

*The Chief Secretary
to Government,
Lagos*

From D. Obasa

The

The Editor
24 OCT 1924

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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B' otito ba de,
 Iry a ma salo yan-an yan-an !
 Egbe :- S' otito, se rere,
 E s' otito o-o-o, e se rere.
 Enit o s' otito
 Ni Jesu a gbe o ! !

Empire Cotton.

Continued from September, 9th.

In our previous article we quoted several passages from the pen of Mr. W. H. Hinbury, the general Manager of B.C.G.A. in support of our argument which is the cry for extension of Railway and Roads, we shall again refer you to the Director of Agriculture's Report (1923) on cotton growing in Nigeria, submitted to the Colonial Office, the passage runs as follows:—

" It is clear, despite the general improvement that the further extension of Cotton growing in the North will soon be hampered by lack of suitable communication.

There were some other points you raised and which does not attract us, but appeared to us as fables, you should therefore have it that our comments have been received with a great sympathy in high quarters, and not only that, but action had been taken upon it, the following is an extract from the speech of Sir Hugh Clifford at the Manchester Luncheon Club on July 7th as reported by the " Manchester Guardian."

" At the present time the Government of Nigeria was having surveys made from the main lines of Railway with a view to opening up new areas for Cotton. It was earnestly hoped that Nigeria would help in some measure to make good the shortage of the world's supply of Cotton."

Thanking you Mr. Editor for the space allowed

Yours faithfully,
 STEPHEN.

FATAL GUN ACCIDENT.

A fatal gun accident took place at Oyo, on Monday the 13th instant, when David Mingle-Richter, aged 15 years, son of Mr. E. Bannerman-Richter, Senior Residents'

Chief Clerk, Oyo Province, was accidentally shot dead at a distance of about $\frac{1}{2}$ of a mile from the Residency on the Main Road leading from Oyo to Awe by a Prison Gang Driver's son. This took place the very day the deceased father left Oyo only for two days' stay in Ibadan on duty with the Senior Resident.

On hearing the news the next day, the father with a lot of sympathising friends and many Gold Coast men and women proceeded to Oyo in two cars. The body was interred on Tuesday the 14th instant at the C.M.S. Cemetery and they returned to Ibadan the next day.

Investigation into the case is proceeding and we hope to report fully later.

NEWS.

The Senior Resident Oyo Province, the Hon. Capt. W. A. Ross, C.M.G., left for Lagos last week Wednesday to attend an Extra ordinary Session of the Council and returned on Saturday the 18th instant.

The Hon. E. H. Oke, M.L.C., who left a day earlier also returned last evening.

We say *ku abo*.

Our deep sympathy goes to Mr. E. Banner-Richter, Senior Resident's Chief Clerk, Oyo Province, for the heavy loss he has sustained by the death of his son David through gun accident at Oyo on the 13th instant.

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Egbogi fun oriṣiṣi aṣṣa woyi woyi de si Ee. Egbogi ti a npe ni ISE OLODUMARE ni Oṣopo Glaghe.

Egbogi Ovi, Iba, Iko, Aiperi, Oweri, Araka, Lakuregbe, Saha, Jidi Jidi, Akakero Akandan, Oṣi, Eru, Oboto, Eṣin, Oṣi, Egbogi Itoja, Aboyun, Utoja, Omo owo, Arac kinisa, Ede, Inṣan, oriṣiṣi Egbogi fun aṣṣa Oṣunrin.

Egbogi fun ila Oṣokunrin, Egbogi fun aru-karin fara Oṣokunrin ko ma ye o. Ya nbi ki o ma tiry, o le ri Alabokito laṣiri bi o fe. Ki Olowo wa, ki Alafia wa, aṣṣa ni ko dara. Ewo ko tife gbo oruko oye ni ndan? "ISE OLODUMARE."

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

IROHIN KO TO AFOJUBA

OWUYE.

OLE! OLE!! E BA MI MU TU!!!

Ni dode agogo mokanla osan *ojo* ke-rindinlogun osu yi ni *oḡomokunrin* oni Kafinta kan lo se ise Kafinta ni innu ile kan ni Ekotedyo. Wara-were, o ti kosi iyara onile, o ti gbe won ni ponun me-rin lo fi pamu si innu igbo, o si pada si ibi ise re lesekesese, o m' oju gan, o nsi se re lo.

