

How to get the Chief Secretary's Office
Chief Secretary's Office Lagos
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Editor & Proprietor
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Ibadan

THE Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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Bi o lasi fe Ere pupo lori ise ti o ni Moto re se, din inewo Epo Moto ko nipa lilo

Petrol ti "Atlantic."

ALQ O! ALQ O! "Aja dudu gba 'le gb' ode?"— Okunkun ni iy b,
Ina wo le, Okun parada! Le okun ade nipa ni "Atlantic" Kerosene
Ooro t' o jice tan gbogbo Atupa re. OIBO ALABON ni ota o ni Kkorati ni
gbogbo ni ti De Owo won gba wa.

SA DAN A WO.

OWUYE.

QBA ONI ALAIYELUWA.
BABA YI O!

Ojo gbogbo ko dabi ojo keji oju yi ti Omuha Adesoji Aderemi ti Ile-Oni Akdi (Aqun?) ni Popo Iremop. Je Osi Ile-Ife. A ko ri iru eyi ri ni gbogbo ila nwi fun inowo alaula ti Alaiyeluwa na se fun enikeni t' Qmudewa t' Agba-Ife, t' okunrin t' obunrin ni igboro Ile-Ife, a si eniti ko ba de ile re ni Iremop lati ojo ti nwon ti yan a lati gun Ori Ite Oduu n' Ife.

Lati Monday ojo kini ni ero ti nwo si Ile-Ife lati ibikibi wa, bo si ni tile toko lfe pesu si Eranwa lati aru Tuesday na ki skoko to to, awon Qmoba ni idile-idile, Agba-Ife, Modewa, Ijoye orisirisi, Onisobò, ki a sa kuku wipe gbogbo ila pe, ita pe, lru pe bila! Ajely lfe gun moto re wa pelu.

Lati aru ni nwon ti nranse lo kesi Alaiye na pe ki o mu bo; nigbati onise di meje ni o to jade nile pelu awon Otù ati Akoda lfe ti nwon to yi i ka titi de Eranwa. Aso ofo-ewu dudu l' o wo wa. O to isaju marun ti o ti duro ni arin Ode Eranwa pelu awon Otù ni Oloye Ijawa Ijeruwa (Primo Minister) didi lo ka Eka fun Oba titun na ki o to fa a lo Oloye Jaran lowo, eniti o mu Oba na lo si Itapa nibiti a ti wo aso Oba fun un pelu Ibara ati Ire Oba.

Lekin eyi ni Jaran Olori Omirin ati awon egbe re tele ONI titun na pada wa si Eranwa nibiti gbogbo ila gbe kigbe pe, "Baba yi o!" fun un. Nigbati awon Agba'Fẹ, Modewa ati gbogbo Ijoye ti ki ONI tan ni nwon ba tele o lo si Ife.

Lati ojo ti "Ile ti Baje," ko si enikan ti o gbodo lu lu ni arin igboro Ile-Ife, a si nigbati Oba titun ba ko lu Ilu Osirigi ti nwon sese se fun un. Ojo yi dun pupu ni Ile lfe fun enikeni ti o wa nibi ni sa na.

Otin yi ni Sanni Makinde, omọ Orunto Joojo ko ni ojo ti QBA ONI ALAIYELUWA ADEREMI gori lfe Oduu ni Ile-Ife:—

L' aiye Aderemi,
L' aiye Aderemi,
Eru a d' omọ
Iwofa a sanwo re o

N' Iremop Olafon
E ka re 'le Oko Lapeju o.

O w' alade
O f' owo re d' ade,
O w' Oba Ijebu
O f' owo re joye
O w' Aderemi
O f' owo re j' Qni o.

A ki QBA ONI ALAIYELUWA "Baba yi o!"
E a gbo, gbo, gbo! Ade a pe lori, bata a pe
lese: Egei!!!

'Nungua Cow begets a child.'

