

Honorable
the Chief Secretary
to Government
Lagos, Nigeria

Editor & Proprietor
"Yoruba News"
The Ojupa Road
Ibadan

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. II. No. 49-50 IBADAN TUESDAY, DEC. 15-22, 1925 Price 3s. Weekly.

S. AGBAJE & CO.,

General Merchants

HEAD OFFICES:

GBAGE & AYEYE MARKET,

Ibadan, Nigeria.

Suppliers of:

Palm Kernels, Palm Oil, Cocoa, Maize, Rubber, Ivory etc. etc

also

MOTOR TRANSPORT SERVICE

Throughout the Western Provinces of Nigeria

Isaac F. Karunwi,

Mechanical Engineer,

Brookley Garage.

ONIREKE ROAD, IBADAN.

Garage E.O. Box 86.

Undertakes repairs to Motors,
Portable Engines & Machineries.

Typewriters & Gramophone re-
pairs a speciality.

Established. Jan. 1 1918

L. L. RICKETTS,

AGRICULTURIST.

YEMETU STREET,

P. O. Box. 136. IBADAN.

Expert advice on the Agricultural Resource of
Yoruba Land will be given to Amateur Planters
on Application.

Instructions with regards to Soil, Planting,
Planting Seasons and the general routine of
cultivation.

Selected Plants of Ghanja Kola are supplied
on reasonable terms and various useful plants
including fruit trees etc., etc., etc.

Also Instructions on the preparation, handling
and storage of produce. An interview will
prove interesting.

Correspondence will be carefully attended.

Red sun, blue sky, white snow,
 and pearled ice,
 Keen ringing air which sets the
 blood on fire,
 And makes the old man merry
 with the young,
 Through the short sunshine,
 through the longer night ?
 Or southern Christmas, dark and
 dank with mist,
 And heavy with scent of steaming
 leese,
 And rosebuds mouldering on the
 dripping porch ;
 One twilight, without rise or set
 of sun,
 Till beetles drone along the hollow
 lane,
 And round the leafless hawthorns,
 flitting bats
 Hawk the pale moths of winter ?
 Welcome then
 At best, the flying gleam, the fly-
 ing shower,
 The rain-pools glittering on the
 long white roads,
 And shadow sweeping on from
 down to down
 Before the salt Atlantic gale : yet
 come
 In whatsoever garb, or gay, or sad,
 Come fair, come foul, 'twill still
 be Christmas Day.
 How will it dawn, the coming
 Christmas Day ?
 To sailors lounging on the lonely
 deck
 Beneath the rushing trade-wind ?
 Or to him,
 Whom by some noisome harbour
 of the East,
 Watches swart arms roll down the
 precious bales,
 Spoil of the tropic forest ; year by
 year
 Amid the din of heathen voices,
 groaning
 Himself half heathen ? How to
 those — brave hearts !

Who toil with laden loins and
 sinking stride
 Beside the bitter wells of treeless
 sands
 Toward the peaks which flood the
 ancient Nile,
 To free a tyrant's captive ? How
 to those—
 New patriarchs of the new-found
 underworld—
 Who stand, like Jacob, on the
 virgin lawn,
 And count their flocks' increase ?
 To them that day
 Shall dawn in glory, and solstitial
 blaze
 Of full midsummer sun : to them
 them morn,
 Gay flowers beneath their feet, gay
 birds aloft.
 Shall tell of nought but summer ;
 but to them,
 Eye yet, unwarned by carol or by
 chime,
 They spring into the saddle, thrills
 may come
 From that great heart of Christen-
 dom which beats
 Round all the worlds ; and gra-
 cious thoughts of youth ;
 Of steadfast folk, who worship
 God at home ;
 Of wise words, learnt beside their
 mother's knee ;
 Of innocent faces upturned once
 again
 In awe and joy to listen to the tale
 Of God made man, and in a man-
 ger laid—
 May soften, purify, and raise the
 soul
 From selfish cares, and growing
 lust of gain,
 And phantoms of this dream which
 some call life,
 Toward the eternal facts ; for here
 or there,
 Summer or winter, 'twill be Christ-
 mas Day.—Kingsley.

HOW TO KEEP OUT OF DEBT.

How much happier the people of Nicaragua would be if they had no debts! The following rules show you this, in most cases, can be secured. The most important of them is to follow the advice of Dr. Samuel Johnson: "Whatever you have, expend it." In order to do so, the following steps are necessary:—

Estimate carefully your Income and Expenditure:— Do not overestimate the former or underestimate the latter. Every well-regulated State has what is called its Budget, a very exact estimate of the Income and Expenditure. Every family should have its Budget. The principal heads of expenditure will be house rent, taxes, food, articles of domestic use, clothing, education, charity, contingencies, and reserve fund. Each head should be carefully considered, and an allotment made accordingly.

Keep an account of your Expenses:— Locke says, "Nothing is healthier to keep a man within a compass than having constantly before his eyes the state of affairs in a regular course of accounts."

Mark down every day what you spend. Many poor men think that it is not needful for them to keep an exact account of their income and expense. This is a great mistake.

The poorer a man is, the more care he should take of every penny he receives.

Pay Cash for all Purchases:—

When a person has to lay down the money at once, he thinks twice whether the purchase is really needed.

If you run up bills with a shopkeeper, you must go to him and take what he chooses to give. By paying cash, you can go where goods are cheap and best, and may often get discount.

Avoid unnecessary Expenses:—

When you are tempted to buy some article do not take. Can I afford it? but, "Can I do without it?" He who buys what he does not need, will need what he cannot buy.

Marriage expenses should be very moderate. Not only will your own happiness be promoted, but you will be setting a good example to your countrymen.

