan yungbayungba kan laipe yi, lagbara Olorun, inkan na ni a npe ni *Entertainment*, Ere Idaraya; imura awon egbe yi -pe pupo, ki Oluwa se ona won ni rere fun inkan ti won dawole yi.

CONDOLENCE.

His many friends in Northern Nigeria desire through the medium of this Journal, to express to Mr. Simon S. Ogunḍipe of the Chief Secretary's office Lagos, their heartfelt sympathy for the loss he sustained in the death of his elder brother, Mr. A. F. Ogunḍipe of the WOERMANN LINE fame, on the 16th November, 1924, at Lagos.

"Requiescat in pace."

ILESA.

Ikore ti Ijo Oke Ese dun pupo, Eni-owo J. Steward se iwasa atata ni ojo ua. A ki nyin o Eni-owo M.O. Dada ati Qtun-Afa J. A. Oni. E ku isq o.

OFO SE 'LE

Awon Enirere Ni

Anu se ni pupo nighati a gb2 iku awon enirere ti o sele ni Ile Eko. Ogbeni A. F. Ogunḍipe ti ijo Roman Catholic.

Eni-owo A. Akinola Alufa Ijo Beth-el Ogbeni O. T. Somofun ti Ile-Eko. Giga.

Eni-owo J.J. Olumide ti Igbore Abeokuta.

Ki Oluwa f'run ke won, ki o si tu awon enia won ninu. Amin.

AWỌN AKEWI.
OR
YORUBA PHILOSOPHY

ITAN TAPA ATI YORUBA.

Awọn agbagba mọta ni
Nwọn njiyan nitori Awo !
Oloponda dahun o ni :
Oun l' oun l' Awo.
Ologbojò ná ni :
Oun l' oun n' Egungun,
Aladejìbì ero Aran
Omọ Awofe là :
Ó l' oun l' oun l' Egungun.
Iṣe d' iṣe akitiyan!
Nwọn k' ejo o d' Ile Oba.
Nwọn ni k' Ologbojò
K' o tu koko eti aṣọ,
Nwọn ni k' Oloponda
K' o tu koko eti aṣọ,
Nwọn ni k' Alaran ori
K' o tu koko eti aṣọ,
Igbat' Alaran ori
Tu koko eti aṣọ,
Igba abere wẹrẹrẹ
Oun l' o jade nibe !
E mi n' igba abere wẹrẹrẹ
Le da se ninu oko ?
Igbat' ọsan ko san,
E mi l' ogbe 'o gbẹ,
Igbat' ogbe 'o gbẹ,
E mi l' okun o kun ?
Igbat' okun 'o kun,
E mi l' oko 'o kọ ?
Igbat' oko 'o kọ,
E mi l' ogbin o gbin ?
Igbat' ogbin o gbin,
E mi l' ọhù o hù ?
Igbat' ọhù o hù,
E mi l' ọro o ro ?
Igbat' ọro o ro,
E mi l' ọso o so ?
Igbat' ọso o so,
E mi l' ọlá o lá ?
Igbat' ọlá o lá,
E mi l' ọyọ o yọ ?
Igbat' ọyọ o yọ,

E mi l' ọran o ran ?
Igbat' ọran o ran,
E mi l' ọtá o tá ?
Igbat' ọtá o tá,
E mi l' ọhùn obùn ?
Igbat' ọhùn o hùn,
E mi l' ọtá 'o tá ?
Igbat' ọtá 'o tá,
E mi l' ọrà o rà ?
Igbat' ọrà o rà,
E mi l' Aláran oron ?
Nwọn l' Alaran Ori:
Iwọ ni o má ransọ
Fun gbogbo Mọriwo !!!

ILE IFE.

Ihin ta si wa leti pe, awọn Ijẹla gbe Ogbeni S. A. Ojutika Omọ Ile Ife lẹ si Ijẹba Ode lati Eko fun Ogbi-fẹ (Interpreter) O si jẹ ẹniti olakuluku wa ti mọ pe o ti wa larin awọn Ijẹba niwon ọduni pupọ sẹhin gẹgẹ bi onise; A ba ẹrẹ wa ná yọ pupọ.