The strangest incident on record was the birth of a female child by a cow which took place at Nungua, a fishing town few miles to Accra. The bulls at the shed are reported to have been taken elsewhere and the man who attend the cows and sleeps in the same place thought it fit to fill their place. He was caught having intercourse with one of the cows with the feet tied by a boy who went and reported the incident to the family, and when questioned he flatly denied about 3 months ago. The matter was only proved by the birth which occurred a fortnight ago. The child is said to be in the pink of health and is being nurtured by the family of the man of this beastly act. His wife is said to be pregnant and is expected to deliver shortly. He has since absconded to Accra where he is hiding in ignominy. The matter is worth probing into not only by the Police but by Scientists as well with regard to this species of miscegenation.

Vox Populi, Aug 30, 1930.

Wolf Joseph Babalola.

Odo jigan ti o wa leba. Oke Oye ni awon enia na ti pon ni apogbe, ggege ibi a ti so jaju pe kaluku ni lati pon omi tire ki o si gbe e lwoy ki woli to ghadara si i fan won.

Melo ni a le ka ninu awon enia pataki ti o lo sibe. boya ni a le ri oloye kan ni ile yi ti ko ranse tabi ti enia fon ile re kan ko lo si ile-ya fun iwosan. Ninu awon ti won ti ibe de ni awon alaigba marun si ile won ko jina si tiwa, pelu aya ati omu; won si ti ri iwosan ninu arun oju, arun inn ati orisirisi aisan ti won ti mo ogidi-nlejo owo le lori lati ojo pipe. Kosi iukan ni ti won tun nlo si arun wonyi ju omi kanna yi ti won gbe ho wale lo.

Awon Haasa ti won yaro, ti o je pe towole-se ni won fi urin ati awon ti n' opa so-kepa ese lati ma sagbe kiri in, ti won ti ilea de pelu omi kanna yi ti ri iwosan tobe ti won fi njo silu tifo ni Sabo. A ni kil' o tun ku? Oba Ganbari ni Sabo ran iyawo re lo si odo woli wa ni ilea fan iwosan. "B" o lo O wa "an mi" ni oran yi wa da palapata, ati Lemogun ati omokewa, o d'ohun—gigiri ni i tosan tora; awon ara Ijebu ati Ofa ko niye. Awon awamote ko simi rara mo, bi won ti nlo ni won mbe.

Gbodogbodó ni: "Ori re e tabi bára?" Ogade ori enia ya ni o má wo lo titi bi ilé bi eni lai niye; bi won ba so pe o to oke meji enia ti upade niye lekkan, a kole ri iyan re ja tobe, toripe bi won ti nro de ni won nro lo. A ni bi ogaji lojo ninu awon ti won si ri iwosan gba ti upade wa dupe pelu obun rara larin awujo, lai ka ogunlogu iru awon eni be ti won ko le jade wi bi gbangba. Elo mi wa ni ijo keta, kerin tabi karun lehin igbati o lu ti gba adura ati omi lo sile.

Gbogbo awon alaigbagbo ni awon nko o-risa won wa. Ifa, Oya, Sango, Orisako, i-beji ati orisirisi ere, Igbadí, Ifupa, Idé, Ikoron, Tirá pákábá-pákábá w si oriji awo ran laisye. Apete, Orunkaríe-tutu ati gbigbona ti won nko wa da silé lojolumo ju eru mejo meja lo. Lawani ati tesuba imale, Ago ogungun, jigidi, epo, akaraba, igba sopona pelu orisa orisirisi, Orun dudu ninu agbe, adó, kótópó, igó, gbogbo re kunle lo rakafo laisiye ti awon enia nwa ko silé fun 'ra won. Awon imale ti wondi Onigbagbo to ogofa. Afú afoju kan ti o ti ngagbe kiri silu ki o to lo si ilea ti di Onigbagbo lehin ti oju re la ti o si riran kedere.