Of all expenditures, that of intoxicating liquors and dancing is the worst.

Have a Savings Bank Account:—

To enable people to place their money in safe keeping, where it will also bear interest and be available at any time, the British Government has established Savings Banks in connection with the Post Office, in different parts of the Country. There are also the Colonial Bank and Bank of British West Africa. Any person can go freely and pay his small sums, from five shillings and upwards when he pleases. He will obtain a 3 per cent. in which these sums will be duly entered. No one but himself or some person whom he has authorized can draw the money. The deposits are taken care of and interest is allowed upon them. There is therefore no risk of being cheated by fraudulent borrowers.

The money lodged can be withdrawn at any time. These Banks do not allow so much interest as needy debtors, but there are the great advantages that the loan is perfectly safe, and may be called in at any time.

Learn to say "No":—

When you are tempted to buy anything which you cannot afford, say "No." When you are urged to squander your money on empty show, say "No." When vice of any kind allures you, boldly say, "No." The only way of meeting temptation to idleness, to self-indulgence, to folly, to bad customs is to annul them at once with an indignant No. The first time may require an effort; but strength will grow with use. We should be careful about money, not to hoard it like misers, but to do good with it. John Wesley gave three excellent rules about money:—

1. Get all you can.
2. Save all you can.
3. Give all you can.

GOVERNOR GUGGISBERG'S SPEECH IN LIVERPOOL.

Continued.

With regard to the progress of the people in education, I was very much interested to read in the papers the other day of speeches made at the Church Congress with regard to the Natives in the Dependencies of the Empire. They were excellent in their tone, but there was one which, I feel bound to challenge if it means what I think it means. There was one speaker who asserted that all men are equal, all races were equal. Well, if you look at that I suppose we all are equal in the sight of God. We have got two eyes, arms, and legs. We have all got the same, if not the mentality, the same potential mentality, but if you accept the fact that in the battle of modern life a Western civilisation and education is necessary, then all races are not equal, and no man can say that they are; if he does he forgets the one fact in which we are so different nowadays from what we were 100 years ago. The whole world is one country nowadays, but as regards trade we are all one country, and after all trade is the big thing to-day. It is one of the things that most people are occupied in, directly or indirectly. The whole world is one country, communication is so easy, the battle of life must be fought all over the world, and a race that is not properly equipped is not going to make a success in that battle of life. They can become a race of labourers if they like. The speaker went on to say, very rightly, that we must give up as a White race putting on superior airs when we are dealing with the Black

races, but that we must give them every opportunity for becoming what, I suppose, we are, very superior beings. (Laughter.) Well, of course, anyone who knows anything about our tropical countries knows what an infinity of harm is done by any air of superiority. It is not put on by responsible officials, responsible merchants. The air of superiority is usually put on by the youngster, who goes out and finds that he is rather a boss among the Black men. He is the one that will do the damage and we have to try and put it right. I have no doubt we did it ourselves.

Well, now, the opportunities for these people to improve themselves and the giving of these facilities, is Government's job, there is no question about that. First of all comes education. I must say I think there is an extraordinary change come over the view that is taken of education nowadays.

West Africa 31, 1925

NEWS & NOTES

Farewell to Capt. and Mrs. E. O. Labinjo of the Salvation Army at Ekotedo who were transferred to Opobo District.

Welcome to Capt. A. E. Jones the commanding Officer now in charge of the work.

Capt and Mrs. Dosunmu the Officer in charge of Oje district were blessed with a baby girl recently.

Mrs. S. Ade Ogunbiyi of the C. M. S. Bookshop Ilesha left for Sagamu on the 11th instant in connection with his marriage with Miss M. O. Odumosa taking place on the 29th instant.

The new premises of the Education Office opposite Alapadi Court are almost ready for occupation. We congratulate Mr. Herbert and Staff upon their splendid buildings

THE DOINGS OF ABEOKUTA CHURCHES

Ogbe Wesleyan Church.

The months of November and December were notable for Harvest Festivals in every Church. One of the leading churches today and the cradle of Christianity in Abeokuta is Ogbe, which held its Harvest Festival on the 6th and 7th instants.

On Sunday the 6th at 10 a.m. all the children of Wesley Schools held their Harvest Service at Ogbe, when the special children's sermon was delivered by the Supt. Rev. E. K. Ajai-Ajagbe, the amount collected was £4. 8. 9.

In the afternoon of the same day, Adults' Harvest Service was held and the oblong church was full to its capacity; all round the church outside were many waiting hearts, and a long pavilion was erected for this purpose, but this proved insufficient. His Highness Ademola II. (Alake) with his noble retinue graced the service with his attendance. What struck one most was the humble attitude and the hospitable spirit with which His Highness was welcomed the by Ogbe Church members, and the special royal pew newly made to accommodate him.

The pulpit was occupied by our distinguished Pastor of St. Peter's Ake Church, Revd. J. J. Rasome-Kuti, and as he was wont to do, deserved the appointment offered him.

Much praise must be showered on the Young Men Progressive Society, that raised about £38 among themselves only to swell the Harvest Fund. May God grant them all their wishes. Amen.

Summarily, inter alia, the total Harvest Proceeds of this Church today amount to £140 odd, besides there are many envelopes more to be sent in by the outside well wishers. In making a general review, we discover that this Mother-church has indeed owned and preserved its prestige by topping the Harvest Lists in the whole Abeokuta Provinces.

Thanks be to God for this eventful enterprise. The untiring energy of Rev

Mr. Ajagbe, the Circuit Supt. in making the whole a success, deserves our deep appreciation, and we commend him to the protection of the Almighty.