Awọn omọ—Ife ti wọn lẹ se iṣe ni Oke Okun ni "Gold Coast" l' esin de ni alafin; ayọ ebi wọn ko si kere nitoripe iṣe inu iho ilẹ "mining" ni nwọn lẹ se nibe, opolopọ si ti ro pe bẹya nwọn ti ku sẹhun ni. E ku bọ

IROHIN OFA

Ni iṣe kedogbẹn osu ti o kọja ni a gbẹ pe awọn omọ Traffiki yio si kuro ni ilu Ofa ni ipari osu November; laipe yi ni awọn kanna yi ti Minna kuro ti wọn si wa si Ofa ti inu nwọn dun pe omọ Traffiki tun kun wọn, ibiti awọn yio tun lẹ akoi ti mọ, sugbẹn adura wa ni pe ibikibi ti o wu ki wọn o lẹ ki Oluwa se ibe ni anfani fun wọn.

A mu Kanbinde, Taiwo ni ko kan oun? so mọ pe irẹ ni npa? Nitorina eyin omọ Loco ati Engineering ẹ ma jafara, dugbedugbe ti nro yi a ko mọ ori ẹniti yio jasi.

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Egbogi fun ilera Onokunrin, Egbogi fun arin-karin lara Onokunrin ko ma ye o. Ya nibe ki o ma tye, o leri Alabujato lasiri bi o fe. Ki Olowa wa, ki Alawin wa, arusan ni ko dara. Iwo ko tile gbo oruko ibe ni ndan? "IṢE OLODUMARE."

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nwon sese ko si,

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

IROHIN KO TO AFOJUBA

OWUYE.

KING GEORGE V.

Oba Onimure.

Inu wa dun pupo nigbati a ri i ka ninu Iwe'rohin "West Africa" pe Oba King ti da Prempoh Oba Asunfi atoyi silẹ lẹhin odun mejidinlogbon ti Ijebu ti wa a lo si ile odikeji niye, nitoripe o gidanwo lati ba onu ogun Gẹsi ja, ni aimo pe ona ija ko ni a fi i ba Oba Gẹsi "Oba ti i Oba ja" soro.

Awa si dupe pe awon Oba Iḡ Yoruba ti mo eyi daju, nwon si fi ise Iwa hu, nitorina ni oyo alafia fi ka gbogbo Iu wa nisisiyi.

Ki alafia ati ibale aya ma bi si i ni Iu wa ati jakajulo gbogbo Iḡ—Oya ti mbe ni abe Iḡ-Ijebu ti Oba wa Nla King George Ekarun. K'Olurun d'oba si.

H.R.H. THE PRINCE OF WALES.

Aremu Oba wa Nla.

Pelu ayo pupo ni a fi gbo iroran ti Aremu Karun Oba King pe yio de si Eko ni oyo kakanla osu April odun ti mbo, yio si rin kirilarin Nigeria Iḡ-Oya ki o to pala lo ni oyo kakanlologun oya na: eyin ni pe yio gla iḡ mesan ki o to pada.

Anfani titobi ni eyi fun wa papa ni Iḡ Yoruba. Awa mo pe Ajele Agba yio se ohun ti o to gbogbo nipa awon Oba, Bale, ati Ijoye Iḡ wa. O wa ku si oyo gbogbo gbajumo, b'kinni ati orisirisi Eḡbe ni Iḡ Yoruba titi de Eko lati gbero ona ti o dara gbogbo lati fi ye Oyo Oba wa si. Ki Oluwa je ki oyo ni ba wa ni alafia.

A se Isin Ikore ni Iḡ ti St. Peter Aremu ni Sunde Iḡta. Ti awon Majejin ni nwon ko se ni aworo. Eni-owo E. M. Abduljel' o se iwasu fun won.

Eni-owo N.A.B. Joha ni o se iwasu ti osan, nigbati ese gbogbo awon gbaju-

mo pe lati orisirisi iḡ wa.

A ese wipe isin ni kayin tabi ko kayin? Se olori Iḡ Wesley ti Iḡ yi ni o lo wasu ni Iḡ ti Alafia Agba ni Ibadan.