Koi ti pari.

FULFILMENT OF A Biblical Prophecy.

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, you old men shall dream dreams, your young men shall see visions;

And also upon the servants and upon the handmaids in those days will I pour out my spirit:—*Joel 2: 28-29.*

It is evident from the number of inspired gospel preachers, spiritual seers and healers that are rising up in Nigeria and other parts of West Africa in recent years the prophecy of the Prophet Joel is now being fulfilled as far as we the Africans are concerned.

Beginning with Garrick of the Niger Delta, Wady Harris of Liberia and Ivory Coast Egunjobi of Ibadan, Orinplade the Baba Aladura, Joseph Babalola of Ilofa, J O Oshilehin of Ogere, Daniel Ajayi of Imesi, and several others that are still appearing in this country and elsewhere, are sufficient proofs of scriptural infallibility. The following stories from the Faith Tabernacle organization are published for the enlightenment of our readers on this point.—

On the 6th of August 1928 two Spiritual Seers in the persons of J. Oshilehin, native of Ogere in Ijebu Remo District, an ex-pupil Teacher in an Egba hamlet aged 30, and Daniel Ajayi, native of Imesi Olofin-Oke about 24 years of age had received messages by visions at different times and places concerning this same Joseph Babalola as follows:

ISOTOLE NIPA WOLI JOSEPH BABALOLA
Vision by J.O. Oshilehin, Prophet at Ogere.

6th August 1928.

"E wa wo iparan awon elege bi o ti po to! Alafia mbe fun awon enia baburu ninu adagan ina,

Ira si mbe fan awon elege ninu ogbun ninisale;

Imeji Olawa njo awon enia baburu won ko si le duro.

Awon orunko dudu na je mefa, awon ti pleri lati ba awon mimo an awon Ayanfe mi jagan.

Babalola utan Ihinre re mi, o si nso ti ayo ati ti ago Mi ti o de. O ha to okoko lati gba okaurin yi kuru lwo awon elege?

Igi Sanbantan oruko on gbe.

Igi Sanbantan oruko on nje.

Olawa Ekan de!

Aiye wo! Orun baje!

Omo enia si balamo;

Iparun de!—WORA."

Dear Brethren in Christ,

It is for the glory of God and for the encouragement of His Saints that we send out the undermentioned brief story and work of a brother who was raised up by God in this country quite recently, which prove that the Gospel has lost none of its power especially the gifts of the spirit as recorded in the 2th chapter of the 1st Corinthians. The absence of these nine gifts in the so-called Full Gospel work among churches has been the cause of many Pastors both white and black denying the operations of the Holy Spirit.

A SHORT STORY AND MINISTRY OF PROPHECY JOSEPH BABALOLA

I was born in a Town called Ifofa, Yorin Province, Northern Nigeria in the year 1906 (now 24 years) and was educated in a Day School in Adogbo. After passing through Saramba, I enlisted as apprentice Blacksmith and Mechanic. Having finished my course of training I was engaged as Engine Roller Drive, where a new road was under construction.

As I was off duty one day in October 1928, at 12.30 p.m., I heard a loud voice calling on me saying "Joseph Babalola this year shall thou depart from the land of the living." I asked all the labourers who were under me, about 50 in number, as to whether they heard the voice they said no. The following day, at the same hour, the voice repeated calling on me as usual, this voice shouted out on me, saying that I should leave my work and get away; I paid no attention to it, I ordered my apprentice to wind the engine roller, the engine did not start. I pushed the boy away and tried to wind myself, but failed to get it started, I tried to repair the engine, but still nothing doing, the voice shouted on me again saying that I should go home at once; I left my work and returned home.

