

*An Honourable
The Chief Secretary to Govt.
Chief Secretary's Office,
Lagos.*

THE Yoruba News.



FOR GOD, THE KING AND THE PEOPLE.

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OWUYE.

News & Notes.

IBADAN COUNCIL HALL.

The Ibadan Council Hall will be opened on Saturday Oct. 5 at 5 o'clock p m.

His Excellency Sir Graeme Thompson, G.C.M.G. K.C.B. the Governor and Commander-in-Chief of the Colony and Protectorate of Nigeria has graciously consented to perform the Ceremony.

According to the Honourable the Senior Resident, we understand it will be a great day Ibadan.

Ni ojo kẹrindilogun oṣu August ni a fi awọn marun joye ni ile Balẹ Ibadan.

Oyedabọ ọmọ Kure. Jẹ Otun Balẹ
Oyekola Akintoun de ọmọ Ajal jẹ Osi "
Adediran ọmọ Oluyole jẹ Aṣipa "
Oyebode ọmọ Ogborifẹṣa jẹ Eṣerin "
Adebisi oloye Mayẹ Balẹ jẹ Ekarun "

Awon oworan papọju ati opolopo awon oṣṣe wa si bẹ fun ẹri.

Nigbatì wọn fi ewe oye le olokuluku awon ojeye woyai lori tau, won wa beres ibon yin lotun. losi, ati oriṣiṣi ilu, ijo, ti ile wa. Oye a meri o.

Reluwe-

Ko si eniti yio ri ise pataki ti Reluwe nse ti ki yio dupe gidigidi lowo awon Oibo. A si tun ri ile oko titun fun awon ero ti won kun daradara ni oda pupa, ti awon ero si nwọ inu re joko si; ko si enikan ninu oko ero yi ti ko si ngbadura fun awon Oibo Reluwe. Inu oko na dara pupo ju ile ti pupo elomi ninu wa nge lo: tobe ti awon ero inu oko fi nwiye, bi o se awa enia dudu l' o se iru ise yi nko? a o ferẹ ma pa enia bo Ogun nitori re; talaka ti o ba si sunno ibiti oko yi wa, ao na a ja leti si meji pe, kini iru iwọ nwa nibẹ? E je ki a ma fi iru iwa awon oibo wonyi ko ogbon, bi a ko tile ni ogbon bi ti won lati se iru ise bawonyi.

A ko tun le ma so anfani ti o wa ninu wiwo oko reluwe mo. Enia dide li Eko ni agogo meji owuro, o si de Ibadan ni agogo meji abo osan: ilu ti a ti ngeba ijo merin gbako ki a to de ri—peju opolopo ewu ati ijamba lona. A se oye lo lo Olorun fun anfani wonyi.

A si tun ri oko ile Moto ti o nsa ipa re, sugbon sibesibe, a ko le fi we Reluwe. Olorun ma je ki a ri ibinu Moto loja ona o. Ti o ba taku pe on ko lo mo, ero ti o wa ninu re a si kun fun ironu ati inira ati le de ibiti nwon ni. Nitorina, gbidanwo lati no owo re fun Reluwe ju Moto lo.

Mr Apena, Asanwo Reluwe.

Anu se wa lati rohin iku Mr. Apena eniti o ti nsan owo fun awon onise Reluwe fun odun pupo ti o si fi ile bora ni owuro Sunday, ijo kini odu yi ni Ebute Meta. Mr Apena je ikan ninu awon onigbagbe Isin Aguda ni igba aye re. Olorun busi ise owo re lopo lopo. Ni Saturday Ojo 31 August, o ji daradara, ara re si le. O si lo si ibaluwe lati we ni iwon agogo mesan owuro; ni ile ibaluwe ni a gbọ pe titan de si i: lati ibe ni a si ti gbe oku re wole, be ni o di ologbe si.