Iḡ ti St. James Ogumpa Bola se isin ikore tiwon ni osan Iḡta kunnā. O ye nwon pupo. Eni-owo F. L. Akinyele ni o se iwasu Ikore na.

IWASU TI

Eni-owo A. B. Akinyele, B.A., LTH.

SE FUN AWON

EGBA CHRISTIAN HOPE SOCIETY.

Ni Isin Ajedun Keta Eḡbe Nwon.

Ni Iḡ-isin Iḡ Wesley Agbeni.

November 21, 1924.

PSALMU CXXXIII.

"Kiyesi i, o ti dara to, o si ti dun to fun awon ara lati ma jumọ gbe ni irepe." "O dabi ororo ikunra iyebiye li o si, ti o san de irangbon, ani irangbon Aaron: ti o si san si eti aso re;" "Bi iri Hermoni ti o san sori oke Sion, nitori niḡbe ni Oluwa gbe pasẹ ibukun, ani Iye lailai."

Enyin ara nipa ti Oluwa, li oruko Oluwa, mo ba nyin yo nitori ajoyo odun keta Eḡbe yi: adura mi ni pe, ki Oluwa da emi si, ki e se opolopo odun iro eyi si. Amin!

Nko ro pe Oyo Olurun miran wa, lati ma wa si iwaju nyin ju eyi lo. Pss. cxxxiii.

Psalmu na bere bayi pe "Kiyesi i" E kiyesi pe, asoteli, tabi oyo to ba tobi, pupo ninu Testamenti Lailai ati Titan ni a fi oyo kekere yi bere "Kiyesi i:" bi pere nigbati oyo kan oyo larin Woli Isiah ati Ahasi Oba Isreali ti Esi Mi mo Olurun ru Isiah soko lati so asoteli Olugbala ti ao bi fun wa—Isiah ni

"Kiyesi i" Wundia kan yio loyun, yio si bi ọmọkunrin kan, yio si pe oruko Rẹni Immanuel "Kiyesi i." (Is. VII. 14) Ninu Testamenti Titun, nigbati asọtẹlẹ yi sẹ, ti a bi Olugbala na, Angẹli onihinrere ni "Sawo o, mo mu ihinrere ayo fun nyin wá, ti yio sẹ ti enia gbogbo."

"Nitori a bi Olugbala fun nyin loni ni ilu Dafidi, ti isẹ Kristi Oluwa (Luke 2. II.) Abami ni ọrọ yi—"Kiyesi i" Nitorina ara nipa ti Oluwa nigbati "Kiyesi i" saju Psalmu yi, inkan nla ni onipsalmu na—Lótọ, kini o tun dun i wo laiyi, ti a ba ti ri Olugbala araiye tan bi awon ara ti o rẹ. Bi a ti ri nyin ti e tò gẹrẹ wọ ibi mimọ yi, a fẹrẹ le má ke pe "Epa!" tabi "Kiyesi i" E ri ohun ti o dun to yi ri? Ki Oluwa má jẹki Egbeki o bajẹ!

Ewò ohun ti a fi ifẹ ara tabi irepo we:.

Ekini. Ororo olurun didun ti a fi nyan Alufa nigba lailai ti o sán lati ori de ẹnu Aaron, sugbon o dun mo o de ibi pe ko tu u danu.

O sán titi ka gbogbo ara rẹ ti o fi nkán silẹ li eti asọ rẹ, adun rẹ ko jẹ ki tutu rẹ ni Aaron lara.

Beni Ifeati Irepo ri—ti o sán lati ori ọrọ, eṣe Jesu, bi o tilẹ ni isẹ-ra-ẹni o rọ ati ara aiyi ati ara ọrun lorun lati má wo, lati ma gborun.

Apejuwe keji—O dabi "Iri Hermoni" a juwe "Iri Hermoni" pe bi ako iri ni i ri, a pọ, ọmọ iya ojo ni i. Sibe ọrọ Ọlorun ki saba fi ibukun we ojo; nitori bi ojo ba pọ, a wọ lẹ, a si wọ ilẹdu ati ọra ilẹ lẹ: "Iri" bi o ti wu ki o pọ to, a si ọra ati ilẹdu silẹ fun ire ohun ogbin.

