

Obase,
Editor & Proprietor,
The "Yoruba News"
Ofun Road,
Ibadan.

The

Secretary
to the Government,
Secretariat,
Lagos,
Nigeria

Yoruba News

FOR GOD, THE KING AND THE PEOPLE.

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If the Rubber industry have suffered for any fate at all, that can only be traced to its awkward preparation, the argument at issue is how to *Cultivate* a great quantity of a certain product therefore, the matter of advancing the parable of a product that have suffered his fate through lack of preparation does not arise.

To be continued

"AWỌN AKEWI" OR YORUBA PHILOSOPHY

ORE.

Ore d' èrè l' Awẹ !
Awọn Gùnugun sọre.
Nwọn pa l' ori;
Awọn Akalanagbo sọre,
Mwọn yọ gẹgẹ l' ọrun :
Ijọ mi 'jọ mi i,
K' ẹni múnà sọre mọ ?
Ore ki i má pa ni,
Láláa n' i ko ba ni ;
Olọre ki i ku,
Olọre ki i ran;
T' owo t' ọmọ
Ni i ya 'le olọre,
Ore l' o pe, ika ko pe,
Ore ni ẹ má se !
Asọre-ìsetan,
'Un l' asọre-igb' ọpẹ;
Ohun ti nse ni koi ti tan :
Nwọn ni "Lamọrin" yi
Ko tilẹ m' ọre ?
"Arakoromi" ko le mọre !
Agba sọre, ma wo 'bẹ !
Eni t' o ba loşo ti ọre,
Bi alaise-şe rara-ra !
B' o ba pẹ titi,
Eniti a se lọre,

A má mọre.
"Königbagbe" 'un l' ọre tiẹ !
Aja ki i gbagbe ọlọre ẹkọ,
Aguntan ko gbagbe eleri bọyọ;
Titi l' a rohin a şeni l' alejo ẹran,
Bàrà l' a rohin a f' ẹwá ọşoşo
Se ni l' alejo.
Ore ti a se f' adie ko gbe,
B' o ba d' ogun odun:
Oun it' o re
A kan si 'ni l' ẹnu!
Ore ti a se f' obọ l' egbe
B' o ba pẹ titi,
Omọ ẹni ni i ya l' aşo.
'Enit' a se l' ọre
Ti ko dupe,
Bi ọlọşá k' ẹru ẹni lọ ni ;
Enit' a se l' ọre
Ti ko dupe,
B' a se e n' ibi,
Ko ni i mọ 'dunra.
B' a ba dupe ọre ana,
A gb' omirin ;
Aidupe ọre ana,
F' ore su ni ise !
Abinu ẹni i f' ore
Se igi ninu igbo !
Kaka k' o fi tore,
A da a nu s' inu igbo,
A ni k' omọ ẹranko
K' o má mu jẹ :
Omọ ẹranko n' 'io ha m' ọre ?
Omọ 'nia ko le m' ọre ?
Ọlorun ni i s' ẹşan.
Igba ti a ba fi win 'ka,
Oun l' a i fi i san ọka;
Oloje ko gba 'de,
Onide ko gb' oje,
Ore elẹsu a ko
Ọlorun Oba Kokoyi-bere
Oun l' Ọlori Elẹsu,
Oun l' Oba Eşesan.
Ola Oluwa ki i tan,
Omí okun ki i gbẹ ;
A ki i b' odo ko n' oju,
Abúdi ni t' omi,
Eiye ki i fo
K' o f' ori şo 'gi,
Ewọ Edumare.

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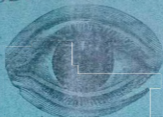
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Egbogi, Oyi, Iba, Iko, Aiperi, Qere, Arinka, Lakunṣeṣe, Saba, Jedijedu, Akokoro Akadun, Oja, Efi, Obata, Ehin, Ode, Egbogi titoju, Abeyun, titaju, Onuṣo, Arun kina, Ede, Inoran, oriṣiṣi Egbogi fun alara Obinrin.

Egbogi fun Ieri Omekunrin, Egbogi fun arun-karin, Iara Omekunrin ko ma ve o. Ya niṣe ki o mo tiri, a leri Alakunrin lagari bi o iy. Ki Olowo wa, ki Alawin wa, arisan ni ko dara. Iwo ko tite gbo arun-ibe ni ndau? "ISE OLODUMARE?"