On the 7th, the Bazaar was formally opened by G. Delu Somoye Esq., and Mrs. A. Obadéyi with heavy purses. Also liberal contributions were made by other Supporters; the sausages prepared by special ladies need no demonstrations they were all good at best.

In fine, the attendance of the music Band of E.N.A. crowned the whole show with great success.

On Saturday 5th December 1925, a grand concert was held at the Abeokuta Grammar School Hall at 8.30 p.m. by a committee of Gentlemen under the able chairmanship of G. Twigg, Esq., Agent Messrs. Paterson, Zachonis & Co., Ltd. of Ibara Branch, Abeokuta, supported by many gentlemen of renown.

The piano solo rendered by Mr. V. Savage, M.A., was very splendid and determined the success of the evening. The song "I Want Some Money" which was sung by Messrs. Smith, Olat. & Jacobs, held the audience spell bound; the singers' expressive movements added much grace and elegance to it. Another song worthy of special mention is the "Hunting Melody" sung by Mr. Olat. Májíyágbé. It was so charming and humorous that it was echoed by the audience. The song "K-K-K Kiss me Again" cannot be easily forgotten, ed much hilarity and laughter, and what crowned it most was the action of the singer Mr. O. Smith.

Further, the success of the evening's function was made more brilliant by Mr. Twigg who played card-tricks to the astonishment of all.

The committee expressed their regret for the sad disappointment and the sorrow of their Ibadan friends, who were much eagerly expected that night, but who we understand, were prevented from coming through unforeseen embarrassments. In conclusion, the evening function proved a success, and the last item on the programme led people home with a merry heart and was closed with National Anthem.

Continued.

9 a.m. 1. West African Press Union
By Discussion

A. Settlement of Resolution
"Commercial Waterprice"

TUESDAY, December 22.

9 a.m. Children's Day. Address by
Congress Members.

7.30 p.m. GREAT PUBLIC MEETING.
Chairman, Hon. C. May, of
Freetown.

Speakers:—Hon. T. Kutton-Mills,
Jatta Joof.

Esq., J. A. Mahony, Esq.

M'Bye Casey Esq., Hon. Casely
Hayford, M.B.E.

WEDNESDAY, December 23.

9 a.m. The Right of the People to Self-
Determination.

By
Discussion.

4.30 p.m. Group Photograph.

THURSDAY, December 24.

9 a.m. Unfinished Business.
Settlement of Resolutions re-
lating to:

a "West African Press
Union."

b "The Right of the peo-
ple to Self-Determina-
tion"

5.30 p.m. Visit to the Agricultural
Station.

FRIDAY, December 26.

Christmas Day.

SATURDAY, December 26.

Boxing Day. No Sitting.

SUNDAY, December 27.

3 p.m. CLOSING SERVICE.

MONDAY, December 28

9 a.m. Representation of West African
Views in London
By,
Discussion.

4 p.m. Laying of wreaths on the Gra-
ves of deceased Members
of the Executive Com-
mittee, viz:—

In Memory of the late Ed. Thomas.

J.P. by S. J
Auber, Esq.

do do do S. Horton Jones'
J.P. by B. J. Geor.

ge Esq

do do do J. R. Clarke by
D. Nichols, Esq.

Hon. Treasurer.
do do do S. J. French by
M. S. J. Richard
Esq Vice President
do do do M. Maries" Njie
(late Almami) by
Jatta Joof, Esq.
do do do Saloum Njie by
Momodu Sawe, Esq.
do do do Elou Bobb, by Jag-
gar Sarr, Esq.

TUESDAY, December 29.

9 a.m. Settlement of Resolutions

4 p.m. Election of Officers,
Confirmation of Minutes.

WEDNESDAY, December 30.

Propaganda Day.

Closing of Session.

THURSDAY, December 31.

Delegation embarks from

Bathurst, Gambia R

SAML. RICHD. WOOD,
General Secretary

(This Programme is subject to alteration.)

EGBA NATIVE ADMINISTRATION

PUBLIC NOTICE

Teeth Annual Competitive Exhibition of School Work, 1925.

POSTPONEMENT.

Owing to the adoption of precau-
tionary measures designed to counteract
the spread of the Plague at present
raging in Abokuta, the holding of the
above named Exhibition is postponed
till the end of January, 1926 when
it is hoped that normal condition of
health would have been restored.

Heads of Missions, Managers of
Schools, Parents and Guardians and
the general public are hereby notified

C. A. ADENYEYE TITCOMBE.

Secretary to the Exhibition Committee.
Abokuta.

11th Dec., 1925.

White's Golden Female Tonic

A Splendid Remedy for Female Diseases such as: Irregularity, Weakness, Painful and Irregular Menstruation, Leucorrhoea, Whites, Cramps, Ovaritis, Neuralgia, Inflammation of the Ovaries. A Tendency to Miscarriage - & c.

Made and sold only by Victor White Esq
41, Offin Road, Lagos.

N.B. Not obtainable elsewhere.

Ghogbonise fun Obinrin

Egbogbi yi dara pupu fun Aboyun, Uu, Eda Olofun, ti o ba fe ba, ati ori irisi arun ni ti ki je ki obinrin biara.

PRICE 10/- PER BOTTLE

Boxing & Postage 2/6 extra.

White's Golden Male Tonic

"DOUBLE-STRENGTH"

Whenever a woman has not been in the family way for a long time, the fault is usually set down to some disease or other in her generative organs.

Now while it is true that many women suffer from disease, yet many times the fault lies with the man, owing to weakness or some other disease of the male organs of generation. White's Golden Male Tonic "Double Strength" is calculated to give full vigour to the man, and to remove all disease which prevent breeding. Every sensible man ought to use two bottles every month, to cure or prevent weakness of the generative organs.