Just as I was entering my house, the voice came out again saying that I should fast for six days, and that I should pray 120 times, I obeyed. On the night of that day, while I was sleeping, an Angel came into my room like a flashing light and started to address me. He told me to put out my light, I did so and after which an extra-ordinary light sprang into existence all over the room. He told me not to taste any food for six days and that the Lord Jesus Christ wanted to send me with important messages to certain places. He said he was the voice speaking to me on that motor Road when I was working and that I would have died if I had disobeyed his voice. Just as He was speaking another Angel came in from the roof of the house, surrounded with great light, the former Angel left and the latter now began to address me. He said he was sent to give me some work to do. While he was talking about a dozen beasts came in going round the Angel. This Angel said I must have to go to Ifofa my place of birth and tell the people there that unless they repent God was ready to send wild beasts into their midst and destroy them with the beasts. I said I was prepared to go any-where he would direct me to go, but he stated that I should not go until I have finished the fast of six days. Two days after this, I was very hungry; the voice told me to go to a certain village if I felt to eat and drink; I went to the place and before I returned, my belly was full and I was not thirsty again. It happened at any time I was very hungry or thirsty, the voice will ask me whether I was feeling to eat and drink, and would direct me to go to some distance and when I obeyed the hunger and the thirst will disappear. I continue to experience this until the last day of the fast.

When the six days fast was over, the

voice came again and told me to go to a town called Ipetu and warn the inhabitants there that they must repent of their sins and if not, they would be punished with plague; I went there to deliver the message, the people there asked me to pray God to have mercy on them. The Lord told me through His spoken voice to attend to the sick people in this town who would call on me for help, and many cases of healing were performed there.

The voice came to me again and asked me to go to a town called Erin, after having delivered my message, the king of this town told me that he was in a great sorrow about his son who had gone away from home over 15 years and though he had made exhaustive search, no trace of his son; I told the king that I would see him again, so I went and prayed, and just as I was about to pray the voice spake to me that I should go and tell the king that his son would return to him in five days' time; I went and deliver the message to the king, but the king simply laughed, he did not believe. But on the 5th day as I was preaching in the front of the house of this king, himself was under my sermon, a motor Lorry with many luggage on came and halted in the front of the king's house, and to the surprise of the king, and his people, his son jumped down from the motor lorry, the king nearly ran mad, they all shouted out for joy, they tried to carry me on their head, but I ran away from them as I knew that they want to idolised me. In another town a cripple child was brought to me for healing, the voice told me that I should tell the parents of the child to go home with assurance that the child has been healed, and I told them so. The next morning, the mother of the child came, the child walked along with her, she reported that in the night an angel came and took the child

and made him stand upright, and that since then the child who has never walked before is now walking, the whole town shouted for joy.

The voice told me in another time to fast for 19 days, both days and nights I obeyed during this period of long fasting I experienced many wonderful things I was carried to the sky; an Angel said the place was half distance of heaven. I looked the earth below, it looked like a small house; I saw 4 Angel standing in the four corners of the earth. I saw David and Goliath in a battle, just before David threw the stone and killed Goliath, but to the natural eye, it looked as if it was David's strength and power that accomplished the work.

He showed me 4 Angels who stand in the 4 corners of each house on earth, I was told that these Angels' duty is to watch and take account of the doings of Christians, and they have to report what happened to Jesus Christ, and that when Christ transmits the report to the Father, then justice must be administered on earth, and that many times Christ would wait for a long time before He reports any matter to the Father, with the hope that the offender would repent but, after failure to repent, the Father gives judgment.

The Angel brought a calabash before me which contain a dry fish; I took it easily, then another fish was brought in a calabash. I was asked to take it, it is an electric eel: I felt a great shock in my body when I touched it, as I could not take it. The Angel told me that the dry fish represents the herbs and leaves which the doctors use for medicine; the Angel said there was no power in it at all and God is going to render them useless and powerless all leaves and herbs used for medicine. After this I came back in the vision to the earth,

voice came again and told me to go to a town called Ipetu and warn the inhabitants there that they must repent of their sins and if not, they would be punished with plague; I went there to deliver the message, the people there asked me to pray God to have mercy on them. The Lord told me through His spoken voice to attend to the sick people in this town who would call on me for help, and many cases of healing were performed there.

