

the
Editor + Proprietor
The "Yoruba News"
Ajalo square
of
Yoruba Rd

The Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

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IBADAN, TUESDAY, AUGUST 19, 1924.

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“AWON AKEWI”
OR
YORUBA PHILOSOPHY

OBIRIN

A ko l' obirin
A nla oyo si ?
Bi a da Eyo si
Eran ni i # i je ?
A nsoro obirin :
Nwon ni k' a so o ba-a ra
K' a m' enu kuro :
Bi a ba pa Bara tan,
Tani yio lo re i fo o ?
Orogun nyamu, orogun nroju ;
Obirin r' orogun re
O takiti ipako ;
Obirin di meji, Owu de !
Olobirin kan ko p' agbo ijo,
Obirin ko sebo ekeji ;
Orisa je-ng p' eji obirin ko de 'nu !
Ka rin k' a po,
Yiye ni i ye ni.
Obirin ko gbe 'bit' o ro o,
Bi o san, bi o san :
Obirin d' oloko mefa,
Pansaga, a b' iyako bere,
A ni “Ogbo ma nde”
O l' oun ko i gbo,
Obirin ni' ewu,
Inu re mbaje,
Ogbo pa pansaga l' aia;
Ogbo na lo da 'Koko l' ara.
Nitori ehin oro,
Ni ki i je, k' a nu
Obirin re i m' awo !
Egberi ko n' inu ikorosi,
Atari obirin,
Ko gb' eru awo ;
Oro gbe 'nu awo ra bi ogede,
Emama m' obirin
Re i m' Awo !

Enu o m' enu, Ete o m' ete,
Obirin ko le i ri ko mama wi ;
Iya Olugbon
Nwon ko gbodo m' awo,
Iya Arisa ko gbodo m' Oro ;
Iya Onikoyi ko gbodo
F' oju kan Egun !
Tani o ba je 'Yagin ?
O d' ijo a lu r' Ato !
Meta-meta ng l' a b' Ato
Meta-meta ng l' a p' Egungun
Meta-meta l' a p' oku
L' oju u popo !
Meta l' a p' ero orun.

ETA—NTA—GBA.

“Turu-ba haku
Da waiya mboko”
Orita meta ni i damu alejo;
Ona d' orita meta p' oruru;
O d' orita meta,
O ya si meteta ?
Bale di meta,
Eru mba meji ;
Itan adie di pipin !
Enia meta, won
Ko le duro ni mejimeji.
A soro i di bi isu meta.
Etefa l' owo Esu:
Orita meta n' ile Esu,
Esu ma se mi,
Omo eranko ni o ma se !
Omode l' eta lowo,
O l' oun adigbo l' Esu ?
Egbeta Oko ko to
Owo t' Esu fi i be 'po nu.
B' Esu ko se o,
B' o r' Esu o ya fun u.
Obirin—“Abini”—l' Esu :—
La-aoye !
La-gongg ogo ;
A-sun-lu kan lu
A-sun Ileigbo kan Kuta !

WA POLOWO
NIHIN

TO LET

WA POLOWO
NIHIN

TO LET

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ti si Ile-Oju Titun ti

nwon sese ko si

BODE IDO, IBADAN.

Orisirisi Aso, Isoso Wo-
siwosi, Awo Abomafu,

Ohun-Elo onirin oniruru

ati Opo Orisi Oja miran lo
mbe nibe.

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Onisona Atata ni Opopo

Bode Ona Ido

IBADAN.

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

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IROHIN KO TO AFOJUBA

OWUYE.

Ogbeni Akinruntan Oloye Otun Saba-
loju, omo Olunloye, se alaisi ni ijeje,
Aug. 13. A ki aburo ati omo olögbe
Eni-owo F. L. Akinyele ati Eni-owo F.
C. Akingbehin, ati awon gbi e ku ofo, e
ku asohinde, ki Oluwa f' orun ke e.

ABEOKUTA:

IKORE ALARINRIN.