Made and sold only by Victor White Esq
The Reliable Dispensary, 41, Offin Road,
Lagos.

N.B. Not obtainable elsewhere.

Aremo fun Okunrin

Nigati obinrin ko ba tete loyun, a ma nro pe ara obinrin na nikan ni aran wa. Sogbon nigba pupu ni o nje pe ara okunrin ni aran wa. Egbogbi darapupu fun Ara, Eda ati ghogbo Aran ti i je ki okunrin se abisimo.

N. B. - O ye ki ghogbo okunrin ma lo igo mejji mejji loqun ije ti egbogbi na nje ni ara ko se royin.

Price TEN SHILLINGS (10s) per bottle

Boxing & Postage 2/6 extra.

J. D. E. ABIOLA Co.,

General Merchants, Proprietors of Motor Transport Service.

OKE-OMOFE, ILESA.

HEAD OFFICE:— ORIKIRAN ST,
DEALERS IN
various articles for Reo Motor
Different sizes of Tyres 35x5
33x5 Tyres and Tubes Dunlop
and Michelin Tyres.

Petrol. Engine Oil. Gear Oil. Grease & Spare Parts.

ALSO

Cotton Goods, Corrugated Iron Sheets
Cement, &c.

ALWAYS IN STOCK.

best quality, and
the Cheapest Store

AT ORIKIRAN STREET ILESA
COME ONE. COME ALL.

TO LET

HUDSON COLE

Builder and Contractor.

*Undertakes & executes
all kinds of
BUILDINGS &
OTHER CONTRACTS
in any part of Nigeria
Plans & Estimates
prepared*

Lagos Address :

40.A, JOSEPH STREET.

Ibadan Address :

GBAGI STREET IDDO GATE.

TO LET

OIBO ALAGBON

Ile Owo Ekini ni ile yi

ti si Ile-Oja Titun ti
nwon sese ko si
BODE IDO, IBADAN.
Orisirisi Aso, Iṣoṣo Wà-
sìwòsì, Awo Abomafò,
Ohun-Elo onirin oniruru
ati Opo Oriṣi Ojá nàran lo
rùbẹ̀ nìbẹ̀

WA WORAN!!

Ibadan Billiard Saloon

Ido Gate, Gbagi, Ibadan.

Opposite P. Z. & Co.,

GAMES:

Billiard, Skittles, Dominoes, Draught, Cudo, Cards
and Syrian Draught also Dancing
EXCELLENT MUSIC PROVIDED.

A Bar is attached for the conveni-
ence of visitors.

M. K. Assaf,

Manager & Commission Agent.

MUSTAFA ADENIRAN.

NI

Oniṣona Atata ni Opopo

Bode Ona Ido,

IBADAN

Agbada to jire, Ewu Saro ti gba
jumọ, Ewu Oyala ati Awọtẹlẹ ati
Sokoto ti o ọo regi nibe lo pin si

IROHIN KO TO AFOJUBA

OWUYE

Ogbeni J. J. Tubi, Akowe Afajele l' Eko, eniti o ti gba aye isinmi osu meta, de si ile yi pelu Iyawo re lati wa be awon ebi re wo. A ki nyin Eku atijo o

BUSARI GIWA KU EWU.

Ewu nla l' o rekoja lo lori Busari Giwa ti Oke Gegalose. Okun ninu awon gbajumo onisowo ile yi ni awuro Fraide ti ojo kokanla osu yi. Bi Ogbeni yi ti nlo si Sibu re ni o pale moto Rio kan leba Gada (Afara) Gege, ni o ba ya si apakan. A se moto Burukiwe kan tun mo ti Rio na nfe ya fun; nibiti o gbe nya ni ese Keke ba jin sinu koto agbara; Af giri-wowo ni Rio gaba si ibikanba ti Busari ya si. Ariwo ta, okiki kan. Opolo pe panu odede ile na sunmo ofu ona ti o si da a duro Rio na iba takiti sobun patapata. Ise ni a fi moto gbe Busari Giwa lo si ti Dokita fen itofa ibiti o gbe farapa. A dape pe o ti san fun un nisisinyi.

Adetasi Giwa, o ku ajo ojo; Busari Giwa o ku ewu, b' o tun ku ki Olawa ma yo ni o.

OBUKO DE, ORUN DE :

Owo Koko odanni de, ogunlogo moto re wo lu, eruku ntu yose ni gbogbo ilu. Beni arun iba, iko ati igbona gbajikan ni gbogbo arin ilu. Bi a ti nkye yi lywo, eruku moto ko je ki a ri imu mi kanle—ija ni i nja ranyin kiri oju opopo.

A mbe ifoba pe ki won jowo ba wa se opopona moto wonyi bi ti Eko, ki won kun un ni oda dudu ati sanrin ki eruku ma le dide bi moto ti nkaja

A kedun pupu pelu Ogbeni J. M. Odunsi ati Iyawo re ti omo won kunrin Olatunde jaisi ni oru Fraide mojumọ Satide ti ojo kejila osu yi.

Ki Olorun tu won ninu ki o si da awon tile si.

OSE OJOYIN NI ILESA.

ISIN IFANJOYE ALUFA

Irobin ko t'afajuba ni ojo ose ijeta Dec. 20 1925 ni igboro Ilesa nigbati a fi enia mewa joye Alufakikun ni Ile isin ti Ijo ti St. John Iloro—oruko won ni awo Eni-owo Bako, Alalade, Dixon, Sowumi, Kuye, Soyemi, George Ogunrinde Olofe, Goginde : ayo ulana ni fun awon omo Ilesa nitori eyi je ekinni ti awon ti won gba oye Alufa kikun pe to bayi si kuko sele ni Ilesa.