"Iri Hermoni" jẹ apẹrẹ ifẹ ti o pọ, ti o mu eso rere jade fun ire gbogbo aladugbo ati ara ilu.

Iru ifẹ ati irepo bayi li a gbá li adura pe ki Oluwa fun ẹnyin ọmọ Egbẹ yi ti yio ran gbogbo Egbẹ ati ogba nyin, ti yio sẹ ilẹ Nigeria lore.

Mo sẹ ọfintoto lati mo ohun ti a da Egbẹ yi silẹ fun: Akowe Egbẹ si fi iwe kan ranṣe si mi, nibẹ ni mo gbe ri oruko Egbẹ yi ati ohun ti nwon gbe ka iwaju won lati má sẹ bi Egbẹ.

Oruko Egbẹ na ni "Egba Christian Hope Society".

Nigbati a ti pe won ni Egbẹ, "Society," a mo daju pe, ipinnu kini ni pe-nwon o rọpọ, nwon o fẹran ara won:

Mo bere, iru ifẹ wo? Awon ná dabun wipe ti onigbagbo ni i—(Christian love and unity). Ifẹ ti onigbagbo ki ise bi and unity). Anu sẹ ni pe awa ko ni ede ti aiyi. Anu sẹ ni pe awa ko ni ede meji fun Ifẹ sugbon ni ede ti a fi ki Testamenti Titun, o pe meji akan ni "Philein." ifẹ ti ijade ninu wa nipa ẹda Ekeji, ni "Agapan," ifẹ nitori iye ti inkan na ni lori. Omo ọwọ ti nsire fẹ itanna ju wara lo: "Philein" ni eyi; agbalagba ti nroko ko fẹ itanna bi igi "Cocoa", nitori owo ori Cocoa ni i; eyi ni "Agapan."

Bi ifẹ nyin ko ba ju ifẹ bi ọmọ Egbẹ ti ipọ li ọrọ, li gbon ati ni ipo to lo, Egbẹ yio bajẹ; E fẹran ara nyin ninu nini ati aini; ni ogbon ati aigbon, ni ipo ati ainipo. Oluwa a mu egbẹ nyin duro.

"Hope" Ẹnyin ni "Ireti" Bi e ti wá ni ọdọ yi, ara nyin le, eṣe nyin ran ilẹ, oju nyin gbe soke gangan; Nigbati enia ba wa li ọdọ ni awon Griki npe e ni "Enia" itumọ enia tiwon ni: ẹni fi eṣe mejeji lele ti oju rẹ wá loko, ti o le wó ẹnikẹni loju korókoko (Ana, up: ops, face, os—who) awon ọrọ pitaki ti nwon papọ, ti a npe ni enia. Ki ara nyin ki o le! Nigbati ẹni nyin ba wá, ireti mbe. Ki Oluwa ma jẹ ki ireti nyin pin.

"Omo le, iya yọ!" Tani ko fẹ iru nyin? Sugbon; e gba imoran kan, k ireti nyin má bá pin. E fi ara balẹ fun awon olori nyin, ati awon agba:—
Ninu alọ Griki kan, iji já, igi "Oak" (Iroko) kan wo lu Odo 'Euphrates,' odo

Euphrates si nwo o lo ; igi nla yi wa ri
 esun tirin l' obo, enu ya a tobe ti o fi bi
 igi esun lere bi o ti se ki o to duro ni-
 gbati oun igi fi mba oun lo be ; o ti se
 ki iji to ma wo o ? Esun dahun ; ninu
 idahun na Eko wa fun Emi ati Enyin :

" I bow to the wind, and the wind
 passe l over me but you were too proud
 to bend, and the storm broke you."

Emi bere fun efufa, efufa kaja l' ori
 mi, sugbon iwọ gberaga ju eni ti ibere ;
 ni iji ba wo o."

E teriba, Enyin onwo ya mi. Olorun
 ko ni jeki iji aye ko wo nyin, Ireti ko
 ni pin o. E ma gbe inu Kristi, ki Kristi
 na gbe inu nyin--Kristi ninu nyin ireti
 ogo.

(Patrioticism) Ife-ilu-eni; Eni ti ko fe
 ilu re, ki ise onigbagbo (Christian) ti o
 ni lari:

Tani le ka Testamenti halai " Jeru-
 salem, bi emi ba gbe be re, jeki owo otun
 mi ki o gbagbe ilo re."