Ni Sunday oju keta oju August ni
awon Ijo Wesley Imo Abeokuta se Ikore
alarinrin kan ni Ile-isin won. Ikore na
dun tobe ti ko fi wun opolopo enia ki ile
ojo na su. Ile-isin na kun f' inu t' ole
fun enia, gbogbo re ndun yungba; mo
gba fun awon Akorin ati Ateduru won ko
se ro o. Ohun iyanu ti a si tun ri nipe
owo ti won da ni ojo Ikore ati owo ti
nwon fi ra Bazaar ni ojo Monday ti o
tele e fere to pon medogbon.

Gbogbo Ikore ti nwon ti nse won ko
iti ri iru owo be gba ri. A ki Eni-owo
Ajai-Ajagbe Alabojuto Ijo fun eto isin
ojo na, aniyani ati itara ti o ni si ise
Olurun.

ILE-IFE.

A gbọ pe Móró ti tuka nitori oyo, a o
je Balé ko se Balé; a si tun gbọ pe ija ti
awon ara Ipetu ti pari.

Awon Ijo C.M.S. Aiyegbaju ti nko
Ile-isin titun ati pe awon Ijo ti Irewo
npele si i.

Ijo Onitebomi ti Ile-Ife ti fi panu bo
Ile-isin titun ti nwon ti nko ni Ogbon
Ilafe lati odun melo yi wa, nwon si nireti
lati si i fun isin ni akoko Ikore. Abusi
Oluwa o.

OŠOGBO.

OŠUPA NJA, OLE NJA.

Bi ošupa ti nja, beni awon ole si tun
nja nipa kiko ile Oja Olögün Igbala ni

ale ijeja: awonyi fere le lo jale f' orun.

Atagja bere odun Ošun ni ale ojo na.

IKIRUN.

A dupe pupo lowo awon Ijeba fun ise
ona "Titi" titun ti nwon nse lo si Igbajo
eyiti o bere lati Ikirun; nitori pe a kiyesi
i pe lati igbati ona yi ti bere, a ko iti ri
iyapa rara ninu ise na a si ro pe ona yi
yio mu anfani nlanla wa fun awon eniti
ona na yio kija ni arin ilu won; a si ki
awon alabojuto ise yi, Salami Akuda,
Moses Lagre ati ailako fun ayan lati itaju
won lori ise yi.

EKITI.

A ki Oba Ado fun ogbogbo adura ti o
je ki awon ara ilu re se nigbati orun ati
osupa ja ni August 14.

O fun awon imale ni eran kan, o si
fun awon onigbagbo ni eran kan; ki
Oluwa ki o fi ese isin mule ni ilu re.
Awon enia pataki lo si ibi adura yi, awon
bi Ogbeni J. Fabusola ati awon be be.

Bayi na ni a se ni ilu Ikerẹ nigbati
orun ati osupa na nja. Awon onigbagbo
lo si Ile adura. Be na ni awon imale si
lo si Mosalasi won.

EDE.

We regret to announce the death of
H.H.OYELEKAN, TIMI of Ede which took
place on Saturday night the 16th inst.,
at 7.30 p.m. the deceased has lived over
100 years and has reigned for a little
over 25 years. His reign has brought
peace and progress to the town. We
hope the authorities will shortly elect a
new ruler, plain simple, and sympathetic
as the deceased.

R.I.P.

ODUN ILEYA NI OFA 15. 7. 24.

Mo ri oniṣe lati oḍo Giwa Killa ni 14. 7. 24. pe ki nwa woran ni Molete ni 15. 7. 24., mo bi oniṣe pe nibo ni Molete wa ni ilu Ofa? O ni ni isalẹ Ilawẹ ni awọn sọ bẹ ohun to jẹ ki awọn o sọ o bẹ ni, Molete ti Adibisi Giwa Idikan ati awọn gbajumọ imale imalẹ mu faji ninu odun awọn na si fẹ ni ibikan patiki lati ma mu faji bẹ loḍodun awọn ri i pe isalẹ Ilawẹ taju, o si dara pupọ ni awọn ba mu ibe fun ibi Isire oḍodun ni awọn si sọ ibe ni Molete zẹgẹbi ti Ibadan.