Ko si aye fun u lati ke si awon alufa ijo re fun adara gege bi asa isin won; nipa be nwon si ko oku re lati sin i. A se oye pupo pe Ijo Ibile ti United African Church si wipe, "Kini sibu lu awon yi?" Apena nigbamì a ma fi 2/- 5/- tabi 10/- ransẹ si Ijo yi ni asiri, enia dudu si ni i. Nwon si gbe oku na sin ni Sunday, September 1. Bi o se ti Ijo Oibo mi ni, a ki yio sin i bakanna, sugbon U. N. A, Church si sin i. Eniti o ba ni eti igbe ki o gbọ. O je se oibo kan ni o ku be ki awon ijo ti a wi wonyi ma sin i?—enyin ara wa, oyo re o. Jesu Olugbala ko bere ifowo ki o to ji Omo Jairu dide, ko si bere bi o wa ninu ijo kan tabi ko si, loju ona ni nwo nge oku yi lo ki o to se ise iyanu la. ji i dide.

IROHIN ILE BALE

Lati Monde, Augt 12, 1929.

Bale pe Maye ati Ikolaba Bale siwa-
ju Igbimo; o si dide lori aga ola re ti o si
kanle fun awon Igbimo pe, oun ke wa
ba awon Igbimo ati gbogbo Ibadan, ki
nwon o ba oun bi awon mejeji lere o-
han ti oun fi nse won tobe ti o fi je pe
oun kere pupo ju eniti won le fi edun
won han ati bi won ba nkowe si Ajele?
Beni enikeni ninu awon Ijoye tabi ara
ilu ko ke wa ba oun ri fun inkan kan ki
oun o ma ba won gbo ori. Bale si ni, e-
nikeni ti o ba si dalajo pe oun mu o-
ro edun okan oun wa ti oun Bale ko si
o oluware gbo o ki o bo si ode ki oun
i i. Bale si tun ni "Obe l'o tutu ti
dawon nbulu? bi ki i ba se be, lati
gbati awon ti ti ogun de ni oun ti bere
Ioye je ako si eyiti won gbe oun fo oibe;

bere lati ki enia o je Mogaji titi de ipo
bale ti oun wa lori ni, o si da oun l' oju
je ko si eniti o le na ywo si oke ninu
gbogbo awon Ijoye ti o wa ni igbimo yi
ni oni pe, ko si ninu adara oun pe
ti oun ki o le de iru ipo Bale ti oun je?
Si awon na ba fe de iru ipo oun yi, oun
fi Oloran be won, ohunkohun ti nwon
ba fe ki oun se fun won, ki won ma wa
ba oun so o, ki won o ma se se ma lo ke-
we si oibo; ti won ba so fun oun ti oun
wa ri i pe, inkan ti apa oun ka ni, oun a ni
o dara; oun a ri awon egbe oun nipa re;
I oun ba wa ti i pe ki i se inkan ti yio
je se, awon o jo ro o larin ara awon,
awon a si gbe e joko. Oun rope eyi san
ju ki a ma na-ese-eni s' ode bi iru eyiti
Ikolaba ati Ladebo se ri; sugbon, oun
tile gbo ti Ladebo pe omode ni i; ewo
ni ti Ikolaba ti o jepe ki i ni lodo oun t'
esan t'oru? O si wa jepe oun ni o je
oleri eniti yio ma gbinu, oun kiri? Ni-
gbawo? oun fe ki Ikolaba o so fun Igbi-
mo ti o yo kelékélé wa so fun oun nigba-
ti won ti ni won je oye yi pe, oye bayi
ni oun fe je, oun ko fe eyi? Se, bi o ba
wa so be fun oun, ti oun ba si ri i pe, o

se okanjua pupo, se oun a si so fun u
pe ki o ma jeki awon to o baun, ki o fi
owo mu eyiti oun ba si ro pe o gbe pe
die si eyiti awon ba ti fe fi je ri?

Lekin ti Bale pari oro tire tan ni
Ikolaba na si dide o dogbale niwaju, o ni:
nitoto, oun ko wa so tara fun Bale, su-
gbon Oke ti o je Baba Kekere fun oun
ni oun so fun, nigba kinni ti won fe jo-
ye bayi, oun so fun u pe ki o gla oun
lodo Bale lati so fun u pe oun ti wa ni
ipo Ikolaba pe, nitorina ki won ran oun
lwo ki won ba oun wa oye ti o gbe pe
die. Oun ko ri ayun, oun ko ri abo,
oun si mu siuru: nigbati afo mi si wa si
silu yi ewe, ti oun tun so fun u pe, ki o
ba oun so fun Bale pe Abese l'oun fe je,
ti oun wa ri pe oro na nsokun l' oju oun
ni o jeki oun fere ise