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nwon sese ko si

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siwosi, Awo Abomafu,

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ati Opo Oriṣi Oja miran lo

mbe nibe.

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jumo, Ewu Oyala ati Awotole ati
Sokoto ti o so regi nibe lo pin si.

IROHIN KO TO AFOJUBA

OWUYE.

Awon Oibo Niger Co. ti si Ile-owo won titun ti nwon sese ko si Opopo Alapadi ni ojo Monday Sept. 1. A o rohin ile na ni ojo miran.

SAJI-MEJO, O KARE!

Owo te merin ninu awon olosa ti nyo ilu Iemu. *Sergt. Major* James tose won titi o fi ri enikanmu ni Ipetu, eleyi lo juwe awon mefa ti nwon ku. Ale ijo ti "Orun pelu Osupa nja" ti gbogbo enia nsare kiri ode ni nwon se ise yi.

Opoopo eru eleru ni nwon ri ninu ile awon olosa wonyi. Awon Adajo ti da seria fun won.

GBADAMOSI AGUNBE.

Okunrin kan ti oruko re nje Gbadamosi ra aso lwo 2m2 Ekiti alarobe ti nta aso kiri abuleko ; o so pe ki 2m2 le alaso ka lo gba owo.

Nibiti nwon gbe ni 2 ni Gbadamosi ya si eba ona lati yo, o ni ki 2m2 alaso ma nso deoun. Koi ti ito abe iseju ni Gbadamosi ba 2m2 alaso yi ni o sa a l'ogbe l'chin orun. Oyi gbe 2m2 alaso lule; Gbadamosi tu owo ti o so mo idi ni o ba sa lo.

Awon ara abule gbe 2m2kunrin yi lo si Ile-alarun fun itaju.

Owo idajo ti te Gbadamosi panipani ole 2sangangan na.

ILESA

A ki awon baba wa Owa Aromolaran ati Igbimo re, E ku alejo ti Ajele titan ti ode ni Satide ijerin Sept. 6. Ogbeni Karkeek e ma wole o!

Anu se ni pupu lati rohin ijamba nla ati iku ojiji ti o sele ni Friday Sept. 5. Ni dede agogo mesan ale ni gbogbo ilu gbogbo nla kan ti o dun GBABU bi igbati Ota ro. Eru ba gbogbo enia; ko pe ni ina yo lala ti igbo kike nro tantan, ti etu gbina ni ile Lokorunrun ni opopo Ijeka.

Oluwa ko gba ni; koi to ogun iseju ti Ogbeni Sanni Ariyo 2m2 Ijebu ko etu yi de lati Ijebu Ode ti ina bo si i ni owo 2m2 re.

Enia meje ati oyun imu se ikeje re orun esekese. Awon meji ati Ariyo papa ni a gbe lo si Ile-alarun fun itaju. Oluwa ni o le la a nitori pe o fi ara pa pupu.

Ogbeni yi je oninure ati onisowo nla owo re ko niye ni Kano, Ile-Ife, Ilesa nitori ni ibi gbogbo ni o ni se owo re. Eyin ore wa ti e nta etu, E sora o.

A ki Ogbeni Ogundipe 2m2 Ogode-ogbe nipa iku iya re ti o sele nigbati oon pap: lo ra oja ni Eko. Eku asehinde. Ehin iya yio dara o.

Bi 2m2kunrin kan ti ngun Ejin-irin (baisikulu) lo ni Popo Ita Akogun ni awur. Sunde ijeta, beni o sibu lule ti egungun apa re da tan patapata. Anu se ni pe ko si onisegun ni ile ni sa yi.

Nibiti a ti nko iwe yi ni a gbo pe Ariyo ko si, ati pe nwon mu Moto meji wa fi gbe oku re lo si Ijebu. Oluwa ko l'orun ke e.

Agricultural Society.

A meeting of the Society was held yesterday in the society's room at the Bale School Oranyan, when important matters in connection with effective development of agriculture in the Province were discussed.

Editor's Advice.

"Omo Ibile Ado:" We regret inability to publish your unsigned article in our paper.

Every contribution must be signed by the writer, giving full address; not necessarily for publication, but as a mark of good faith.

IPAROKO.

Si Oniwe irohin "Yoruba News," Ibadan.