" Bi Emi ko ba ranti re, je ki abon mi
 ki o le m' erigi mi." (Ps. 123.5,6)—ki
 o wipe on ko feran ilu oun, be Christian
 ni oun.

Tani le ka Testamenti Titun " E ma-
 se lo si ona awon Keferi, ati si ilu
 awon ara Samaria, E mase wo."

Sugbon E kuku to awon agutan ile
 Israeli ti o nu lo" (Mt. 10. 6.) " Fun
 Juu saju" tabi " Fun Juu na" ati fun
 Hellene pelu" (Rom. 1. 16)—ki o wi-
 pe enikan le je Christian lai feran ilu re ?

Ara, E feran ile ti a bi nyin, sugbon
 iru (Patrioticism) wo ni ti nyin ? E ni
 "Christian," Iru ti Jesu Kristi-ti o ko-
 ja ilu Re de gbo bo aye.

Ologbon ilu Greece kan wa ti a npe
 ni Socrates. Keferi ni i, oun ni enikan ti o
 gbe pe ju sa re lo li oye ati imo—O se
 diẹ nina a npe se ona silẹ de Kristi--E
 gbọ bi a akowe Gesi kan ti wi nipa So-
 crates, o ni.—

" His general benevolence and un-
 affected philanthropy taught him to
 overstep the limits of the Athenian de-
 mos and the Hellenic race and to regard
 himself a citizen of the world."

" Inurere re si gbo gbo enia ati ife re
 si gbo go gda ti ko je pe o fi nse afara-
 we ko o pe ki o ronu koja ala Ijaba
 Athens ati iran Helleni; ti o fi nka ara
 re ni ara ilu aye."

Bi ife ilu nyin ba bere ni Abokuta,
 E je ki o ka gbo gbo Nigeria.

O ku oro kan-E-G-B-A-" Egba." Ni
 Ege odomokunrin fun "Debate" li
 Abokuta ni odun diẹ shin, enikan ko
 ohun ti a npe ni "Essay" lori oro yi
 "Egba." O ni alejo kan de si ibiti orile
 ede Egba ti ni ipile; enikan ti o ko ri
 alejo yi mbere pe ki a fi i wo bi ?

Awon iyoku nje ajegba pe-"E gba a o"
 O li ohun ti awon ti o yi won ka ki-
 yesi tobe ti won fi nwipe: Ng lo si ilu
 awon ti nwipe E gba a; kerekerere " Egba"
 di oruko orile. A bere pe-Tani alejo na?
 Ghun kokan ninu ipade na pe: "Awon
 baba nyin se Angeli li alejo li aimo"
 " Your fathers entertained Angels un-
 aware."

Mo bere, Enyin ore mi, bi itan atowo-
 dowo-je otiti tabi iri—a so o na! Iru
 nyin gbo do ma ko gbo gbo enia mora?
 Ki e ma wa ire gbo gbo enia ? Oro ti
 Oluwa ran mi si nyin mbose.

" Ki Oluwa ki o gbahun re li oje ipon-
 ju; Oruko Olorun Jakubu ki o dabobo o.

"Ki o ran iranlowo si o lati ibi mimọ wa,
 ki o si ti o lehin lati Sion wa. Awon
 glomiran gbekere kekere, awon glomiran le
 esin; sugbon awa o ranti oruko Oluwa
 Olorun wa."

" Nwon wole nwon si sibu : sugbon
 awa dide awa si duro sin sin. Gbani,
 Oluwa, ki Oba ki o gbo nigbati awa ba
 nkigbe pe." (Ps. XX 1.2.7.8,9.)

THE YORUBA NEWS.

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

Subscriptions payable in Advance.

Ibadan 12s. per annum. 13s Post Free in Nigeria
14s. Abroad.

Cheques and Orders should be crossed and
forwarded to the Editor.

Advertising rates &c. on application.

MOTOR TRAFFIC

AND

The Health of the Town.