Lesekantà ni Bale ni ki won o pe
Oke ki o wa so ni oju gbogbo aye ni-
hin; nigbati o ba oun so, nipa Ikolaba
yi ati iru esi wo ni oun fun u. Nigba-
ti Oke de, nwon bi i; o ni: loto Ikolaba
ba oun so, nigbati won o je oye akoko
pe, Maye ni oun fe je, oun si ba awon ti
nwon je so ara baba oun so o, nwon ni
enia pe lori oye na—won o to mesan
lori fe nitorina ki oun so fun o pe ki o
wa oni ti ki ise Maye, oun si fun o ni
esi be. Olola Abisi Balogun dahun, o
ni, enikan ki ise iru eyiti won seun:
won iba pe ogorun lori re, won iba si
gbiyanju fun u na. Se, enikan dandan
ni o ni lati je e? Olorun l' o si mo ori ti
i joye; ki won o ma se be mo niyo mi;
Bakunna ni won si pari ti Ladebo na si

Ajele kowe si awon Igbimo pe nipa
ile ti won kowe si oun pe enikan ti fi
diwo fun Adebisi. oun fe ki won mo pe
ona ti ko dara ni okunrin na fifi ile na
diwo fun oloye Adebisi nitorina, ki won
gba ile na fun Ijoba Ibadan.

Bale ati Igbimo kowe si Ajele pe,
awon fe ki o ba won kowe si Ajele a-
gba pe, awon fe da iwe gbigba ile-yiya
duru titi awon o fi ri i.

Ni de le agogo kan, awon Igbimo Agba
(Cabinet Councillors) Bale, Balogun,

IYA RE 'LE.

Ọtító ni ọrọ̀ ti a má nso pé :—
" Ọmọ̀ kó l' ayọ̀le, Eni ọmọ̀sía l' o bítọ̀q."

Ọ̀kú Iya Ọ̀lọ̀lá Balogun D. Sòwemimọ̀ ni Abẹ̀kúta Mrs. Louisa Aruwe Coker, tí o sipo pada ní Monday ọ̀jọ̀ kọ̀kandilogun, tí a sí sínkú rẹ̀ ní Tuesday ogunjọ̀ osu August tí o kọ̀jọ̀ yí. Ẹ̀rinrin pupọ̀. Kó dájú pé o siku ẹ̀nikan seh n ninu gbogbo awon Alufa lati orisirisi Ijọ̀ ni Abẹ̀kúta ti kọ̀ wa si ibi isin ikehin ti a sọ̀ fun arugbo ná ní Sọ̀sọ̀ Igbore. Awon Ẹ̀ni ọ̀wọ̀ *Canons* Okuseinde ti Ibadan ati Ran-ome-kuti ti Abẹ̀kúta pelu awon Ẹ̀ni ọ̀wọ̀ D. A. Williams, Delun, Adeyinka, Kuyẹ, Ajagbe ni wọn se isin na. Asoju Oba Alake pelu Olapa Ileke, awon Olọ̀lá, Ijoye, Ogboni, Lemọ̀mọ̀ Egba ati awon Janmá rẹ̀ pé u awon gbajumọ̀, lokunrin, lobinrin, Awon agba Ijọ̀ ati gbajumọ̀ Ibadan l' okunrin l' obinrin pese si ibi oku ná; a ko tun le má sọ̀ ti awon ọ̀mọ̀ ati ẹ̀bi lati Eko. Awon Onifere ati Ilu Ijọ̀ba Egba se kisi lojọ̀ ná.

Lẹ́hin isin ni a lo sin oku na si inu boji ti a fi okuta mọ̀ ní ọ̀gba oku ti Ijọ̀ Igbore. Ki o má wa wo awon ọ̀mọ̀-ọ̀mọ̀ oku ni iran keji kẹta, ati ikerin ati iya wón pelu awon obi, bi olukuluku ti nlo ba erupe tirẹ̀ le oku ninu boji. Niwon bi ọ̀gbọ̀n isẹ́ju ni wọn si nba ọ̀wọ̀ erupe kọkan le e ti ko ti i kari. Ha! o ma dun pupọ̀!