O je inkun ti a ti ufe mo idi re, lojo to pe a ni opolopo omo Ibadan l' obirin ti onokunrin Ijebu mu ni arede, nigbati o je pe a ko ti i ri ki onokunrin Ibadan ki o mu onobirin Ijebu ni arede. A be awon onobirin I'otan l' osi ki nwon ki o jeki a mo bi inkun na ba tiri, a si be awon arakunrin wa na bi nwon ba le ri si ibere wa yi ki nwon ki o jeki a ma pade nihin. Enyin enia wa "Ajeje owo kan ko gbe igba re ori, imoran enikan ko jo boro." Ibere yi ki ise ti ikorira, Yoruba ni: "Eni bere oran lo fe idi re i gbo."

Ara Ibadan.

EJIGBO.

Si Oniwe irohin Yoruba, Ibadan.

ALAGBA.

Irohin ti a gbo ninu Iwe Irohin ti June 17/6/24, pe, nwon pin iwe kekere ka ilu pe ki olukuluku bale-bale ko ma san poun metameta pelu sile mefa mefa [£3-6-0] mo jeri si oru na pe otito ni gbogbo oru wonyi.

Nigbati ojo na pe, oran di ti sinu ng ti si o, ko si eniti yio ko tete mu owo tire lo si ile Oba; bayi ni nwon nse titi ti ojo fere yeri tan, nigbati enikan jaja mu owo tire lo, ni oran ba tun di bi o lo, yago fun mi, bayi ni olukuluku bale san owo tire, bo fe bo ko. Ile ti o ba tobi poun mefa sile mejila (£6-12-0) olukuluku awon Gbagumo, poun meta mefa ati sile mefa, lai kan ti ara ile.

Eri Otito.

RIRO NI TI ENIA SISE NI
TI OLORUN.

Ni ojo kokanlelogbon osu July ni okan ninu awon obirin Buari, okan ninu awon igbimo ti a npe ni Dikatu ra igba, ra awo, to ra ikoko ati isasun, to mu ile pon oti to mu ona roka to fi

agbada din oran, o si so fun gbogbo awon ara ile ati awon enia re pe oun yio fe odun l'owuro olo.

Nigbati o di afemojumo ijo kini osu August ti gbogbo awon ti o ti wi fun de lati bere lowo re pe kimi ki awon ko ma se: beni nwon ji obirin yi ti awon ko ri i ji mo, beni obirin oninure yi ba ku, pelu abara-meji.

Buari Ig'imo, babu iya ati awon ara, A ba gbogbo nyan daro ki Olorun ko fi oran mo be o.

AKOKO.

Ni osu August li a gbo pe Ogbeni N. L. Ajakaiye (Senior Court Clerk) Ifon-Owo *Division* ti o ti wa ni Ikare yio lo si Ifon fun isipopada. A dupe lowo re fun lala re ati ayan re lori Ikare.

Ni ijokeji ti yio dide lati lo si Ifon ni awon ara Ikare lo gba a niyanju pe ki o ma kuro ni ilu won nitori ife ti nwon ni si i ati eyi ti oun na ni si won.

Eni-owo Lenon ati Iyawo re awon ojise Olorun ni Ikare kanu lopolopo fun isipopada yi, nitori ise re larin gbogbo Ijo ti o wa ni Ikare.

Ni ijo ti yio kuro ni Ikare awon omo ile iwe gbogbo to jade lati ki i pe Odigbose. Nwon si fi orin "K" Olorun so o ka tun pade" sin i de ona.

A ki Ogbeni Ajakaiye ku ise o!

IJEJU.

We congratulate Mr. O. D. Jagun for his new appointment as a Court Clerk in-charge of Mushin Native Court. "Patience conquers everything." The new Court Clerk has been in the Service as a Learner since 1919.

We learnt that Mr. Adedola head Court Messengers has been re-appointed to his former Post.

A ki o ku ori re o.

IS LIFE WORTH LIVING?

The above is a question I often ask myself, and which I hope every human being at critical times ought to ask him-or-herself. My first answer is in the affirmative, and why is it so? Let us all remember the sayings of our Lord and Master Jesus or in other words the Karmatic Law "Whatsoever a man soweth that shall he also reap." Of all Laws guiding humanity this law has no sub-division and can never be revised or altered. It is the law which from age to age perfects the works of Nature, and which helps man become Good-God. It is the only Law which if rightly followed, Man will find this world of ours a Heaven-of bliss. I do not want to be too Scriptural yet I cannot refrain from being so. Neither Abraham The Friend of God nor our fore-fathers have causes to ask themselves this question, because they have always been found to abide by the Law of Nature. Long before the advent of western civilisation, things were not as chaotic; our ancestors who possessed little or nothing in comparison with us now were as happy as Lazarus in Abraham's bosom; whereas we with all the glories and pomps of this world are tormented in Hell; they were contented withal, and they even lived to very good old age, happy and useful—they were not demoralised.