! Nigbati o pe sirun ni olowo fe mu ni-nu owo re lati fi ra inkan ni owo ni " Ki o rora mu-oun. Olowo ni " Gbaga l Tal' o gbe mi l' owo lo ? " Ojo di okiki, o d'ariwo. Nwon wa owo yi titi nwon wa a ti.

K' a wa k' o lo awon Otimu-l'opon-pen ti de, iyoku iregbe, o ti mo eniti o o gbe owo na ninu awon ti o duro, ni akoran ba ra a mu; o ni ki o yara fi owo le oon igwo. " Oju ina ni ewura nhu irun bi ? " Lai fa a gun lo, *om* ole yi jowo pelot2 oon ni, o si mu won lo si innu igbo ti o fi pamu si. Nwon si ba owo nibe perepere.

Oran di papa-nkoko, o di w2 ni itimole. Ijeki ni Adajo sa Oloja yi si ewon osu meta. Ise Aselagun.

O dabu o Kafinta—Ole.!

Ofo nla se Iyafin Banwo Onisowo pataki ni ile yi nipa iku aburo re okunrin Ogbeni Michael Gbesan eniti o se alaisi ni ile re ni opopo Idikan ni ale Thursday Oct. 16.

A sin oku re ni i22 keji ni Sesi Ogunpa B2la enia nwo bi omi nitori pe ologbe na ati awon egbon re Banwo ati Ezekial se enia rere ati gbajum larin awon Ijebu ile yi.

K' Olorun l' Oran ke e.

Ogbeni Bamgbala Otun Olu-awo ti ile yi se alaisi ni ile re ni Ibi Ikan ni oru ana.

Oloye yi nigba aye re a ma wo awon asinwin san ninu arun won.

Ana se ni pe ko ti i pe ti dagba na se oye Otunawo pelu opolopo inawo.

A ki awon aburo, omu ati ebi re E ku iraju o.

ABULE EGBETA.

Ilu kekere kan wa leba Okeluse ti a npe ni " Egbeta " (600). o to irin waka ti meta sibe. O to odun mejila ti awon oluko ti a nfi si Okeluse ti ni lo wasu nibe, sugbon ti ko si eniti o ka iwasa won si. Boya li a tun le re j abule kan ni ile Yoruba ti a ko ni ri onigbagbo kansoso nibe, sugbon ko ri be ni ara ihin tabi ni agbegbe Ado (Benin City) Ko si eyo onigbagbo kan ni ilu Egbeta yi. Nigbati o ti se pe iyanu ni Ise Olorun nko! ni August 31, ni Katiki-ati Okeluse Ogbeni Adegoroye tun lo sibe, ti a si gbo pe nwon ra A. B. D. metadilogoji (37) lowo re, awon glomi tun nfe ra iwe na bayi. Enyin ti nka-we yi, e ba wa gbadura ki Olorun le la awon enia wonyi loju si ohun ti ise an-fani won, ki o si mu ese awon ti o se se bere yi duro.

IGBEYAWO NI SABONGIDDA. ORA.

Ni ijo keji osu Oct. ni a se isin Igbeyawo Mimo fun Ogbeni I. Aig. Imon-hkuede ati Omidan Eunice, Omokhure Aghoro ni Sabongidda ti Ora. Igbeyawo na larinrin pupo. Awon ti o bukun arinrin iyawo na ni awon obinrin Alufa T. Aderinola, S. T. Oloyede ati ti F. C. Akingbehin. Igbeyawo yi fi iyato ti o wa larin tin onigbagbo ati asa ile Ora han ti o je ti " Agbeyawo-yimbon. " Bi o ba gbo ku u lase, mo pe enikan lo gbeyawo un. A ki iyawo ati oko re.—" vbase "

ARUN IKO.

Arun ikọ nja pupọ ni sa a yi. Odidi ilu Olupona ati Ikire ni arun yi nbaja nisisiyi. A se idaro awon ara wa ni ilu wonyi. Ki Oluwa ba ni perọ si arun na.

Orisirisi Egbogi Oibo ti o dara fun Ikọ nbe ni Ile ise awon Ogbeni J. O. Ade Craig, C. L. Lawson ati T. K. E. Phillips ni Opopo Bode Ido ni Gbagi, Ibadan, owo re ko si poju.