THE return of the Cocoa Season, this year has also brought with it an enormous increase of motor traffic all over the metalled roads in the town. This increase is remarkable in that motor lorries from the adjoining Provinces including those of Oyo, Ibadan, and Ile-Ife Divisions are all concentrated in this town on Cocoa transport business.

The dust of the wheeled traffic so has also increased fearfully along the roads in the town. The Shop-keepers, traders, and dwellers along Agodi, Oje, Isale Ijebu, Apampa-Agbeni-Ogunpa road to Ido Gate the principal business centres in the town are suffering terribly as these are the roads that passed through the town and the most use by motor lorries. The volume of dust rising every minute can better be imagined than described as a motor car or lorry passes through in almost every 10 seconds during the day and right up to about 20 o'clock at night when the number begins to decrease.

The effect of the ceaseless dust is telling badly on the health of the town generally. It is necessary that something should be done to the Motor Roads in town in order to keep down the dust and safeguard the health of the people.

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Ẹ fi owo ati Letter raise si Editor.

There are only two ways in which this object could be attained. The best method is for the Administration to pave the motor roads in town with stones or asphalt and the second is the use of Water-carts for watering all the important main roads in the town.

The first of the methods suggested being of a permanent nature and costly, the second is, we are sure the most handy and cheapest for the time being; it can be easily managed with the aid of two large Water-carts of the latest pattern and their cost and up-keep will not be a burden on the Administration.

There are complaints of cough, fever and dysentery already in the town—no doubt to the dust settling in people's lungs, houses and the drinking water town.

Should cases of Small-pox occur in town—as usual in the dry season—no one can tell to what extent it may spread with the aid of the heavy dust presently floating about the town.

We are aware of the heavy expenditure on capital works and various public buildings now before the Administration. But it is our earnest hope that this matter of the health of the townspeople will also receive the prompt attention of the authorities.

We publish below two Addresses of Welcome presented by the Youngmen's and Men's Associations of St. David's Church, to the Rev. J. H. A. Ogunro, on his assuming the charge of St. David's Church cum, St. Saviour's Church, Epeṣedo, Lagos, Nigeria, as from the 1st November, 1924.

ST. DAVID'S CHURCH YOUNG MEN'S
ASSOCIATION.

Lagos, Nigeria, November 3, 1924.

The Rev. J. H. A. Ogunro,

Minister-in-charge.

St. David's Church east St. Saviour's
Church, Epetedo, Lagos, Nigeria.

Rev. & Dear Sir,

We, the undersigned, on behalf of ourselves and the other members of the above named Association, have learnt with the greatest pleasure of your appointment as Minister-in-charge of our Church, and as an expression of our high appreciation of the appointment, desire to present you with this our Address of Welcome.

Ever since the post of Minister-in-charge of our Church was vacant, it has been our earnest prayer that the Almighty might be graciously pleased to grant that the appointment, when made, should fall on one who will always be in sympathy with the members of the Church and one on whom the members of the Church could rely and with whom they would always gladly work in co-operation. It was a matter of the greatest satisfaction to us when we learnt of your appointment to the post and we pray that with the help of the Almighty your ministrations among us will be blessed with success, and that strength may be given you to carry on your duties satisfactorily.

We fully realise and highly appreciate the fact that it is not an easy matter for the head of any organisation to carry on his duties efficiently to the satisfaction of everybody, but where there is good-will and co-operation between yourself and the members of the Church we may safely predict a successful career for you in your labours amongst us.

We also pray that there might be full and complete understanding between yourself and the members of our Parochial Committee.

We beg to inform you that this Association has been formed in the interest of the Church, and to assure you that the members

will always be ready to assist you in all things pertaining to the welfare of the Church.

The Women's Guild, Girls' Guild, Men's Association &c., are formed towards the same course, and we respectfully commend them to your Pastoral care.

The condition of our Sunday School at present is not all that could be desired, and we would respectfully recommend same to your early consideration. Our Prayer in this respect is that God may give you grace to so move among the members, both young and old that your influence may be felt amongst them.

We are glad that you have come among us at a time when there is much to be done in the church and where the services of an energetic head are sorely needed. We therefore beg to mention a few of the things required, viz:—

- (a.) The need of a Parsonage is imperative;
- (b.) The need of a separate School-room is urgent;
- (c.) A Pipe Organ is greatly needed;
- (d.) St. Saviour's Church, Epetedo, is in a very bad condition.