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All the towns I was asked to visit, the voice would instruct me to tell the inhabitants not to use medicine any more but to trust the Lord for their healing, the voice would simply tell me to tell the sick person to go home, and the Lord has healed already, but after a day or two the sick person would return to tell me that he had been completely healed.

In a town a boy who was dumb was brought to me, the voice spoke to me that the father had committed certain sin which brought about the trouble and that he must go and confess the sin after which the child will be healed. I delivered the message to the man, a day after this, I saw the man telling me that his child now speaks and I saw the child speaking a great uproar was caused in the town by the healing of this boy.

In a town called Omu, where a woman who had been pregnant for more than 4 years came to me for healing, the voice told me to give her some water to drink. I took a cup of water from the pot and give her to drink, she drank the water and went away, the following day, the woman and all her relatives rushed to my lodging house, shouting for joy, the whole town people were frightened: I was told by the voice to preach holiness and divine healing to the people, over 2000 people assembled together to hear me, as I was a young man of only 24 years old, I was placed on a very high ladder in order that the people might hear me distinctly.

The king of the above-named town was annoyed when he saw many people following me. The voice of the Holy Spirit told me that this king has just and some evil words against the name of the Lord and I was told by the voice to go and tell

the king exactly what he had said in my absence, I went and told the king that he had said so and so against the work of God, the king was greatly frightened when he heard from me what he had said privately among his people, he asked me to pardon him, I told him it was the Lord who pardons people.

I was told now to go to my old town where I was born, the Lord said I should paint my face with ashes, taking palm leaves in my hand and to buy a bell which I must ring as I was entering the town; I did so. The voice said I should tell the inhabitants that unless they repent, wild beasts will come to the town and destroy them. On this very day I was entering the town with bell in my hand, the whole town was moved, people ran and fled when they glanced at me. The voice said I should ring the bell right round the town, I did so. The people rebelled against the word of the Lord, instead of repenting they went and purchased guns and matchets with which they intended to kill the wild beasts, (animals). They took me and flogged me it was here the Lord told me to fast for 19 days. My father and mother were in this town, but the Lord said I should not put up with them, I was directed to leave in a house belonging to a christian named Isaiah. The voice said I should tell the people that the beasts would come into the town within 45 days. Now these people armed themselves with guns, so the Lord told me again He would not bring wild beasts again but instead He would plague them with Small-pox epidemic; so after 45 days, Small pox broke out in the town and over 300 people

died within 3 weeks. The voice told me to pray for the sick people who would come to me for healing, none of them died. About certain 5 people invited me to come and pray for them but the voice told me that these people must die and I should tell them what would happen to them, I did so, they all died and this caused great fear among the people.

My town people conspired to kill me, they summoned a meeting of the Elders of the town in order to devise means for killing me. A juju-man (native doctor) promised them that he would kill me within 7 days, they all went to their respective homes with great joy. At this period, I have not finished the fast of 19 days, on the 7th day which this man promised to kill me, I went out easily in the morning to preach in the town; as I was going, I saw about 100 evil spirits of very short stature shouting after me, and in my front I saw a huge dragon with its mouths opened wide against me advancing towards me, just as the dragon was about to fall on me, a mighty Angel appeared in my front, and smote the dragon with his sword, the voice told me to ring my bell on the evil spirits shouting behind me, I did so and they all fled. When the towns people saw me walking about the town on the 7th day they went and reported to the king and his chiefs that I was still living, this resulted in them summoning another meeting; but in this meeting, that juju-man rose up again and told them his utter failure to kill me, and he advised them to leave me alone as he

believed that God alone can kill me. A few days after this, the king of my town ordered his policemen to arrest me on the charge that my presence and activities in the town has been causing great panic and unrest. They took me to Ilorin, about 54 miles distant from my town. I was brought before the Emir of Ilorin, who, after having questioned me, sent myself and a courier to the European authority. This District Commissioner demanded explanation from my accusers as to why I was arrested, they told him I was disturbing the peace of the town. The European gentleman asked me to speak in defence, so I told him all what the Lord has revealed to me. This white man told them to go away from him, he said he has seen many prophets in England who predicted many things and the things came to pass, he said I should go on preaching and that nobody has right to stop me, so we all returned to our town on that day.