Awon Alufa ti won wa si Ilesa fun isin yin je merindinlogun. Bisopu F. M. Jones Alage, Bisopu I. Oluwole, A-silinkoni Mackay, awon Alabojuto Alufa J. Okuseinde, Alufa R. S. Oyebojode Alufa Jebb, awon Eni-owo D. A. Williams, P. V. Adediji, J. S. Adajumo, Oluyede, I. M. Lanihan, Solipe, Ajibola, Adediji, Sanyade, Oluyemi.

Lekin orin 51, ni Bisopu St. John 10.9 wasu; lehin orin 40 ni Ajidiakoni Mackay ka Idapo, Eni-owo J. Okuseinde ka Latani, orin 391. lesini kienii Elesu 4:7 Iwe kiku keji John 10:1. Lehin eyi ni gbigba ati Iyasinim, awon Alufa titun nipa awon Bisopu ati gbogbo Alufa Bisopu Oluwole fi Ore Ofẹ pari isin na.

Lati Satide ni awon alejo ti nwo ilu, gbogbo awon Akowe ni Osojubo ni won wa si ibi isin na. Isiro awon enin ti won wa si ibi isin na je 1723.

Ni isin ale ni agogo meje Eni-owo W. R. Kuye fi isin idaraya ni Ede oibo gba wa niyanjut gaze bi a ti ma nse ni ojo ni Sesi Oke Omosi; oyo iwasi re ni Isaliti 33:1. Alufa Kuye nso ele oibo bi o bi la' yin; a fi eniti o ba wa nibe ni o le mo ibi i ro.

A ki awon Eni-owo Lanihan, Oluyemi ati baba Alabojuto Ijo Ilesa. Eku alejo, pelu awon gbajumo ij bi Ogbeni Fadugba, Abiola, Longe, Oginni, Adededoyin ati awon yoku. Eku alejo Ogbeni Dakun, Alder, Odolima, Eku irin

OFA ILE

Ni oḡo Tosde 19.11.25 ni Qyasiji sin onḡo rẹ obiarin ti nḡe Morinsade ni iyawo fun oḡo rẹ; iyawo nà larinrin pupo awon gbaḡumọ akowe wa fi onḡe oḡu fun oḡu. Ki Olorun sa iyawo ni abiyamọ.

Oḡun Ikore.

Ni Sonde 22. 11. 25 ni awon iḡo C.M.S. se oḡun ikore won, isin ni dun tobe gẹ ti oḡoḡoḡo enia fi jẹti si i pe o dara ju ti atehinwa lo. Ki Olorun ran iḡo yi lewo ki won le ma te siwaju ninu ife ati isin Olorun. Ni oḡo yi, enia po, owo ti won si ri kojo ko kere.

Ere Idaraya.

Ni Satide 28. 11. 25 ni awon eḡbe kan ti won fi arapọ Iḡo C. M. S se Entamenti ti o larinrin, awon Gbaḡumọ gbaḡumọ pupo po ni bi ere yi, sugboḡo ode siḡo ko je ki pupo enia wa si ni bi ere yi, nitori ole ti nja ni igboro. Ere nà dun pupo

Iḡo Padi.

Ni oḡo 22. 11. 25 awon iḡo yi ti ilekun sḡe won bamubamu, won ko se isin ni oḡo na. Nigbati a wadi oḡo na, a gbo pe awon iḡe yi lo si sḡe won kan titun ti o wa ni Oro fun isin Olorun. E ku ise Oluwa.

Kabo Sir, Alafia Ki e De bi?

Bisopu-Onotolu de ni oḡo 4. 12. 25 lati wa be awon iḡo rẹ wo ni ile yi. A ti gbo pe Oloye na ti kakiri ibiti awon iḡo rẹ wa, ki o to wa fi abo sihin yi. Eni-owo M. O. Oderinde fo ba Bisopu kiri ilakilu ti sḡe Bethel wa. Ni oḡo keji Satide 5. 12. 25 awon mejeji ki enia kiri gboḡo ile iḡo, t'onile t'alejo pelu. Ni oḡo keta Sonde 6.12.25 ninu isin owuro, ni nwon se isin Onḡe Ale Oluwa fun iḡo; ni agoge mejẹ osan ni won se isin ikore ti o larinrin. Awon mejeji lo si Oyan loni Munde lati be iḡo won wo ni be; gna re o.

Giwa Killa Titun.

Ni oḡo Fraide 4. 12. 25 ni Oḡbeni Lawani Onawola Babusale Killa fi Situ Duntoye je oye Giwa fun Ede Killa; iḡe ye nà dun pupo, enia po ni be; ode Babusale ko lonu rara, lehin ti Situ mu oye je tan ni onu ati gboḡo enia ba a lo si le, o si se inawo pupo fun won nigbati won ba a dele. Oye a moḡi o. A nreti iwuye o.

Ki Olorun gbani lowo Oḡowu-birin.

Ni Satide 5. 12. 25 ni awon oḡowu obirin, meji kan bere si ija; awon mejeji je obirin oḡo kanna. Ija na po tobe ti won bere si tu asiri ara won. Gboḡo awon obirin ile pe lati da seria fun won, geḡeḡe asa won, sugboḡo won ko gboḡo fi igbati o rẹ ija, ni awon obirin ile ba ba oni sina ode fun won lati gún, okunrin ile se eḡun si won. Ki a ma ba lo mo lehin ti ipe po, a bere oḡo lowo won ekini rojo, ekeji rojo, ki ni e ro pe omu ija wa lain won bikese oḡo a gb'okọ a ko gbo'okọ! Lehinna ni awon obirin ile da seria fun won geḡeḡe asa won, lehin seria ni awon obirin ile pelu awon oḡowu wonyi gba ifu, won oḡo kiri igboro. A ba ke orin wo sihin sugboḡo o je ewo Oniwerohin.