Can I make life, worth living? Man the Master of his own soul can best decide. Whatever side you turn to God is what you regard one of His Attributes. If you are good, kind, loving, helpful and God-like, you find your life a happy one, and always say that God has ever been kind to you, but if the opposite, then steps in the Murmur—"Oh! Life is not worth living," forgetting that you are reaping what you have sown some years or centuries ago. To every wicked soul, life is not worth living, because as his wicked soul wrongly directs him, so he finds life's aspects. We all learnt at school of the Israelites of old, whenever they were right with their God, they found this world a Garden of Eden, an abode of Peace, and Jehoval's Praises rang loud in their mouths; but whenever they turned their backs and were astray like lost sheep, they murmured of this "Kingdom of Satan." St. John the

Divine said "To the Righteous shall I be found Righteous"—this can be but true.

HARD TIMES. We all complain of hard times, most of us would attribute these hard times to the Great War; exactly so, but then what could have brought about the War (I unreservedly pay my respects to the Fallen) but our sins which are daily increasing. Since the Armistice, now six years of Peace, could there have been no better prospect in the Universe?

We to Church every Sunday go, and the Mosque from Friday to Friday. But what is the outcome of all our outward show of worship when our prayers are unanswered? And how can our prayers be heard when only with lips we are near our God but our hearts are far from him? Let us make very close searches of ourselves and know where we are wanting. I somewhat differ in views and beliefs that we are incapable of doing it; never forget that our sins have landed us at this woeful shore.

In conclusion, "Ah! Life is just we must not call her hard: she hath God's Law teach to and we to learn." Merrick.

Thanking you Mr. Editor for the space allowed,

An Optimist

NEWS.

The D. O. Ijebu Ode Mr. H. D. de Lamothe was in town on 6.9.24 and left on 8 inst. He brought the Ijebu Native administration's money to B.B.W.A. Congratulations to D. O. for his good doings in that Province, also the Resident and A.D. O., we wish them every success in their labours. All prosperity to J.N.A.

IJBEBU ODE.

We congratulate J. M. P. Gbolade the D.O.'s Interpreter for his new appointment as a Court Clerk in that Province.

Regret to learn of the sad news of the death of Mr. Ariyo of Ijai-Ijebu-Ode, caused by Gun Powder at Ilesa. His remains were conveyed by Motor Lorry to Ijebu-Ode for interment. Our sympathy goes to the friends and families.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA,

Offic. AJABA SQUARE, OGUNPA ROAD,

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TRUE PATRIOTISM.

XIII.

IN our editorial of April 8, under this head we cited our respected countryman Mr. J. H. Doherty among those who have and are still showing their love of country by working for its advancement in every way. As an African Merchant who had successfully competed with a host of European Firms in Nigeria and the Cameroons, Mr. Doherty is a great blessing and a honour to the race in that he has used and is still using his influence and wealth for the benefit of the country in his own life-time, without the beating of drums or the blare of trumpets. But "the walls have ears" for nothing can be so permanently hidden as not to come to light and become known in course of time.

The saying "Oga ni Doherty" that is current among every section of the community is true in every sense of the word. Go where-ever you will in the Western, Central and Eastern Provinces, it is the consensus of opinion that he is one who deserves the best esteem and respects of his country men. He has not only made money out of his business but has also made a large number of friends along with it especially among the young men—a very difficult thing for the wealthy people. We seldom hear of any youngman who, after working under Mr. Doherty in any capacity has failed to succeed in laying the foundation of his own business career. It is the same with all of his numerous customers who are the principal traders in most of the fifth

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Ẹ fi owo ati Letter raise si Editor.

and ninth days markets in the districts. He gave them such a good opportunity to make money in the easiest way, by allowing them to pay for only whatever is sold out of the goods he supplied them and taking over all the unsold on their return from these district markets.

What is now known today among many European Firms as Sales and Returns was started by Mr. Doherty, who saw the uselessness of palming off on one's customers all unsaleable goods under the guise of giving them credit and thereby creating a lot of bad debts among good customers.