We pray that God may give you patience to bear with the members, and also that your life and those of Mrs. Ogunro and family may be long spared to enjoy the benefit of your labour in this Church.

We are,

Yours sincerely,

Sgd. G. L. Johnson *Chairman*
 .. S. E. A. Gansallo *Vice* ..
 .. F. L. Martins *Secretary*.
 .. Theo. B. Johnson *Committee*
Members.
 .. E. O. B. Thomas ..
 .. J. Olat. Majiyagbe ..
 .. Johany Williams ..
 .. J. B. K. Thomas ..

The Members of St. David's Church
Young Men's Association,
Gentlemen,

I am very much pleased indeed to meet you for the first time on this occasion of my appointment to the charge of this Parish comprising St. David's and St. Saviour's churches of which your Association and others present here this evening are loyal parishioners; and I am also pleased and thankful for the valuable Address with which I have just been presented. The Address has been well and carefully worked. The sentiments expressed therein show that you have the interest of this Parish at heart, and that you really welcome me from the bottom of your heart to it as the Minister-in-charge. I pray that such an interest and love may ever be increasing in you to the honour and glory of Christ who is the Foundation of the Church.

An important and never-to-be-forgotten truth was impressed on my mind and I believe in the minds of my fellow classmates by our devoted and saintly Principal on the eve of our being sent out as Schoolmasters. He said, "You are now going out to different parts of this Yoruba Mission as School Teachers. Your work will be chiefly among the young ones, but never you forget that you are missionaries, and that you are entrusted with the care of the little ones' souls; your chief object should be to gain them for Christ." This remark I am thankful to say has ever since been operating conscientiously in me in my work amongst the young as well as amongst the aged up till to-day. And with the mind of being a missionary among you in every sense of that word I have come to you. I do not come to you to display knowledge, and even, if I mean to do that, I have not as much to boast of; I may not be able to express myself agreeably to the taste of men of learning—but the great object I have in view is to make Christ the more known to you and to make you Christlike that your faith should stand not in the wisdom of men, but in the power of God, accompanying a simple statement of the truth. But, am I sufficient for these things? I have come to you in the words of St. Paul in weakness, "in fear and in much trembling." I need bodily strength to enable me to move amongst you; I need tact, wisdom and understanding to be able to deal successfully with all problems affecting

the Church, and I need grace to enable me to be 'an example of the believers in word, in conversation, in charity, in spirit, in faith and in purity.' Who is sufficient for these things? Our sufficiency is of God. I ask then for your prayers that God may use me amongst you for His honour and glory. I ask also for your co-operation as we are labourers together with God, and must work hand-in-hand if our endeavours are to be crowned with success.

I noted what you said about all the different works that are lying before us, and our need as a Church. With regards to the works, let us be up and doing; God will surely give the necessary help, and about our need, He will supply them all, only let us make haste slowly.

May God work mightily in and through us all. I thank you again for the valuable Address.

Sgd. J. H. A. Ogunro.
Lagos, Nigeria, 3rd Nov. 1924.

KANO NEWS.

We have much pleasure to welcome Mr. Samuel Ababi and Mrs. Adekela who came up once again to try the realities of Kano. Mr. Ababi was at Kaduna for about 6 months where he had made his good influence felt.

Rev. D. F. Ade. Jones has returned from his itineracy which had lasted about a month. The arrangements for the celebration of the annual Harvest Thanksgiving Services are now taxing his time and brain.

December 27 next, St. John Evangelist's Day we understand was the Day fixed for the dedication of the Holy Trinity Church which is now finished.

On Thursday the 20th November last, Sabon Gari was convulsed when Miss Susannah Olayemi a girl of 16 years died after 4 days illness. We tender our sincere sympathy to the parents in their heavy trial.

Mrs. F. Cotton of the C.M.S. Bookshop and Hausa Missions is on the high seas for a few months leave of absence. Rev. Cotton is gone on a visit to his Bookshop at Zaria and Kaduna.

The Members of Holy Trinity Church are hard at preparation for their annual Harvest Thanksgiving Celebration taking place on the 7th December next.