Sunday 22. 11. 25.

Awon iḡo Padi ti Oro pe awon iḡo ti Ofa lati wa ba won si ile Olorun titun ti won sḡe ko. Awon ti won lag lati iḡo ti Ofa niwon yi; Oḡbeni J. Awodola, G. L. Sodunke, A. G. Vintonu, L. A. Balogun, G. B. S. Kanneke Mr & Mrs Okade ati awon akorin (School Children 20) isin bere ni agoge mejẹ abo. Ki akoko ko ti to, ile titun yi ti kun bamubamu fun enia, awon ti won ku lode to 400, awon Oibo Padi meji ti Oḡoḡo wa, oruko ekini ni Father Freyburger (senior) oruko ekeji James Imholz, Father Freyburger li o fi adura ati ibukun si ile titun yi. Irohin ko to afojuba, gerye bi a ti se ibukun yi tan ni Oba Oro wo ile Olorun wa pelu awon emewa rẹ; nwon joko sibiti a ti pese silẹ de

Ni yan Sode ni o kola ni Baka Ko-
 to Beye mbili awon loye. Ibadan na be
 yoko lati eta (owo-ode wo lale kojibe.)
 ya enikenim leun nihoripe ko ni afefeyi mbi
 ofi jia rari ni akoko ni. Kuru ni ni o
 wa awon loye wa. A dape pe ile na

ENYIN IJOYE IBADAN E KU
 RAY W.

Ki o to pada lo si le.
 ni ig yi. Alakoo na gbe in gbe kan abo
 Abegun de ladi wa be awon gang re wo
 Baki, o ka alaba ni Oshogun re ni o ti
 gbe (Young Men Auxiliary Society)
 A ki Ogbeni J. S. Ade Sogbipe. Babu-
 E ku Alajo.

ma o so to
 Iko re ni won lo se ni igbe, ki Oluwa
 ni "Baba" na won ka padang gidun
 A ki awon ig wa won ya "Wolegan"
 I-in Iko re.

na re o.
 ki awa ni alawon ni gba gidi agba yio
 kan ig gog won, ki o si igbe won mabe,
 pe ki Oluwa maun ati oshogun ki o bu-
 (3 times bigger) adun wa fun ig yi ni
 o to ju Post Office na lo ni won mada
 Ota-bokunna ni, ko ya ara won, gungun
 Ho tiwon yi ti ki o wa wo Post Office
 Ho je won igun, gnikun ti ko bari ni
 Re, be ni awon ig (Ota na si ti ori ni
 mada kan ni won pe ohan mada ko ig-
 po to na agbe ni onje fun won, o fidu
 Xpo ti onje, ko se Eean so; bi enu ti
 mo (well).

won Father James Imbolu ni o so iwasa
 ti o wo ni Ibeke pupu; gbo iwasa na
 niyi "Kyi ni Ibe Ogun eyi si ni Ibole
 Ogun; Iphi iwasa, a pin iwe Iko re fun
 awon ig (wo ladi se ni gbe kefi ti o je
 Mande 23.11.25. A ki awon ig yi pupu
 pe won ka ise Oluwa; okun ni kanke re
 ni won ti ko je yi o si wa enu leun pupu,
 wu ni Iwa (tower) si ti won so agogo

The African Methodist Church both here
 and abroad have suffered a great loss dur-
 ing last week through the death of their
 Minister David Isaac Oshogun. The
 funeral event having taken place in his
 residence at Lagos on Friday last the 18th
 inst., the funeral took place towards the
 evening of that day. We extend our sincere
 sympathy to the African Methodist
 Church organization and to the members of
 his family in general.

OBITUARY.

Fun ara wa ni awon. Ti wa, a dape
 igbe ni awon gba gbe ni oshogun ni
 won ni iduro wa, yadun ni igbe, awon
 ki gbe ni ni ongun gba gbe ni igbe
 wa kuru Oshogun jide ni gbe kaba
 oju December 1925. Ki Oluwa ma ju ki
 u ti iwa eyi san a fun won.

Mr & Mrs J. M. Oland and family
 beg to return thanks to all who by per-
 sonal calls, letters, telegrams and in
 other ways sympathized with them in
 the loss they have sustained by the
 death of their son (Oshogun) who was
 called to rest on the 17th December,
 1925.

THANKS FOR SYMPATHY.

Any gent last to gbe. Ogbeni Oyo-
 ni, yan niwa awon gmo Bafun
 Akintalagun ti o gbe kokeri be ni gba wa
 re igun (oru gogbe ni gba) Mo re gbe
 keri na oju yi lai je o ba enikenim ja.
 igbe ni awon gba gbe agogo. Olu-
 wa re re da wa si.

ko wo ni gbe iwa ni kan ni adun gog niye.
 ti bi iwon gogbe enu ni (mbilug be ni gba)
 adun lai gog ni laa ni (wo-oda.
 A tun ki ayin. E ku enu.

AKEWI.

OR
YORUBA PHILOSOPHY.