Ijọ̀ ti Iya ti dake ni wón ti bere si pa ma lu kọkan titi lo di ọ̀jọ̀ kinni osu September yi nigbati ese tun pe bakanna fun isin Ijade ati Idupe ti Balogun se ni Sọ̀sọ̀ Igbore kanna nibiti Ẹ̀ni-ọ̀wọ̀ Adeyinka gbe se iwasa kasi-nkan lojọ̀ ná. O mu ọ̀rọ̀ rẹ̀ ninu ọ̀rin Dafidi 27: 14: "Duro de Oluwa &c."

Ninu iwasa rẹ̀ ni o sọ̀ diẹ̀ ninu itan igbe aye ologbe ná zẹ̀ge bi o ti ri i gbo si l' l' Iya fun, rare, nitoripe, ẹ̀ni odun metaleladun ni i nigbati o fi aye silẹ̀; o pita rẹ̀ si sọ̀won ni Abẹ̀kúta. A bi i ninu ọ̀tun 1836. O kẹkọ̀ lati ọ̀wọ̀

Alufa. Bickersteth, lẹ́hin ná ni a sin i ni iyawo fun ọ̀kọ̀ rẹ̀ Ogbeni S. Coker, oloye Asalu, Abẹ̀kúta, ẹ̀ni ti o bi ọ̀mọ̀ pupọ̀ fun ki Ọ̀lọ̀run to da abikẹ́hin rẹ̀ kansoso ná si, ẹ̀ni ti gbogbo aye mọ̀ ni Ọ̀lọ̀lá Durojaiye Sòwemimọ̀, Balogun gbogbo Onigbagbo ni Ijọ̀ba Egba.

Lati Ogbe ni wón ti má nlo se isin ni Igebin tele ri; nipa imoran Iya wón ni a fi bere Sọ̀sọ̀ Igbore yi, ko si njata ninu isin Ọ̀lọ̀run, iranlọ̀wọ̀ ti o nse ninu Egbe Oluranlọ̀wọ̀ ti Ijọ̀ Igbore ko kera. Ko si ye se itaju owo Ijọ̀ ti a nda si i lojọ̀ titi o fi dake.

Lati odun ketadilogoji 1892 ti ọ̀kọ̀ rẹ̀ ti jaisi lo ti nse ope, o duro de Oluwa, pápá nigbati a mu ọ̀mọ̀ rẹ̀ kansoso ná lo nitori ọ̀rọ̀ ilu, o duro, ko yese titi Ọ̀lọ̀run tun fi da pada wale ninu ọ̀lá ati oye giga a larin Abẹ̀kúta kanna yi.

Eni ire ati Iya onisuru ni i ise, a si má toju ile ọ̀mọ̀ rẹ̀ daradara nigbagbo nipa fifi ẹ̀kọ̀ suru kọ̀ wón. O fẹ́ra kika ọ̀rọ̀ Ọ̀lọ̀run ko si lo digi-ikawe tir gbogbo ọ̀jọ̀ rẹ̀. Nigbati ogbo ko jẹ́ k o le rin de Sọ̀sọ̀ mo, ki i ye ran eni ni ji-meji ni ọ̀jọ̀ Ẹ̀sinmi lati lo gbo iwasi ni Sọ̀sọ̀ Igbore ati ti Ogbe.

Oniwasa pari ọ̀rọ̀ rẹ̀ pelu ẹ̀kọ̀ iwuri fun awon omoloku ati gbogbo enia ti o pese sibe lojọ̀ ná. Lẹ́hin eyi ni Balogun D. Sòwemimọ̀ dide lo siwaju pepe lati se idupe, pelu awon ẹ̀bi, ọ̀rọ̀ ati gbogbo ile ti wón tẹ̀ le e. Kosi botiri ni i. O ye Balogun pupọ̀. Inowo ọ̀jọ̀ yi buaya nigbati Sọ̀sọ̀ jade ti a ba Balogun de ile.

A ki Ogbeni Sobọ̀, oloye Asoju-Ọ̀ta, C. B. Randall, E. Ayo Vaughan, Bishop Scott, Alagba J. C. Olubi, Ogbeni S. Agbaje, Captain Dosunmu, Mrs. J. Okuseinde Mrs. D. A. Williams, M. lame Adel Sapara, *Canons* Cole ati Akinyele ẹ̀ ku aseye. Ẹ̀ ku irin ọ̀jọ̀: Ẹ̀ ku aroti. A ko tun le má sọ̀ ti awon Ogbeni Ladẹ́inde, Soyode, Enoch ati James Coker pelu Iyawo wón, se awon lo ni oku wón? Balogun Olọ̀lá, ẹ̀ ku inowo, ẹ́hin Iya yio dara o. Ewe a gbo ki ewe to rẹ̀, ọ̀mọ̀ a se be fun ọ̀ o!