Sugbon olori ajo ni omi gbigbona ni mimu fun awon eniti Iko nba ja ti ko si ni a zhe zhe ile Egbogi oibo wonyi.

Iparoko.

Si Oniwe Irohin Yoruba.

Alagba,

Mo toro aye bengan lati fi irohin kekere yi si, eyi ti a nireti pe awon alase yio sanu wa lati ba wa moju to.

Ilu wa Ejigbo nihin, a ko ri i ka we awon ilu nlana, beni a ko le pe wa ni ileto tabi abule oko; iye enia ti ngbe ilu yi to, tabi ju egbaji enia lo Owo-ode wa ju Edegerun pounun lo (£926 2) sibe ko si ilaju kankan lain ilu na to bi a ti nfe; nitoripe, a ti ri opolopo ilu ti o wa yi wa ka, ti iranwo opolopo si wa fun won bi Osogbo, Ogbomoso, Ede, Oyo, Abeokuta ati Ibadan ati opolopo ilu mirin ti a ko le ma daruko won mo, ti oniruru ona moto wo o.

A fe ona lati ilu wa lo si Oyo, ati lati ilu wa lo si Iwo. Nipa eyi a o ni anfani ti gbogbo awon yoku ni. Elejigbo oha isisiyi je eniti o mo asa ti o mo eye, o si gbajumo dada; nitoripe o to oha tele ki o to wa joba; o si ni aburo bi eni ni eru; gbogbo awon aburo re ni won si je enia atata ni ilu.

Eyi bayi mu ki gbogbo enia ko ni ireti nla pe nigbati iru enia be ba je oye, eru ati wahala awon tulaka yio dinku pipọ. Sugbon o da bi enipe gbogbo ireti won yi saki patapata, ati pe ilu

na korira imole ki a ma ba se ba ise won wi

A be enyin Alase wa pe ki e wa mu oju to ilu wa.

Omobile Ejigbo.

O to ki Egun gbogbo le ni I'oko, sugbon awo ni ti Pakokoko ti nle ni I'oko Agbado?

Anu se ni pe awon miran ko mo bi a ti ise da si oru tabi festi oru ti ise ti gbogbo ilu.

Ninu iwe "Irohin Yoruba" ti 16 Sept. Okunrin kan pe ara re ni Olushola ti Iperu.

Nipa oru a ngbe omobinrin Ijebu ni Iyawo a ko gbe ni iyawo, omokunrin na so pe:—

Ara oke ni gbogbo Oyo je, oju eru won igba lalai ni omu Ijebu fi nwo awon Oyo. Mo ro pe Ogbeni na ko ronu daradara ki o to ko inkani be si inu iwe irohin ti gbogbo aye. Bi iru awon enia be ko ba mo bi a ti ida si oru gbogbo ilu be, o ye ti iba pa enu re mo. "Eru kan ni imu ni 'bu 'gba eru."

Awon Ijebu ha so fun Olushola pe won ti jagun ko ilu Yoruba ri ko? Eyini be. O to si ara Eko, (omu ibile Eko) ti ki ise alajapa bi emi nihin, ki o ma pe awon ara ilu yoku ni "Ara Oke" sugbon ewo tun ni ti Ijebu ewe?

Ohun ti a fe fun ile wa nisisiyi ni iru po, eyi lo le mu orile-ede wa dide. Mo toro gafaru lowo enyin ti ko m'owo ti ko m'ese ninu oru yi.

Mo dupe lowo Oniwe "Irohin Yoruba"

Unity makes Strength.

S. O.

Si Oniwe Irohin ti Yoruba,

Emi Orisa Jebu toro gafaru lowo re lati soru meju tabi metu si ibere ti Ogbeni ara Ibadan muwa ni ijowun. Ara Ibadan mbere wipe "Ese ti a ko fi ri omobinrin Ijebu ki o mu arede pelu okunrin Ibadan?" Opolopo idahun ni o

té ni àni awon alagba jade niin iwe re yi. Erin ba e ni Orisa jebu nigbati mo gbo ti Oshun. Abere-agba" se niin iwe re 7.10.24, pe "ni oju kin, lati gbo" pupa ni Oyo ti korira a mba Ijebu dap; ni igbeyawo nitoni ibinwasi won adigbi ni wona kosi ohun ti Oyo ati Ijebu gbo gbo ni wape Ijebu gberan.