He was the first to realize the fact that what could not be sold by one customer in a certain district can easily be sold by others in another district. It is this system of trading that is now prevailing in most of the important trading centres in the Southern Provinces.

Nothing pleases Mr. Doherty better than to see his customers and employees in easy circumstances, and he would leave no stone unturned to attain this end. It is this same desire to help on his country men that moved him to give £2,000 for the training of teachers for his mother's town Ijero in the Ekiti Province, where the old lady spent the rest of her days in evangelizing her own people.

From this, one can easily gauge the extent of Mr. Doherty's munificence in every direction. It would be very fortunate indeed if we could count upon forty more men like him in our country today. Men who will not defer the good works they intend to do for their country until the last minute of their last hour upon the earth to show forth their patriotism.

The Pillars of Knowledge.

A writer has said that Knowledge has two pillars—learning and discretion. "The greatest scholar without his two eyes of discretion and honesty, is like blind Samson, apt to do no good, able to do much mischief." The quest for knowledge is implanted in every breast by a bounteous Providence and its acquisition determines the difference between a man and the brute. It has been wittily said that, he that knoweth not what he ought to know, is a brute among men. He that knoweth not more than he hath need of, is a man among brute beasts. He that knoweth all that may be known is a god among men. In this last all the danger lie for therein without discretion and honesty, this excellent gift of knowledge may prove a fatal snare, the product of the blackest ingratitude; by which the student kicks at the ladder on which he had climbed to the heights, or scorns the bridge that crossed him over, or looks disdainfully over the heads of the ancients on whose shoulders he had been borne aloft. Discretion and hard valour are said to be the "twins of honour," nursed together, they produced a conqueror; divided, a silly loquacious talker stands on the platform of public view, a bore, a nuisance lacking of discernment and of that wisdom how or when to use a giant's strength.

Perhaps we may not be wrong to state that discretion is a costly commodity in the market of daily experience. Without it the crown of a king is but a commonplace thing but with it, the poor is rich in everything. We would fain urge our young people to cultivate discretion in their intercourse with men. Many a gifted promising life has foundered irretrievably on the rock of indiscretion and the world is thus left the loser. It is the safe chart by which life's purpose may be fulfilled. It teaches how to draw expedient from obstacle; to make invention from difficulties and secure safety from danger. There is no doubt that the present time offers greater opportunities to our young people for improvement in several directions than was the case in the days of their fathers; but we are terribly nervous that unless with the quest for increased knowledge which many a young man is making, attention is also given to the pursuit of discretion, unless

some of our promising young people would learn the art of being discreet to the intent of knowing when to speak and when to keep silent, it needs no prophecy to state that the goal of disaster awaits not a few. It is in this direction we think the need of healthy recreation and literary clubs may be of great value, when intelligent discussions may be introduced dealing on the problems of life, and sound wisdom is thereby gained by the thoughtless and indiscrete. The knowledge which helps a man to bring shame and disgrace on himself, his family, his race and country however it may have in some past time afforded some false assurance of safety or helpfulness creates at the last a chill of bitter disappointment which could never be atoned for.

Life presents a slippery path to many a young man who would make headway without taking heed of his ways by putting on the girdle of discretion. A passive endurance, the tact of measuring one's woes, its length and breath with the griefs of others in sadder plight, a jaugly pride to soar above the marsh of subtle, petty debasements would give the poise of a steady onward career, bent on winning its spurs through untrodden pathways because the increase of knowledge has taught the lesson that discretion is the better part of valour.

The Sierra Leone Guardian, 23/5/24.

The Nigeria Labour Corporation

Proposed Petition to the Legislative Council re Pensions for the African Staff of the Nigerian Railway &c.

In order to enable those at distant stations to return their slips before presenting the Petition to the Council, the closing date which was 31st day of August 1923 as stated in the 1st impression of the Circular letters distributed is hereby extended to the 31st day of October, 1924.

All African Staff of the Railway and the Government who have not got their own copies of the said circular letter should apply to this Office as early as possible.

J. A. Olushola,

Organizing Secretary.

8, Williams Street,

P. O. Box 251, Lagos.

ADO ATI IKERE.

SI Oniwe Irohin Ile Yoruba, Ibadan.
Agbaba

A ni omode l'okan lowo o ni oon ma digbo l' Ewu.