THE YORUBA NEWS.

Editor & Proprietor

D. A. OBASA

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REPORT OF AN AT-HOME.

BY

EGBE AGBA 'O TAN.

will appear in our next number.

AN OPEN PSEUDONYMOUS LETTER TO THE ORDER OF SERAPHIM AND CHERUBIM, IBADAN.

Brethren in the Lord,

June 1927 dated the birth in this place of your noble Order. At the time of birth the child bore a perfect symmetry of form and fervour of spirit, pure, chaste and promising in all respects, and at this stage, in spite of its infancy, accomplished so many marvels in the work of healing, comforting, alleviating and proselytizing, that it became a star in the firmament of religion and its beholders were struck with astonishment: those of them who were like the Magi of old, came and worshipped at its shrine and surrendered thereat all their earthliness.

Now, the child reaching one of the cross-roads of life, the crucial moment of emerging from infancy to boyhood, stumbled and looking round to readjust itself, was attracted by the multicoloured dress of the spiritual enemy, the Devil. The object indeed was a daze—particularly to an infant eye. The siren voice threw it into an ecstasy of delight, its virtuous equilibrium impinged, and gradually but unconsciously losing itself, precipitated into a hurlyburly with the medley of elements in the Devil's garbs.

Hatred, malice, envy and all unchari-

tableness became libertines in the infant-child, its growth was stunted and it became bereft of its potentialities.

Though not a member, I have no apathy against the Order, but on the other hand the many good and virtuous accomplishments of the Order have wedded my sympathy and made the order a cynosure to my observations and interests. The observations have been one of continuity and keenness with a penetration into the inner circle and individualities.

Envy, hatred, malice and kindred vices have possessed the hearts of some members, who, characteristically pick quarrel and dissatisfaction in the action of other members calculated to further and enhance the progress and interest of the Order.

Nobody is perfect. God alone is the acme of perfection. Him the Order emulates in this respect and in all other attributes, in a higher degree than the ordinary run of mankind, with purpose to be nearer to Him and perform by the power of prayer, works in nature, efficacy and celerity, outside the range of ordinary accomplishment. But now equity, justice, patience, ruliness and above all godliness have disappeared from the management and the surviving elements are those that have estranged relationship with God, defeating the purpose of the Order. "We cannot see ourselves better than others see us." Many people in the Order may see differently to me, but anybody occupying my pedestal with identical coign of vantage and perspective wide enough to command an entire view of the Order will, without prepossessions make similar observations.

This, then being the position, it behoves the leading members to rally together their force to extirpate those diabolical elements and restore the Order once more to its pristine healthiness and godliness. Sacrifices and self-abnegation may be necessary in the course of readjustment, but there is no sacrifice too great to be made in promoting the glory of God.

I hope the leaders will heed this voice in the wilderness emanating from authentic observations and sound judgment and entirely immune from any seraphic visions.

Ibadan,

Yours in the Lord,
DAWIL.

2nd. September, 1929

Candid Communications.

BY DAWIL.

The kind and genial spirit which has placed the Township Court Hall at the disposal of the public for dances, concerts and entertainments is highly commendable but the concomitant worries entailed in preparing the Hall for these events and of making it court-shape immediately after are great and trying, declaring the need of a Hall built by private enterprise, slab or individual, for these purposes at locality within and not too distant from the Township Area and easy of access. Social conditions at Ibadan are rapidly developing and the frequency with which the Township Hall is employed should serve as a collateral guarantee for such outlay.

To S. M. Noibi, Esq
Postmaster, Ibadan.

Dear Sir,

Not very long ago, you assume the reins Office here and we take this opportunity to welcome. We have waited to see what changes will make departmentally to enhance the interest of the public, but obviously you are complacent with the arrangements you met, detrimentally in one particular respect to the interests of the public. The present and growing demands of the public on your "Parcel" Post and Delivery" Department are more than can be met under the existing state of affairs. "Time is Money" and no other time is our consciousness of this fact more "on the hilt" than now. We trust you will apply a remedy. There have been many complaints

The Curate Ebenezer Church,
Ogunpa, Ibadan.