A! Emi Orisa Ijebu reyin titi mo fi i bi ju e. "Abere-agba" lo sba o be jio l'ori. Ijebu ise Ijebu dun lemu op'olo pe oju tobe ti wonn fere le wipe Ijebu ko mo ohun miran ju igberaga lo. Iwo "Abere-agba" jowo tun lo ka ibere ti September na dahun. Mu sira lati ka a: Yoruba ni ise. Itumo ibere oluwari ni eyi "Kinise ti obirin Ijebu ko nife ba ara Ijebu gbe arede?" mo de fe ki o wo idahun re ni oju gbangba "Oyo korira a mba Ijebu dap; ni igbeyawo nitoni ihuwasi won" eleyi ki ise idahun fun ibere na, oju abere ko ti "Abere-agba" nte owu re bo.

Ngo bo wa si ori ibere na wayi o: oju kunrin Ijebu wapo ni Ibadan nitonina won nfe ara Ibadan gage ba Aya. Sugbon oju kunrin Dandan ko wapo ni Ijebu tobe lati ko iru isa be. Ara Ibadan bi meji ti mo ri ti won lo sise ni Ijebu ko je so wipe oju kunrin Ijebu ko feran ara Ibadan. Iru iwa ti awon meji yi hu si Ijebu e o gbo nisisiyi; Ekinise ileri pe oju mi awede pelu gurege (Lady ti o moye) kan. Omoge yi ko wa gbon tobe; ko mo pe Yoruba ni ara Ibadan ni fun oju. Ara Ibadan ko mu ileri re se. E ko bere bi o ti se? Irepo won po tobe ti ara Ibadan yi fi ri aye lati ba oju kunrin na je, lai pe titi, oju na di minigbo; ara Ibadan yi wa so fun obirin na pe oju ko ti fe lati mu arede nisisiyi, be ni o lo Yoruba fun oju na titi ti o fi ja a sife, oju na di opalaye, gbo gbo enis lo wipe "Hoyu?" nigbatu o mo pe sa o ko mura tun lati gbe oju Alare ni Iyawo, kinise ti o fi ba a je kalé boyi? Enyin Oyo e ma le pany o."

Ekinise ti mo mo tm je o'aju ari fun gbo gbo ilu. Kaka ki amakunrin yi lo fe Ledu (Lady), adolebe, kan ni o lo gbe dani ni oju ti ko lo rana. Yoruba ba kanu ni ara Ibadan yi tun lo, e o la ni pe o ti lo o? Iyawo kale ile re ni o won ni lati gba nitun gbo gbo ilu tanitanu. Oyo lo de ti a we. Iyin be. Awon koferi Ibadan ti o wa ni Ijebu nisisiyi mo mo to mefa ti won ni obirin ni Ijebu. Awon meji ti mo so itan re, Kinixo ni won o (gentlemen).

O ku gbo dahun kan o. Opelopo lo n wipo oju Ijebu ko ti ila to so; emi Orisa Ijebu ko jivan nitoni eniti a use ni a mba sugbon, a o tun aye ba awon gbo dahun. Enyin ara ni olufe, e je le mi wipe ila ti awon ara Ibadan nko un, ko ye awon ara Ijebu si rana? "Gbo gbo eniti o ba ti ko ila ti o gin ju pele lo, eru ni Ijebu mo won si, be bi e bi ranti, n won a tun ba awa wipe Ijebu. Abila logido" ni aye at'olu. Sugbon awon Ijebu ti isisiyi ko tife ko ila rana, amboyori ila gigan lo titi. Mo fe ki e mo wises, olukuluku obirin iwuyi lo nfe ki oko on gbo mihese, ki gbo gbo enis si ma je dabo re.

Iwo ara Ibadan ti o kowe ni September, o seun, eniti o bere oyo, o nfe idi re lati gbo. Bi o ba je eniti o wo ila gbangba ti o ba nfe fe oju Alare o nitan ara re je. Bi o ba di kola (collar) re ki o ga ki o si kan eti, ki o la furuki (frock) re ni ibi mefa jehin, ki bata re ma dan la wira, Ijebu ko je fe o pelu gombu re o. O ya fun un ki o lo fe ololuhudu ati omigberaga ara ilu re ti ko wo gombu. Oju ti mo wipe asa idile re ni, iwo si ni lati ko o fun oju ti o ba bi; ko si le bimoy fun o tan ki o lo ko la be si oju oju Alare. Jowo fi ori ji mi o, ki ise pe mo mba o o. Olukuluka ilu ni o ni arun tire lara, ohun ti o win mi ko won o ni o muna ki a jeun let'olo.