ARIGBODQWI

Ari-i-gbodo-wi !
 Ikuu inu Elegbara !
 A-ri i gbodo wi !
 Bale nnu 'mi eyin ?
 A-mo- se hùn-ùn :
 Ete' o ba se "Ha-a"
 Enu re a ya de 'pak !
 B'owo eni ko ba t'eku ida,
 A ki i bere iku t' o pa baba eni.
 Ohun t' o ba wu ni,
 L' a a se n' ile eni ;
 Ofofo t' o 'Peti mo 'giri ?
 Akerekere Olosumare
 Ni i ta a l' eti.
 Ile eni l' a a je
 Ekute-ile onilodo,
 Olofofo ! Foki-foki :
 A b' etc oke i gbón pepe-pe.
 B' oju ba ri
 Enu eni a pamọ.
 Ibi Awo ko to 'nkan,
 Kilo-kilo l' o po nibe.
 Okunrin na ni i m' Egun,
 Okunrin ni m' oro ;
 Okunrin ni i m' Opa :
 Awo Agan
 Ko se e f' omode se !
 O ti m' awo tabi o m' awo ?
 Se ni' awo han o—
 Egberì ko m' awo.
 O se minrin-minrin,
 O se timo-timo.
 F' enu m' enu
 Ni i f' Awo !
 Enu m' enu
 Ete m' ete :
 Ni i ma won on y' awo !
 Ma ma ye hun
 'Un l' a f' awo da :
 Alafinfinrin !
 Egberì ko le ri

K' o ma ma wi,
 Oro gbe inu awo
 Ra bi Ogbole.
 Awo Egberì,
 Ko n' inu a k' oro si ;
 Eni t' Opa o pa je t' oni, t' ola :
 Ara ni ure e kiri !
 "Ajebi" ni i p' ara,
 "Adabi" pa Innle
 Ile dala ni i p' ara
 Bi nwo l' mba yo' le e da
 Ohun weye weye
 A ma yo won se !
 Oro gbogbo ki i f' oju b' osan,
 E ba ni sinku oru.
 Agidi-molaja ;
 Awo ni i gb' awo n' igbonwo !
 Ete Awo l' ete Egberì
 Ete egberì 'un l' ete awo
 A ki i r' imi Egun,
 A ki i r' idi Okun ;
 A ki i r' idi Opa
 A ki i r' idi Omonighlagelé ;
 A ki i r' idi ibi ti
 Osumare gbe gba wo' le,
 A ki i r' ajeku Awo !
 A ki r' ajeku Orò.
 Awo ki i 'o ju Egberì da 'Fa nu.
 Ohun t' aja ri t' o fi ngbo,
 Oun l' aguntan ni i se 'ranwo :
 Agutan moran se sògun,
 Gbón inu re t' egbeje !
 'Un o re i s' 'yó
 L' Omo i fi i re le !
 A yan 'no odi
 F' eniti ko gbón !
 Abahun ki i mi
 K' enia k' o mo.
 Aiya Esuru ko wo 'dó,
 Aiya Enina ko w' olo,
 Atari obirin ko gb' awo !
 O de le o ro f' obirin ?
 O b' awo je l' o f' aye l' oju :
 O b' aye je,
 Ni i ra gagan wo 'lu
 Bi a ta so o k' apa
 L' aye ti i dara.
 Enyin agba-agba
 E ma t' aye se
 K' e ma ba a b' aye je.

A SERMON AT WESLEY AGBENI.

BY MR. S. SOWERBUTTS

Ye seek Me because ye did eat of the loaves and were filled. John 6, 26

The section of the people outside the Church had not been unduly charitable towards the people who went to make up the Church and had often endeavoured to prove there were as good men outside the Church as inside. There had been instances of failure on the part of some of those who had professed to follow Christ but because of the profession they made, any wrong they had committed had been regarded as a much greater offence because of their pretence of following the Master than if a similar offence had been committed by an unbeliever. It was to be feared there were those who had an ulterior motive in allying themselves to the Church and with Christ's people, but it was impossible to serve the Church or to serve God aright if there were ulterior motives at the back of the minds of those who rendered or pretended to render, service to God, or the ultimate object in view in offering such service was any other than solely that of doing good and of extending God's Kingdom. The more the Church pondered over these things the more insistent became the call from Christ himself that all who preferred to be his followers and were associated with his Church should set a very high standard for their conduct in life. If there had been any failing, it had been because the people had paid too much attention to the material and not enough to the spiritual.

Jesus had a wonderful insight into the human mind and saw that the people who followed him did so not because they were seeking to know more of his teaching of great spiritual truths or to serve him, but because they had seen the wonder of his miracles. Among all people there was a demand for something fresh, something striking, something sensational and as in our country so in all countries—it was a general rule that a crowd would quickly gather at the occurrence in the streets of any event to cause wonder, sensation, to man the imagination. And so the news of the stir of Nazareth and his miracles was noised abroad and the people gathered from far and near. But they had not come in the spirit and for the purpose that Jesus desired and the words of the text were a rebuke that their thoughts were so base as to cause them to appreciate only what appealed to their material senses and appetites. They

had lost sight of the spiritual in their observation of the material. They were seeking Jesus because they had partaken of the loaves. They were following not because they desired to render service, but because they had a keen eye to any material advantage that might fall to them and because they were so obsessed by the wonder of the miracles they had failed to take due cognisance of his spiritual teaching and the benefit they might derive thereby.

There were features peculiar to the Church in those days that perhaps had their parallel in the Church of the present day in that we had on occasions to deplore that not all those who served the Church did so from the highest and best motives. Our minds were thrown back to the days when Jesus entered the Temple in Jerusalem and found the Holy place being desecrated by the men of commerce conducting their business therein—the spiritual being subservive to the material—and over turning the tables of the money changers he said to them—"My House is a House of Prayer but ye have made it a den of thieves." And again to the Scribes and Pharisees—"Woe unto you, hypocrites ye are. Ye pay tithes of mint but have forgotten weightier matters—Mercy, Judgment and Faith." All the Master's sayings were a wholesale condemnation of anything that savoured of hypocrisy, of the unreal, contempt for the indulgence of the lower senses at the expense of the higher, scorn for the pandering to the material whilst failing to pay due regard to the spiritual.