Dear Sir,

We admire and appreciate the strides your Church is making at the path of pro-

gress and your palpable and laudable attempts to modernise the Church, but much as it is not our intention to pick faults, we must point out that the boring custom of reiterating in the vernacular, sermon delivered in English is a relic of what you labour to reform and should be scrapped. In a month, there are, averagely speaking, seven Yoruba services to one of English. The non-English speaking members should therefore be content. The educated African is conscious of the value of time and will repugn anything that makes him a wastrel of it.

Rt. Rev Bishop T. H. Scott, F.G.P., H.M.
Independent African Methodist Church
Ibadan,

Your Lordship,

We doubt whether we have not conceded too much or committed some serious breach of "ecclesiastical etiquette" to have addressed you in the way we do, but there is a demarcation between genuineness and spuriousness, and our position will be determined by your virtual tenement as between the two extremes. We learn your Church will not tolerate any connection whatever with a progressive Church in Lagos with which your Church bears an identity in name, and probably also in tenet, although there was a move in that direction. We favour the establishment of African Churches to be run on modern lines of Democracy and Order, and as far as possible, a Union of them, to co-ordinate and converge their forces, struggling as a whole into conspicuous rivalry with the other premier Churches of the world, but should not be instituted as a protection to old-age, blindly and autocratically declining reasonable suggestions to improve the state of African Church generally. A Church may spring from a family but may not remain permanently or perennially under its autocratic influence.

OGBOMOSQ.

IKU MA NDA ORO O!

Ni oḡo 19 oḡu August yi ni agogo mesan 4ḡo ni Alagba Odusiji, eniti o je eni ekinni ti o bere ise ni lle Olorun ti a ko si Ijeru sun arun ikehin re.

Ayo nla ti a ri nibe nipe, ise ti ologbe yi bere pelu enia marun, loju re, ki o to fi aise silẹ, ti di nla, tobe tia rienia ninu Iḡo Enia Olorun yi ti o ju egberin lo. Iḡo Ijeru, e ku irọju, e si ku inawo oḡu Alagba nyin o, ehin re yio dara o.

Beni Ogbeni Daniel Alesole ti Oke L'Erin, ti o tun ju si ni oḡo 29 August. Aciwo ekan, igbe nla gba ilu kan oḡo ikara nla nla niyi. O fi omokunrin kekere kan silẹ lo. Iḡo Baptist Oke L'Erin ni Egbe Ibile Agba, e ku roju o, oḡo a juun si'ra won o.

GBAJARE O!

Ni oḡo Monday 25th August yi nā, ni owuro ti a lo si ipade Adura ni afe-kuba agogo (Clock) nla ti a nlo ni Sasi Ijeru; eokin ti wa ni ale Sunday, o ti ji agogo nā gbe lo; sugbon a ko oruko si oju agogo na biyi:—'Ijeru Church,' a si ko Ijeru si oju Roman Figures ti o wa loju agogo na ni letter kofan. Iwo bi e o ba ri ajeji agogo ti oruko yi wa loju re tabi ti won ti pa ikan kan re loju re, e jire, e kowe si Editor Yoruba News tabi Ijeru Baptist Church, Ogbomosho.

AN ACKNOWLEDGEMENT

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PROBLEMS AND DEVELOPMENT IN AFRICA.

The Editor,

The Yoruba News, Ibadan.

I should be thankful if you could give me a space in one of the columns of your Paper to transmit to my people (all Africans)

the interesting remarks made by two great brains, the Rt. Hon. L. S. Amery M.P. Secretary of State for Dominion Affairs and the Colonies, and by the Rt. Hon. W. Ormsby-Gore, M.P. (Under-Secretary of State for the Colonies). Their remarks are very interesting and are worth careful consideration by those who love Africa, the continent of very great 'Light' and 'Darkness.' As this article will be published in parts, I should reserve my comments on it till I should have given out the full text of the speeches of the Honourable gentlemen. The Rt. Hon. L. S. Amery at the dinner of the African Society given in his honour and that of his colleague Mr Ormsby Gore, said:—

We sometimes hardly realise, we take it for granted almost, what an amazing transformation has taken place in Africa within the lifetime of most of us here. Here you have this vast continent, every mile of whose coast-line has been known to the whole world for 400 years, but over the interior of which an almost impenetrable veil has hung which has only been lifted within the last fifty or sixty years. Why, barely fifty years ago, the school books from which we used to learn showed us the whole interior of Africa, from the Atlas Mountains to the Limpopo, as an unappropriated blank, and for many years after that, the coloured chequer-board of the African map, while it registered the acknowledged claims of the different great Powers, in fact told us very little more.