Nigbati o di oḣo kejì 15. 7. 24. ni azogo merin abo ni mo tun ri oniṣe pe ki nmá bọ mo mura, mo bọ sode; bi mo ti yọ si Molete, bẹni Giwa Killa ranṣe wa pade mi pe ki nmá bọ tura, lehin ti a joko tan ni oriṣiṣi egbe nde pelu ilu ati ijo, awọn Killa, Boys, Seda Macaulay Iya ni-wura, Qmḡ-ni-gbẹhin, Ajiṣola Anabi, Arede Emilere, Ajenifuja, Olorun tele, ati egbe Ajiṣola. Lehin ti gbogbo awọn egbe wonyi pese tan, a ko mo oḣan si ekeji mọ, ilu ndun nibikibi, ijo use ke-ẹ, gbogbo re ndun yungba; ere na dara pupọ irohin ko to afojuba. Wa wo oniruru aṣo ni oḣo na; Damaski, Sili-ki, Sanyan, Etu, funfun, dudu, pupa ati oniruru aṣo ko si bo ti ri ni. Ogbeni Lawani Onawola, Babasale Killa, "Anawo bi eleda," mo ki o pupọ fun inawo re oḣo yi o se pupọ, awo nlanla oḣomori ti o ko obi si to mejọ, o si gbe awo kekere kan ka iwaju re; nigbati o si awo yi, okuru toṣe, sisi, lo kun ina re; ninu re lo ti nmu fun awọn onilu ati awọn alagbe ti nwon ba wa ki i; mo wi ninu ara mi pe, emi ti e pe wa woran se e ba gbe eyi fun mi, mba fi bọ ibiti nhun mi? O gbe idi-eni mejọ silẹ to sọ pe enikeni ti o ba de, ki won ma te e fun, sibesibe eni

na ko to, nitoriti enia pọ, o ku inawo oḣo yi, ki Oluwa bu si apo re o. Giwa Killa Ogbeni Lawani Afolabi ati Ogbeni Sanni Giwa Hesanni mo ni oḣo diẹ lati ba nyin sọ; mo fẹ ki e dupe loḣo Olorun fun ilaju ti ntẹse bọ ilu Ofa diẹ diẹ; mo si fẹ ki e mo pe enia bi aparo ni aye nfe, iru eyiti e nse yi, enia diẹ lo wu, opelepe enia ni ko wu, nitorina ki e ti gwe mejọ gba ori nyin mu nitoripe ewe nla ko ni ru wewe, wewe ko si ni ru nla, Olorun lo fun nyin, ki i se enia bi a ba se enia ni, ibati gba a pada: e mura dada, opelepe gbajumọ lo wa woran nyin, to ye ki e fun ni ijoko ki o le gbadun nyin, sughen e ko ke si won nitori imura nyin ko to rara.

Eyi ko dara rata, fagbara Olorun, ki e mura de odun ti mbe dada, ki o le dara ju eyi lo opelepe (Boys) ni ko si ni ile ninu odun yi, won lepa agbada Damaski re.

Akowe.

ISARE EṢIN.

Ire Eṣin Sisa ti Ile yi ni awọn Igbi-mo fi si oḣo ketadinlogbon ati ikokandinlogbon oṣu ti mbo.

Gbogbo awọn Oḣeṣin ti nmura silẹ. Eṣin Ogbeni Agbaje, Ajanku, Elias, Martins ati Oḣagun Harcourt, e ma jafara o.

E MA GBAGBE WA!!

A tun ran eṣin oḣe wa Onkawe ati Asoju wa leti pe: "**Iwe Irohin Yoruba**" yi nfe epo pupọ lati fi si Eṣe Itewe na. E maṣi fi Agunmu ranse si wa lati fi toju Epo, Takada, Tadawa ati awọn Mọriwo, ki ise na ma ba duro.—ED: YOR: NEWS.

IROHIN OFA.

KINI SE TI O KO FI WA SI SOŠI C.M.S.
NI SUNDAY 27. 7. 24?