A dupe pupo lowo "Ibadan Mesi Ogo" fun anyan ti o se lati wadi diẹ nipa Itan Ado ati Ikere ti o jade ninu iwe Irohin Yoruba ti oju kejila oju tohun pe, iro patapata gbá ni eniti o ko iwe t'o jade ni oju keta oju jupe pa. Ibadan Mesi Ogo ko wadi jupe ki o to bere si i ko irohin re, isokunso ti unwo so fun u lo fi ko ikokuko sila a ko si ba a wi nitoripe ona lu re jina pupo lati mo ijupe itan Ado ati Ikere; oon ati onitan re li a pe ni olori opuro patapata gbá laiyi yi.

Laisiyemesi pelu igboiya ani Olukere. Ogoja ati ile ibiti unwo wa ti Ewu ni ati gbo-gho enis ti mbe lode Ikere louni. "A le so pe "Igba di igba Oibo k'a f' oju egbo te le." Lati ile ife wa, omo iya kanna ni Ewu ati Oba Ado, Ibadan-mesi-ogo ko wadi ibiti Olukere ti wa; nigbati o so pe Ogoja se ode de Ikere o si ba Olukere nibe, labe ara ado ni awon ti o daruko bi Afowo, Are, Igbo-omoba ati Agbado wa.

Ki ise gbara ti Ewu kuro ni Ile-Ife lo de Ado sugbon mo daju pe ilu ti o wa nisisiyi ki ise ibiti won ko todo si ni unwo wa louni bi Ibadan-mesi-ogo ti mo pe Ibadan ko duro ni ile won lailai bena si ni Abeokuta ati Oyo papa; eyi ko ni ki unwo mase olori ati alase ilu ti mbe ni agbegbe won. Ibadan-mesi ogo ati onitan re ni unwo nso ohun ti oju won ko to.

Itan yi yio fi han gbangba pe Ado ani ilu Ado ni Ikere ti jade lo.

Oke kan wa ni Ado ti a npe ni "Oloja" ilu kekere kan si wa ni isale oke yi ti nje Oloja; ode kan wa ni ilu kekere yi ti oruko re nje Eruosu. Ni oju kan nigbati o se ode yi de ese okuta ti a npe ni "Olosuta" ni Ikere yi, o ri iho agbaguda lese oke yi, beni o wo iju iho na lo ni ireti lati pa agbaguda jade lati iju iho yi wa. Awon egbe re si duro de e l'enu iho na sugbon nigbati o to akoko lati jade ti ko jade, awon egbe re duro titi won ko ri i beni unwo pada lo si ile Ado lati so fun oba ilu ati ara ile eniti o wo iho na, nigbana ni oba yan Olu ati enia pupo tele e lati lo wo ibiti Eruosu sonu si; nigbati won de ile won ri iho na ti o wo ti ko le pada goke mo. won yi oke yi ka titi sugbon won ko ri Eruosu mo, beni apakan

won pada lo si Ado; Olu ati awon yokun duro, won si pajo sunmo tosi ibiti Eruosu ti wo iho, beni Olu bere si lo oke yi lokan-kan ibi iho na, Omo ile Odolofin ni Ado ni Olu yi ise, oriki ti a nki awon omo lido-loyin ni a nki Olukere "O ku loje omo okun owogo" titi di oni.

Agamo ereko ibini ni ilu Ogoja, Ode lo se de Ikere lo si ba Olukere joko, nigbati Olukere ri i pe o je ode aperin t'o jafafa ni o fi se olori Ode tabi Olude.

Ipo kesan ni Ikere yan a si ninu Ereko Ewu, ohun ti unwo fi unsi lodun ni Igba Iju ati Ewure mewa. Bale ilu ti a npe ni Iwo-ropora ni won yan tele.

Nitorina a si tun so lakan si i pe Ado ni Ikere ti jade, ati pe Ewu ni Oba ti awon Ikere ti unsi lati ibere won wa.

Eyi fihan gbangba pe "Ibadan-mesi-ogo" nपुर ni. "Falana gbo ti re."

ORIN ASA.

Eje lo magba,
Eje lo magba! egbon
Elewí f' Oba.!!!

Koi pari

KONTAGORA.

Arrivals.