The sayings of Jesus had been handed down from generation to generation, coming to us with undiminished power and effect and calling us to vanish in our church life anything that savoured of the material and to focus all that is best and highest in us upon the spiritual. To live only to carry out in our individual lives as well as in our Church life all that would tend to raise the standard of life and to embody therein all that is highest and noblest in the teaching of the Master—not "because of the loaves" but because of an earnest desire to render heart felt and sacrificial service to a Master and Saviour who is worthy of the very best that we can give.

By all means, let us "render unto Cæsar the things that are Cæsar's" but let us not forget the greater duty of all who seek the higher and nobler service to "render unto God the things that are God's."

THE YORUBA NEWS

Editor & Proprietor:

D. A. OBASE

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

Subscriptions payable in Advance

IBADAN 12s. per annum. 4s. Post Free.

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

Advertising rates &c. on application

CHRISTMAS 1925.

CHRISTMAS, a day set apart by common consent of the churches in Christendom for the purpose of commemorating the Incarnation of the blessed Word of God the Holy Birth of the Great Saviour of mankind is one of the greatest Festivals in the religious life of the churches throughout the world.

Beginning with the fall of Man in the Garden of Eden the promise of a Messiah had been held out to the erring mankind through redemption by the seed of the Woman. The Hieroglyph of this divine provision for the eventual salvation of the fallen human race was steadfastly observed by Adam and his children after him under the shadow of the sacrificial altar descending through Abel, Enoch, Noah, Melchisedek King of Salem and Priest of the Most High God, Abraham, Isaac, Jacob, the Patriarchs, Moses, Aaron downwards until the birth of the long expected Messiah in the fulness of time. The Prophet Isaiah had, seven centuries beforehand fore-told the coming of the Christ and vividly described His birth, mission and sufferings.

One of His attributes is PEACE—He is the Prince of Peace. The song of the Angels on the night of His Nativity was:—

“Glory to God in the highest,

And on earth Peace,
Good will toward men.”

That is: the making of peace between God and sinful men through the atonement by the blood of Christ the Holy Son of God, the Lamb slain from the foundation of the world. It is the supplying of the missing link in the broken chain that binds Man to his Maker. An occasion of peace-making between individuals and nations is always celebrated with great rejoicings. As it is in the material, so in the spiritual world. There was great rejoicing in Heaven at the consummation of peace between God and men. PEACE and GOOD WILL are the emblems of Christmas celebrations throughout the ages.

It cannot be otherwise in the face of Christ's own teaching: “Love thy neighbour (whether friends or enemies) as thyself.” The inculcation of the spirit of love in the hearts of men is the institution of the Kingdom of God—The Universal Love—on earth. To all men of good will, it is a time of peace; Christ himself is the Prince of Peace—the everlasting High Priest after the order of Melchisedek, King of Salem—King of Peace. Jesus Christ being the Prince of Salem—Peace, it follows that all who claim to be his followers—Christians—much be true lovers of peace.

It is impossible for any one who is not peaceful to follow the Prince of Peace. Christmas is therefore the most peaceful time of the year. It is on this occasion that those who were once enemies are content to sink their grievances and become friends once again. It is peace to men of good will; “On earth peace, good will to (all) men.”

We commend this Christmas thought to the Christian Community of Lagos who are among the leading members of the opposing parties responsible for the present deplorable condition of the political status of Lagos the Capital of Nigeria.

It is certain that as they are really Christians, they will not object to being at peace with their neighbours (both friends and foes) on Christmas Day. If they can maintain a peaceful state of mind for a day, there is no reason why they should not do so for a week, a month, a year and even for an indefinite period of time. It is only a matter of GOOD WILL—for where ever there is a (good) will there is a way.

But "I am the way" says the Galilean Master whose Birthday is being honoured on the 25th of December every year; and Christmas Day conditions affords the best way of settling the long standing feuds between our Leaders in Lagos. It is an ill wind that does nobody good—It has done and is still doing the country a great deal of harm. We question the wisdom of any man or body of men persisting in doing a thing that is sure to injure themselves, their neighbours or countrymen in the end. It is a doubtful expediency that will undertake to do anything known and regarded as evil that good may come.

To be "squared" or to seek complete satisfaction against the other party for real or imaginary wrongs committed against us is to rehabilitate the discarded Jewish law of vengeance of "An eye for an eye, a tooth for a tooth &c." which had cost the Jews so dearly. It is not in the spirit and teaching of Christ the Prince Peace who knew the possible results that such vengeful spirit will eventually produce. Our own Poet Danmole was right when he sang :—

"Tembèlèkun !
A Foro ya 'ro
Ki i pe d'ogun "

And war would have been the result of the actions of our political leaders these last ten years but for the presence of our

protecting the British Government whom the Prince of Peace had sent to institute the reign of PEACE in our country.

Hear Christ's own teachings on this subject of peacefulness :—

"But I say unto you resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."

"Avenge not, for vengeance is mine, I will repay, saith the Lord."

To live up to this teaching is to be true to our professions, our conscience and God. Then we can with a pure heart wish ourselves, our neighbours—both friends and foes—and the whole world

A MERRY CHRISTMAS



CHRISTMAS DAY.

How will it dawn,
the coming Christmas Day ?
A northern Christmas,
such as canters love,
And kinsfolk, shaking hands
but once a year,
And dames who tell
old legends by the fire ?