Emi Orisa Ijebu daraduro nihin pelu opelopo ope lode. Ojuwe Irobim ti o fun mi ni anfaun lati ko temi si i.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA.

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KILLING THE HEN.

A Cottager and his wife had a Hen, which laid every day a golden egg. They supposed that it must contain a great lump of gold in its inside, and killed it in order that they might get it, when to their surprise they found that the Hen differed in no respect from their other hens. The foolish pair, thus hoping to become rich all at once, deprived themselves of the gain of which they were day by day assured."

The foregoing taken from Æsop's Fables, very aptly describes the present state of trade in both the Oyo and Egba Provinces and to a certain extent in the other business centres all over Nigeria. The European Merchants and their clerks as "the Cottager and his wife," by their policy of cutting out the middleman, are actually "Killing the Hen that lays the golden eggs."

The former profitable method of dealing only with the African merchants and traders, who do wholesale business with the European firms, have been discontinued within recent years. It was first adopted as a temporary war measure, when it was difficult to obtain new supply of goods as usual from Great Britain and Continental countries during the Great War. The African Merchants and traders consoled themselves with the hope that the policy would be reversed

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Ẹ fi owo ati Letter ranṣe si Editor.

after the cessation of hostilities and the return of peace. But, instead of the materialisation of this fond hope, the European Firms have extended the baneful policy to the produce business also. Not content with placing their own clerks at every produce market in the town to compete with the native traders and dealers, who in turn are supplying their factories with produce, the European Merchants have invaded the markets in the districts in search of produce. In consequence of this move, all the produce markets in the town, such as Agbeni, Gegg, Oja'ba, Mọlete, Ẹḷeta, Ita Ẹḡe, Elekuro, Oja Igbo, Agugu, Oje, Agodi, Ayorunbo, Ekotodo &c. are now practically dead: the traders having to remove their weighing machines to the district markets, as there are very few farmers now bringing their produce into the town—Nearly every farm market now has from 3 to 10 produce weighing machines: the buyers keenly competing with one another.

The inevitable result is that the margin of profit is so small that it is impossible for the African traders to successfully carry on their produce business as before; many of them have run into debt besides a large number who are now bankrupt.

"It is an ill wind that does nobody good." The European Firms themselves are not now having an easy time of it; for besides providing motor lorries for transporting produce from their stores in the district markets, salaries to clerks, labourers, watchmen &c. &c., their local Agents are obliged to run up and down in motor cars or lorries every other day

or so just to see what is going on in their out-of-town produce stores, instead of waiting for their customers to bring the produce to them in their own factories inside the town as in the previous years.

This policy also tends to encourage the buying and selling of bad produce; for where half-a-dozen Produce Examiners could easily control the sellers at the factories inside the town, it would require ten times the number to properly inspect the produce in the district markets. The quality of our produce will begin to deteriorate when the producers find that they can sell their produce without proper inspection.

Another result of this dangerous policy is that the farmers and villagers do not come into the town as frequently as before. Many houses in several quarters of the town are simply left desolate—the owners coming home only for the yearly festivals. This has badly affected business in the town—especially the shopkeepers, a great number of whom have closed up their business in town and removed to the farms.

What with a long list of insolvent and bankrupt customers, the Courts are full of litigations, claims and counter-claims for bad debts and absconding debtors, and instead of cutting out the middlemen, in their eagerness to "make all" the profits, the European Merchants will discover that they have "Killed the Hen."

HAVING EDUCATION IS BETTER THAN HAVING BREAD.

Every school boy knows that two of the reasons why we eat are to repair what has been wasted by the body, and to build up new tissues.

Accordingly I am perfectly convinced that we study in order to replace what has been lost by the brain, and also to build up new cells in the brain. Hence an illiterate is mentally stagnant, and he plays

no part in the progress of the community.