Captain J. P. Smith, Assistant District Officer, returned from his well-spent leave on Friday the 15th August, looking quite a picture of good health and renewed vigour. "Berka da zua"

Pastor J. Sadare's visit:

Pastor J. Sadare of the "Faith Tabernacle" Organization arrived Kontagora on the 10th August and spent some four busy days before he left for Minna on the 14th.

On Wednesday the 13th August, he admitted to Holy Baptism eight candidates who had been carefully prepared by Mr. Jos. W. Thompson, Head clerk of the Provincial Office, Popularly known as "Pastor."

Pastor Sadare is a staunch adherent of the "Faith Tabernacle" Organization, a man of great piety and admirable devotion to duty. We wish him success in his evangelistic work anywhere the Holy Spirit directs him.

Here is a précis of his discourses—

Whatever difference there is in colour or language, we are all brothers and sisters in Christ. We should have a firm and living faith in the omnipotence of God and dispense with the use of medicines. We should pray confidently and avoid doubting when asking a favour of God. Wherever we may be, we should remember that we are always in the presence of God. We can all be Saints if wish: love God, do good, shun sin.

Investigation.

The "Dabbling in Science" contributed by "A Novice" in the Yoruba News of August 5. 24. Years ago if I guess rightly 1878, I was travelling from Ota towards Sunren in company with Messrs Garber and Anthony (both dead and their boy Anthony now at Ita Adanun Lagos) after a heavy downpour of rain we encountered in the way side gutter, swarms of fishes trekking with the rain-water. We at first stood spell-bound; then Mr. Garber brought out his white handkerchief and began collecting the fishes. We took about 50 in all—for that was all the handkerchief could hold. Reaching Sunren, we cut open some but found no trace of eaten food. I should state that the place the fishes were seen and collected was far away from any river but in dense bush.

Investigation says, that with the water-spouts fishes are sucked into the upper regions of the earth from the sea or lagoon. And being in the clouds for a considerable length of time, the intestines were naturally emptied. And in course of time after drifting with the clouds they are emptied with the rain anywhere from where they descended.

Another Novice.

Empire Cotton.

EDITOR'S CRITICAL REVIEW.

To the Editor, the Yoruba News, Ibadan,
Dear sir,

It is with regret we have to take up our cudgel to give answer to the various points you raised in our article; we do not wish to continue arguing over this subject, but we think it fair to do so in brief once more for you to understand our views more clearly and for the good of the country and the Empire at large.

Let us summarise your main argument as follows.—

How to equip Nigeria to be able to produce such a quantity of raw cotton sufficient to feed Lancaster Mills within few years? hence you suggested that, "The surest and quickest way to attain this object is by number of Model Cotton farms to be located in every District in the

Northern Nigeria to be worked entirely by Negro cotton Labourers and farmers specially imported on contract from the Cotton belt of South America." on which we disagree.

We suggested that if Railways and roads is extended with the Co-operation of the Department of Agriculture sufficiently equipped, Nigeria will subscribe an appreciable share to the approached world shortage of Raw Cotton, in support of our contention we quoted some remarks made by a Raw cotton expert of no mean order from Great Britain, and let us examine in details your critical review on our article.

You wrote that "It is true some students are now under training at the Moor Plantation as Cotton Inspectors: Can Mr. Stephen tell us how many of those young men after completing their courses will be able to stay and do useful work in the Northern Provinces."

We shall remind you Sir, that there is a great difference between Cotton Inspectors and Cotton Instructors as well as Cocoa Inspectors and Cocoa Fermentation Clerks although, Concord and Discard are sometimes supposed to be connected with a chord in Music, but they have really a deeper meaning. Cotton Inspectors were only temporary clerks and they were taught only how to grade cotton just in the same par with Cocoa Inspectors, though, the latter is permanent, but Cotton Instructors were taught besides other things how to cultivate, and you find them in all the Model farms in Nigeria under European supervision.

2. You wrote as follows:—

"Of what use is the production of 25,000 Bales in ten years to Lancaster Mills by the side of 30,000,000 Bales annually shipped to Great Britain from the U.S.A.' if our suggestions were adopted the quantity (30,000,000 Bales) can be produced easily in Nigeria alone within the next eight years."

It is our greatest surprise to have found the Editor making such a high remarks if even the 368,000 square Miles we possessed should become a cotton producing area Nigeria can never produce such a huge quantity, how many Bales can India and Soudan produce? whereas India and Soudan possessed the greatest cotton producing area within the Empire, we believed the Editor had been mislead no doubt, as the