The voice told me to go to another town called Ejide to warn the people there against the use of medicine and idolatry, the king of this town refused to allow me to enter the town, so I returned home. But the voice told me again to go personally to the king and tell him that within 3 weeks he would be driven away from his throne. I went and delivered this message, but the King got annoyed and drove me out of his house. It happened that after 18 days the King offended the Government and consequently he was dethroned and banished away from the town. His people who knew of my message were greatly frightened and they feared God

they said it was I who caused the downfall of their King.

To be continued.

"AKOPE IBADAN".

Ni aile Thursday ti o kọja ni a ri awọn Afá alagbe merin kan ti wọn n srawọ́n jọ si ode gbajunq Oloye Adebisi Èkaran Bálé ti wọn bérésí ikẹrin wáká wọn bayi pọ.

Salasun alek-u-o!

Igbat' onq-ola de, ina won ku!

Alek-u wa salasun-a.

Igbat' onq-ola de ina won ku!

Awunso b' ilai o!

Igbat' onq-ola de ina won ku!

Ina sítani rayimi.

Igbat' onq-ola de, ina won ku!

Risimilai o!

Igbat' onq-ola de, &c.

Aun-amani ara yimi!

Igbat' onq-ola de, &c.

Alu jeli o!

Igbat' onq-ola de, &c.

ati bẹ bẹ titi.

Eyi ni ara ele isan-ta ti a ti ngbo leun apakan ninu awon Imale ile yi, paka leun awon alawose ti ko ba won de ibe, lati Monday ojo kinni oju yi ti Ogbeni Joseph Babalola, Woli Oniwosan, ti jade kuro ni leun. Nwon nyo feru bi afegboludo. Se euti oran ko kan ni i dan iden ekanle? Bi e ba ri iru awon be, e so fun won pe ki won lo bere lowo awon Imale egbe won ti wwon ti lo si Ilega lo gba omi ti Joseph Babalola ghadura si lo wale, ti ga won ti o ti fo si la, ti aran orisirisi ti sha won ija si ti tan. Isan-ta bayi ni o ma ki awon afá alagbe merin wonyi ma lo kẹrin bayi loru ni ode oloye Adebisi Èkaran Bálé tiwa, tori ati le ri sará gba nibẹ, wwon fi iru-sisu ati adura sije fan onile sile, randa-randan oyo ti kosi ni wwon ko lorin kiri. Erin eleya ni gbogbo enia ni wwon rin nibẹ ni ale ojo yi.

Awa rope o yo ki iru awon Akope Ibadan be gbo ti ise ti nse won, ki wwon fi Agborode si ogun ko lo roro sile.

Candid Communications.

Rev Suptd. T. H. Scott,

Independent Methodist African Church,

Oke Alawo, Abeji, Ibadan.

Dear Sir,

Testimonies have reached us and that repeatedly that immediately any depressed mind enters your Church to worship, the music which forms the basic component of an "exhilarative" takes affinity with the sensorium and by that transmits the cordial to the mind giving a vivifying, comforting and cheering sensation. This is a score. Stick to it and watch results.

Yours

Dawil.

The Chief Templar [I. O. G. T.]

Lodge No. 7

Ibadan.

Dear Brother?