But to-day, Europe with all that the word means, is penetrating Africa in every direction, and Africa herself is being dragged by forced marches into the very centre of the world's affairs. The process is one which is going on in ever progressive acceleration: in every direction the original pioneer and exploratory railway systems are extending to meet each other across the continent. The first trans-continental railway will be practically achieved when the Lobito Railway is opened next month. It can only be a question of a few years before that line is linked with Mombasa, and Mombasa in turn with the Atlantic on the one side through the Belgian Congo, and with the Mediterranean on the other through the Sudan. I have

like doubt that most of us will live to see the day when every part of Africa will link ed with London by rail, either by way of train ferry across the Bosphorus, or a train ferry across Straits of Gibraltar, and so by the train ferry—and personally I should deprecate the quite unnecessary waste of money involved in a tunnel across the Channel.

Yet even the railways are giving place in large measure to two yet more potent agents of transformation; I mean motor traction and aviation. The motor-car or lorry or tractor is carrying out the process of opening up Africa both more rapidly and more thoroughly even than the railway. It is not only that the motor-car gives a wider scope for the individual initiative of the white settler or trader, but it also is opening up a whole new world to the native himself. The native may ride in a railway train, but it never occurs to him to construct one; but when the native becomes the owner of a motor car, he realises that the whole value of that car to him depends on the existence of roads, and one of the most interesting features in Africa to-day is the passion with which in many districts the natives are throwing themselves into the work of building roads and are clamouring for roads, and the way in which the immemorial curse of Africa, head portage is disappearing. The effect of all this not only upon the economic development of Africa, but on the economic and mechanical education of the native, is going to be almost incalculable.

If on one side the motor car is opening up Africa in detail, the aeroplane, and very soon the airship, will prove no less effective in breaking down her isolation. After all Africa lies just alongside of Europe; her northern shores were for many centuries an integral part of the old Roman world. To-day, Nigeria is no further from us than the prairie provinces of Canada. The French have already got their regular

air service to Dakar; our own service from London to Cape Town through the East African territories will very soon be in operation. But these are only the beginnings, the record non-stop flight of yesterday will be the normal mail and passenger service of tomorrow, and I am confident that before long we shall see Nairobi brought within thirty-six hours of London and the air companies advertising their cheap weekend returns to Kano. There has been nothing in history comparable—not even in the discovery of the Americas—to the rapidity with which Africa has been opened up, and to the tremendous disparity between the levels of the two civilisations which have thus been brought into contact. How will the native of Africa stand that contact, and what will become of him in the process? How are we going to place the moral responsibilities which that contact and that development involve, as well as exploit the economic results? No more searching questions have ever been put to Western civilisation as represented by the Powers which govern Africa, and, above all, to ourselves.

The problem presents itself in two very different forms in those parts of Africa which the white man only visits as a trader, a planter, an administrator or a missionary, and in those parts where he establishes himself as a settler, as a permanent element in a new mixed community. In West Africa it is the former problem exclusively that we have to deal with. There the climate and the relative density of the native population have to all practical purposes precluded the idea of permanent white settlement, and our task there might be summed up in one word: education. We have to educate the native in the ways of peace, we have to educate him to more efficient methods of production, we have to educate him in the care of his own health and that of his children; we have to open up his mind generally; and, last but not least, we have to educate him as to how in future to learn to conduct his own affairs.

(To be continued)

THE BALE.

O bẹrẹ lati oju iwe keji.

Otun Bale ati Otun Balogun dide lo si yara kan ninu ile titun ti Bale nko, lati lo fi eto si oye ti o ki ki won o je.

Ogbeni J. O. Lasode eniti o ti kowe si Ajele fun iwe ile-yiya, ni Ajele ni ki awon Igbimọ o taje ni ponun medogben, ki won o si fi owo si iwe fun u fun odun mewa; nipa oju ana ti o toro, awon Igbimọ kowe pada pe awon fe ki Ajele fi ase si i ki awon din nian owo itaje na ku.