Man is made the lord of the creation. He is the master of all animals and beasts. He is able to rule them, however gigantic they may be, by means of his superior intellect. But I am sure if the small ants that we see going about to get their food were to have brains as much as we have, they will either reduce us to slaves or destroy us. Just try and imagine what would have been our lot if those powerful animals like the lions and the elephants were given as much intellect as any man is in possession of, surely we would not have been the better for it. But a man whose cares do not exceed that for his daily bread is undoubtedly worse than a beast. The beast live, eat, grow and die without much exertion; but if after all the troubles and worries of life our aim is simply to eat, miserable indeed is our lot.

Yet there are so many people in the world to-day who do not care to improve their brains. Some get elementary education and bid everlasting good-bye to books, and devote the rest of their lives to the accumulation of wives, food and clothes. Such a state of things do not go to make a great nation.

It is true that there is neither a royal road nor a short-cut to learning. We must all go on the same common "Path of sorrow that leads to the land where sorrow is unknown." Before one can be truly well educated, one must make perseverance one's bosom friend and patience one's councillor. We all know that the difficulties in learning simply help to enhance its value and importance.

Before the advent of the Western civilization, our ancestors did not know much about learning. In fact, were Adam to resuscitate and pay them a visit, I suppose he would have met the world almost in the same state as he left it! But now, thanks to our unselfish benefactors, things have improved greatly, and we know that the progress is a result of increased education.

Food is undoubtedly one of the most important necessities of life. We Yoruba call it "Ore awq" (that is: friend of comeliness). Without food life is not worth living, and death is an advantage.

"Give us everyday our daily bread O Lord!"

In this connection, however, a question suggests itself. It is this: Do we live in our era or not that we may live? There is no doubt, everybody will say we live in order that we may live; and we live to "trade" with our talents which may be physical strength, energy, influence or wisdom, all but one of which have something to do with the brain.

"Knowledge is power," so says Lord Bacon. It was, is, and ever will be so.

Knowledge gives us power over Nature; The supreme difference between the really civilised man and the savage is that the civilised man believes in getting a mastery over the forces of Nature, while the savage's attitude towards nature is that of surrender and cowardice. We need not mention here the different ways in which the highly-civilised nations of to-day have got the mastery over the forces of Nature, one or two examples will suffice. Naturally, man is to go about wherever he likes on foot or on the back of some animal, perhaps. He is not supposed to fly, and therefore he is not given wings; but we see that today he is able to fly about in machines. Man is supposed to do his work with his hand; but he is now "in possession of various kinds of machines that can do much of his work for him. In Wesley, examples of the ways in which man has gained the victory over Nature are numerous. There we may see a man sitting down, cutting, filing and stamping coin, thus showing how coins were made in the olden days. At that man's back there may be seen a machine humming smoothly, and turning out money at a terrific rate. In the side galleries of the Government Pavilion we may also observe a model of the wonderful Post Office Railway, with trains that are to run under London without a single man on board! There are splendid examples of man's victory over Nature.

Knowledge gives us power over our lives, and a really educated man ought to be able to say, like Henry:

"I am the master of my fate,
I am the captain of my soul."

Knowledge also gives us power over circumstances; and thus Africa that was once known as a land of darkness is, by the power of knowledge, slowly progressing to the light of civilisation.

Finally, knowledge of the Scripture of truth gives us power over Satan and Hell, provided that we get up to the ideals set before us in that Holy Book.

"Use us of great man all round us
We can make our own sublime,
And, if pruned, have no hindrance,
Poets and on the sands of time."

Having education is better than having bread; for the one teaches us "internal" how to get the other. Nigeria's hope is in the education of her children rather than the amount of food the children can produce or have.

Agylele

KADUNA NEWS.

FROM OUR CORRESPONDENT.

GOVERNMENT SCHOOL FADIMA.

Welcome to Mr. Wright, former Cathedral-in-charge of the Nigerian Pastorate Association Church at Zaria, who has been engaged by the Education Department of the Nigerian Government and posted to the Government school here as second in rank to the Head Teacher Mr. A. Savage. We wish Mr. Wright a happy time and a good progress of the children in their learning through his good talented efforts.

Local Transfers

Mr. B. E. Onwofa was transferred from the European Hospital to the Office of the A.D.M.S. He has thus had three transfers within the ten months of his arrival here at the Medical Department. He was first attached to the Medical Store on arrival and then removed to the European Hospital and now to the A.D.M.S.'s Office. O ga a da kiri, O wo ni ji bi.