Iyafin Lucy Johnson, Deaconess tun de o! o tun de o! obinrin toto; tun de bi i ti i de o! O fọ kenken ni Sošì C. M.S. ni oṣo Isimi July 27, nigbati a pe e wipe ki o wa gba awọn obirin niyanju nitori ilowọwọ won ninu ijo. O yan oṣo iyanju re ninu Psalm 1. 13. Nigbati o fi enu le oṣo yi, koṣe koṣe ni; ati okunrin ati obinrin ti o wa ni Sošì ni oṣo yi ni kọkọ na ma lewu o fi oṣo Olorun fọ ẹri ẹri ni awọn obirin ni gege bi emi ni awọn obirin oṣo yi lo, bẹni a gbọ awọn obirin oṣo yi ni Sošì, bẹni iyẹn ni oṣo yi. Nigbati Oba ati awọn Eṣuwa re fi o ba o wa loko tan, Iya tun dide, o si be gbogbo ijo pe ki won ba oun kọ orin 56 eṣe kini pere, awọn Ijo si kọ orin yi fun u gegẹbi ife re; lehin orin yi, o ki Oba dāda, o tun tẹnubọ inkan yi, ko wa dun-mo, o wa dabi igbati a dana si oju ẹro, ti ina nā njo dādā ti a wa tun bu epo oibo lu u be gege ni oṣo nā ri ni ijo yi, tobe ti a gbọ pe Olofa pāpa so pe: obinrin-birin nṣe iru iṣe ti o to bayi? Bi o ba je bẹni oun ni yio kọ tele ni oṣe ti mbọ. Iya tōtō wa fi bombata orin kan pari oṣo re eyiti mo le so pe a ko gbọ iru re ri.

ORIN ALARABARA NA NIYI:—

1. Enyin obirin e f' eti silẹ:
Fun 35 nla Olorun,
E ronu k' e p iwada,
K' e le gb' ade iye.

Egbe.— K' e le gb' ade iye (2)
E ronu k' e p iwada
K' e le gb' ade iye.

2. Enyin okunrin e f' eti silẹ
 3. .. Omode
 4. .. Omoti
 5. .. Agbere
 6. .. Sokesodo
 7. .. Onirikisi
 8. .. Abatanije
 9. .. Elegan
 10. .. Oniwakuwa
- Fun 35 nla Olorun,
E ronu k' e p iwada
K' e le gb' ade iye.

Lucy Johnson, mo ki o, sārā re re o! Iṣe re yin o! Egan tan lara oyin, egan tan lara re o, ki Oluwa mu eṣe re duro, ki o gba o lowo Eṣu, ki o si mu o de Ijoba Re ainipekun nikhin oṣo.

ODUN ONMOKA TABI MOREMI.

Olofa o ba se odun ajodun re ni Monday Aug. 4. eṣe gbogbo enia ti nfe woran pe ni ago marun iroṣe nigbati ire nā bere; awon akowe ati oṣise ni anfan lati woran nitori nwon gba isimi ni oṣo na.

Lehin ti nwon la Iṣi tan, ni Oba Olofa ati Esa ijoye re wo ipakadi, ti o ba si gbe Esa wonle, o yi biabia. Awon akowe ati obirin won nfe f' oju won ri ija yi, sugbon won ko ri aye rara. Ni Wednesday Aug. 6. o ba ati awon ijoye re tun lo bo Iya Oba Nla ni Ile Esa ni inkan bi ago-go marun, nibiti a gbe ma nri oniruru aso ataiyebaiye

Obirin kan ni ile Labalu, bimo ni Tuesday July 29 ati pe ni oru Thursday July 31 moju Friday 1/8/24 ni a gbọ pe abiyamo yi ti ina yara bo si ita pe oun nlo iyọ; iyoku d' iregbe, igbati o to asiko ti o ye ki o yọ tan ki o si wale ti ko wole, ni ara ile ba bo so le, nwon npe e ka, won ko gbọ idahun, bẹni won ko ri i, lehin aṣo pupo won wa ri oku re ninu Odo Afelele (Reservoir) ni iroṣe Monday 4/8/24, omo titun na wa niṣe bayi. Ki Oluwa wo o ju enia lo. Iwo oṣe mi l' okunrin l' obirin ti nka iwe yi, lowo mo be o jeki oṣo yi ki o kọ o l' ogbon pe eniken ti o ba je enia re ti o ba so fun o pe oun nlo yọ l' oru, mase fi i silẹ ni oun nikan, ba a lo.