We quite appreciate the potentialities in the way of your honourable order to nip in the bud the grog blossoms now taking root on the face of so many young men. Much as it is not our intention to play the Paul Pry into your rituals, we opine it will be to your credit to rake a Debate on the subject "Palm Wine is not an Intoxicant" or at least, it is not in the list of "Abstineants." What a figure then Joannie Bacchus will cut.

Yours

Dawil

AN ELEMENTARY COLLEGE.

We understand the Ibadan Native Administration is putting up an Elementary Training College at Oke Ado, behind Ok e Bala, inside the town. The first set of buildings comprising a European Master's Quarters, the College class rooms, Students' Quarters, Servants' Quarters, an Incinerator and Smoke Lathrine are being started. The contract has, upon the advice of the Bale and Council been given to Mr. A. L. Carew, the building contractor, the D. O. having inspected and satisfied with previous buildings erected for the Bale and others, gave his approval.

Our Congratulations to Mr. Carew upon his success. We hope the other building contractors will be considered in due course.

Correspondence.

The Editor,
Yoruba News, Ibadan.
Sir.

Your editorial of August 26, is, to every reader of your esteemed journal, an "Oracular exposition" of the inmost thoughts and feelings of every intelligent African in this country. The marked difference between educational policies at present maintained within the Southern and the Northern Provinces of Nigeria are matters that should give food for the thoughts of every leader of our race. While in the North, Teachers College, Arts and Crafts Schools are the order of the day, it is mere book learning with a view to easy supply of clerical staffs for the Government Departments and the mercantile establishments throughout Nigeria.

Every intelligent African who happened to have travelled up Ilorin, Zaria, Kano, Katsina and other towns in the Hausa States must have been deeply impressed with the high class workmanship of these Arts and Crafts schools; even at Katsina Training College, the students are taught to produce their own clothing by weaving upon their native looms. All over Europe, the fame of Bida Brass work, Kano Leather and Dye works is a household talk. Though most of these are classed as curios, yet, they are the beginning of a solid civilisation of the right sort—a culture that produces useful objects, that supplies the needs of the people both at home and abroad—in fact an exporting country, supplying the outside world with her products and manufactures.

It is true that we in the Southern Provinces have been doing a lot of export business, but, it is only limited to forest and agricultural products such as Palm Oil and Kernels, Cocoa, Cotton, Hides, Coal, Timber and a few others of this class which are natural produce. With the possible exception of Gari, Yoruba and

Adire cloths, we have nothing practically to boast of in the way of native manufactures.

For instance, we have our Yam Flower, Palm Wine, Pittou, Soap, Nut Oil, Pottery, sugar-cane syrup, looms, smithery, iron mines, furnaces, ash nets and traps, our herbal remedies etc., before the advent of the Europeans into our country and yet failed to improve any of these beyond the stage they were left off by our ancestors—thousands of years ago. We give preference to imported articles which, with very slight improvement, could easily be matched by our existing productions. Is there any reason why we should not bottle and export to Europe and America our Palm Wine and Pittou? Do we not all relish Medeira Wine—though manufactured in northwest Africa?

It is natural that our benefactors the British,—the greatest manufacturing country of the world, may not be keen on training us their African protege in the way of becoming their rivals in this line, as our fathers say:

"Alakara ko fe
K' enikeji k' o din."

but it is up to us their "Enikeji" to find ways and means to attain the goal.

With this aim in view, various movements have been set on foot, prominent among which is the "National School" scheme—an organisation for improving and raising the standard of education in our country. But are we whole-heartedly supporting our patriotic leaders who are by this trying to solve this great question? Are there not Achaans in the Camp? But our fathers say, "Alagogo ki i po," and to the faithful few we say in the words of Shakespeare "To your own selves be true."

Thanking you Mr. Editor for space allowed.

Yours truly,

Akuko.

Correspondence.

The Editor,
Yoruba News, Ibadan.
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Thanking you Mr. Editor for space allowed.

Yours truly,

Akoko.

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