Anti-versary Meetings—St. Michael's Church Kaduna:

Anniversary Meetings were held from Monday 29th September to Saturday October 4 in the above-named Church in celebration of the Patron Angel's Day (September 29th) after whose name the Church is named.

The events are as follows:—

Monday September 29: St. Michael's Day, Prayer and Holy Communion at 7 a.m. Combined Service at 7 p.m.

Tuesday Sept. 30: General Meeting—Reading Parochial report and speeches on "Unity and Co-operation" by several speakers.

Wednesday Oct. 1. Women's Meeting
Speeches on Women's work in the Church,
Unity and Co-operation

Thursday, Oct. 2. Children's Meeting

Friday Oct. 3. Men's Meeting-Speeches on "Means" to raise fund to complete the new Church on which operation has stopped for lack of Funds. Thanks to the bold example of Mr. Jeffrey Coker, the Assistant Store-Keeper, Medical Dept. who offered to pay £10.10/- to the fund and those who followed his example by promising £10.10/- etc. Thus over £150 was promised by the few assembly on the night and Mr. J. W. H. Lisk has paid his £10.10/- the following morning.

Saturday Oct. 4. Prayer Meeting at 7. p.m.

Kaduna North Railway Station.

Mr. Oduwole, Trains Clerk, Kaduna North is on the sick-list from the 9th inst. It is a pity that the staff there have to make a long trek to the Hospital when ill, in spite of the infirmity of the body. "Pele o" to Mr. Oduwole.

AWỌN AKEWI.

OR

YORUBA PHILOSOPHY.

OTITO

Aiye k' otitọ !
Otitọ ma korọ junin-janin ;
Otitọ d' oja, o kuta,
Ori l' a ngb' Eke !
A s' otitọ ko gbẹ 'Le Eyo,
Puro-puro ko gbẹ 'Le Hausa ;
B' o ba s' otitọ n' Ile Eyo,
K' o di Gari-ẹsin rẹ k' o le ;
Bi a ba sọ ọ fun wọn tan,
Pipa ni nwon i pa ni ;
B' o ba puro n' Ile Hausa ;
K' o di Gari-ẹsin rẹ k' o le ;
Bi a ba sọ ọ fun wọn tan,
Pipa ni nwon i pa ni.
A s' otitọ Ibadan,
Mbe l' ọna Jebu,
Puro-puro wọn
Ni mbe l' ori ẹsin !

A s' otitọ ki i ku si ipo ika,
Okun irọ ki i pe i pin ;
Puro ng n' iyi,
Eté ni i kangun rẹ.
" Ma jẹ k' a gbẹ,
Iyọ ni i jẹ ;
Otitọ ko l' ebo
Eniti o ba ri o bi,
Eni o ba ko l' ọna
Ni o bere wo.
Gan 'nu ng gan 'de
Awọn ewé iwoyi
Ni nmu ikun seka,
Nwon mun' ode soto,
A ki i l' otọ ninu
K' a gbowin ika s' orun !
Olotitọ ilu
Oun n' ika ilu.
Awọn as' otitọ
Wọn ko la 'na l' ọnu !
Enu opuro ki i s' ẹje,
Iro ki i wu 'mo l' ereke ;
Pipẹ ni i pe,
Eke ko mura.
Af' otitọ inu
T' eru ika palẹ ;
Otitọ ni yio lẹke
Ogundirinwo iro !
Emi l' a nse n' ikoko,
T' oju Olurun ko to ?
Wa-a l' Ogere i ta,
Sakata para,
Ng l' Edun i wọ ;
Ara ki i pa 'Roko k' o se.
Gbangba d' Ẹkun,
Kedere be ẹ wo ;
Nwon pa Kandariwon !
Oro ikoko tan n' be.
Otitọ ni gberẹ iwaju,
Oro-otan ni t' ipako ;
A ki i tan 'na
K' a to i f' oru han ;
B' ale ba le.
Gbogbo eiyẹ-oko
Nwon a sá bà.
K' o s' eku, ko s' eiyẹ,
Ajaò, A-f' oru jẹ !
B' ina ba wole,
Okunkun a parada ;