SABON-GERI—OFA.

Enyin agbagba ati odomokunrin ti nbe ni Sabo, mo ki nyin, ki Oluwa mese nyin dele, ko ma jeki a ri agbako. I ha i se irohin rere ni a ngbo si awon iyawo nyin nipa iwa buruku won?

Awon obirin wonyi nso awon oko won di enia kekere. Enyin Baba, Iya, arakunrin, arabinrin, oṣo tabi ojulumo ti e ni enia ni Ofa, e lowo ki e ma saisi lati ma ranse si won pe ki won lo da osu "mawobe," ara alango lo sa nṣo si.

A si be enyin obirin oloju kokoro wonyi pe ohun ti oko nyin ba nfun nyin ki e ma ni iteloran si i ki e ma si ma ya ile awon ara Igboro wotiwoti mo.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. QBASA,

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Scientific Agriculture.

UNDER the auspices of the Agricultural Department, a course of Scientific and Practical Agricultural training is being given our schoolmasters during their vacations, at the Moor Plantation by highly trained Agriculturists and Scientists of that Department. It was started here since last year June, at the request of some of the Headmasters of our local schools, who realised the benefits of similar institutions in the Central and Eastern Provinces.

The complete course of instructions is designed to cover 5 sessions of 6 weeks each, during the June and December holidays of each year. Besides practical farming operations, the instruction imparted to the students is of such a highly technical and scientific nature that it is beyond the comprehension of students of an ordinary intelligence; so that it was necessarily limited to the certificated teachers and all those who could pass the entrance exams.

The third session was completed last month, and by the next year's June vacation, all the students who successfully pass the final examination would be given a certificate of proficiency in Agriculture; they will then the better able to give both theoretical and practical instruc-

ASAN-SILE NI OWO GBIGBA RE

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ni Nigeria.

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£ fi owo ati Letter ranse si Editor.

tions on this subject in the class room and school garden while teaching their pupils at school. Many teachers have availed themselves of this exceptional opportunity of improving their knowledge of agriculture from the older crude method as usually taught at school, to an up-to-date and efficient modern system in use in all civilised agricultural countries.

This is a move in the right direction, and it will benefit the country immensely by directing the attention of the youth of the land to agricultural pursuits, which is one of the most reliable and profitable occupations in every part of the world. We hope that similar arrangements for instructions in other branches of useful knowledge—such as Carpentry, Masonry, Smithry, Boot and Shoe-making, Weaving, Pottery &c.—will be included in the curriculum; and that in course of time, this institution will develop into a first-rate Government Technical School, which is an urgent need in every part of Nigeria. This will make it possible for every school to run its own industrial department without difficulty, as every Schoolmaster would then be competent at least in some of these handicrafts.

There is already an Agricultural and Survey School in this Department, where students are being trained for the work of Agricultural Instructors. We are of the opinion that it will not require much outlay to extend the curriculum so as to include all the subjects of an Industrial School. There are such Schools in the Northern Provinces already, and the

Agricultural Department has a staff of scientists who are competent to start and carry on such a School.

It is not always pleasant to hear such a report as that submitted by Mr. Webb that Mechanics for erecting a public building were imported from French Dahomey as none could be got locally. Technical Schools in every Province of Nigeria will make such a state of affairs impossible in the future. So, the sooner it is taken up by the Government in right earnest the better will it be for all concerned.

We respectfully submit this scheme to the Authorities for consideration.

What is Yours?

To the Editor "Yoruba News," Ibadan.

Dear sir,

A subscriber in *The Evening News* (according to a London correspondent of a local journal) brought out the suggestion of the desirability of a man marrying a Lady of his equal age and the Editor of *The Evening News* invited correspondence from his readers upon which opinions are varied, hence I venture to ask "What is Yours? or what do you men marry?"