Iyafin Osematu Taiwo kowe si Ajele pe, oun fe gba iwe ile-yiya, Ajele si da iwe re pada si awon Igbimọ pe ki won yee wo, bi won o ba le fun u; awon Igbimọ si ni awon fun u, ki o ma lo ko ile na.

Daddy Adelagun mu enikan wa siwaju Bale ati Igbimọ lori pe, ile ti oun toro lowo re oun setan lati ko o. Awon Igbimọ si pe onitoun won so fun u be; o ni, o dara ko ma bo wa ko o ile na.

Sept. 9.

Bale ati awon Igbimọ ranse pe Seriki Gambari nipa ijati o ba awon kan ja ni Sabo. Awon Igbimọ bi i lere pe, kilose ti ko fi gba ase lowo awon k' o to lu tru iwa be? Nitoripe ko wa nibe fun arare, awon Pawon fi si ibe; nitorina to ba tun se be awon o dapọ mo awon to ba tun bi ja, awon ba o ba ja a pelu. Lehin na ni Seriki Sabo dahun pe, on o tun se be mo, awon Igbimọ lo ni oun, ohunkohun ti nwon ba so fun oun ni. oun o se ati pe oun o gbodo ko ase Bale ti o je baba tun oun ati gbogbo awon enia oun o si toro idarigi loḍo Bale ati awon Igbimọ. Won si f' ori ji i. Lehin eyi ni Bale fi fi eban fun u, o si pada si Sabo ile re pelu alafia.

Bale ati Igbimọ pe gbogbo awon ara Ekotedo, pe lowo tani nwon ti gbe gba ase ifi ile haya? (Hire) Nwon ni awon ko gbase lowo enikegi, Bale so fun won pe, nitoripe awon fi ile won haya lai jaba ase loḍo awon Igbimọ tabi loḍo oibo, nwon ni lati san owo si apo Ijeba fun

eyi ti won it se lai gba ase. Lehin na, ki won si le gbogbo awon ti o haya ile lowo won jade kiakia, ki won o to wa gba ase; ti o ba te awon Igbimọ lorun nwon o fun won lase, ti ko ba si te won lorun nwon o so fun won. Awon ara Ekotedo si da awon Igbimọ lohun pe awon o gbodo ma gba ase ti Bale ati awon Igbimọ pa fun awon nitoripe oun o gbodo ko ase baba re, oun won ni awon nse.

Sugbon awon toro aforiji pe ki Igbimọ o fun awon ni akoko ti awon o fi le awon ti nwon wa ni ile jade, nitoripe o soro ki awon o to so fun won loji lori na pe ki won o ko era won jade awon ri pe o buru be. Sugbon Balogun so pe, ti won o ba le le won jade ki won o wa san owo si apo Ijeba; awon ko fe oun pupo lori re. Bale so fun won pe enike ni ti ko ba le alejo ti o haya ile kuro ni ile re, ti o ba gbe e pamọ ti awon ba gbo, oluwa re osan owo si apo Ijeba, owo na ko ni je kekere.

Awon ara Ekotedo si tun so pe ki won o sa so ohun ti won fe fun awon.

Bale ni ki won o lo ro eyi ti won ba fe ninu mejeji, bi won o le awon to haya ile won ja te ni tabi won o san owo si apo Ijeba; ki won o wa fun awon ni esi ni oje, Monday ti mbo.

Sergeant Major Olopa Eko ni Gbagi Lo si loḍo Bale ati Igbimọ lati gba ase ifi ile haya fun awon ti o ba fe haya ile. Balogun si bi i lere pe, awon Oibo lo fe haya? fun ni tabi enia dudu Oga Olopa Eko si so fun won pe awon enia dudu ni. Bale ati awon Igbimọ si fi ase fun u, o si dupẹ gidigidi loḍo won fun ase ti won fun u.

Bale ati awon Igbimọ tun fi ase fun awon Akoda pe ki won o lo so fun awon Ijeba gbogbo to kole si Ibadan ki won o wa si ile Bale ni oje Monday ti mbo yi, ti nwon o ba wa je ipe na ni oje na, awon Igbimọ yio je ki won o san owo pupo si apo Ijeba bi beko, gbogbo won ni awon o le kuro ni Ibadan patapata.

Isaac F. Karunwi,

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