The point to be considered is the position of the husband as a guardian to his partner. I can only put it that, a young man in a good position, good habits, a maturity of mind and satisfactory financial prospects; where a man is in possession of these qualities, the matter of coming to the same age with his partner in my opinion cannot be considered, hence it is most necessary that a young man should attain to an age of twenty-two to twenty-four years before engagements, but for a young man to marry before twenty-one does not worth any consideration as such practice is unwise both from social and physiological aspects.

The law in itself regards youngmen marrying before twenty-one as incapable

of taking care of themselves and also because of want of wisdom; let us call a halt here meanwhile and go forward in search of "what are the essentials why a youngman is to look out for female of his equal age for engagement?" I may say the goal we are pursuing is nothing else but for *Peace and Love* in married life, the view of which I think the original subscriber will not ignore.

I could suggest therefore that the essential quality needed to obtain *Peace and Love* in married life for young men is to mind from what clan they picked their partner because if one expect to build well, he must first of all lay a good foundation and select the daughter of a good mother as the Yoruba proverb had safely put it (Oḣirin babura ko soro ni ife bi anyi babura) i. e. engagement of an immoral Lady is immaterial in comparison with a Foolish Mother-in-Law.

It is also essential that the girl should possess pure domestic habits and one that knows the worth of money with a suitable temperament and of sound character and health with an age of eighteen or twenty; therefore I maintained that the idea of seeking for a lady of an equal age is immaterial where a lady is in possession of these qualities that tend to *Peace and Love* in married life.

If it is a wise saying that character makes the man, how much more so the woman? Has the idea of seeking for a lady of an equal age any interference with this qualities? or does it offer any essential help to bring about *Peace and Love* in married life? and what is the necessity of a ship owner manning his ship with two captains of the same category?

I withhold further comments meanwhile but I shall close with the advice of William Penn who says "Never marry but for Love but see that thou Lovest what is Lovely; and once more again I ask my readers What are theirs?"

Thanking you Mr. Editor for the space allowed.

Yours faithfully,

Stephen.

A LUDICROUS IGNOGRANCE.

One could readily think he is in Wonderland, or under the influence of cupid's flower, when one saw hundreds of people both Christians and Mohammedans, patrolling the streets of Ibadan on last Thursday night, and singing, in a half frantic manner, songs of different nature simply because there was an Eclipse of the Moon that night—which the said people thought to be an omen announcing the End of the World.

Some Churches were full to overflowing that night, for you could see many Christians, who had last attended the Service before the Deluge, rushing to the churches and singing songs of praise to God, expecting The Messiah.

Had they been true worshippers of Christ, their souls would not have melted away at the sight of an eclipse. *Omnia bona bouls.*

We the people of Nigeria, have gone far enough in education as to be able to know what eclipses are, and how they are caused.

Two or three minutes spent on Eclipses on the pages of any good text-book in Geography will be found enjoyable.

I hope the Ministers of Religion will not take it amiss if I say that this subject of Eclipses should be well explained to the congregations as a precaution for the other eclipses which are to take place.

Thanking you, Mr. Editor, for space allowed.

I remain,

Yours Sincerely,
Be Prepared.

Eyi Ara!—IWOḌE-AISEN FUN OṢUPA.

O jẹ ohun iyanu pupọ lati ri bi awon imale ti nde waka kakiri, ti nwon nke "Laila, Illa La" ni ale Alamisi ti o koja Aug. 14. nigbati nwon ri i pe osupa ko riran dāda ati pe inkankan wa loju rẹ.

Ohun ti o yanilenu July ni pe a si tun ri opolopo onigbagbo ti nwon nko orin l'opopo ode; a tile ri pe opolopo Soji fere ya fun enia ti nwon rọ jẹ sibe lo se isin; A! O jẹ ohun iju lati ri i wipe bi a ti wipe a nko to yi, a si tun wa nimu okunkun iru inkankan bayi sibe.

O ti ju odun kan lo sehin ti awon Oibo ti ko y sile pe ni ale yi ni aye ti a wa yi yio yi si arin Orun ati Osupa, ati pe ojii Aye yio wa si bo Osupa. Idi oro re o, enyin ara mi.

Omo enia dada, o to akoko lati gbun o!

AKOKO.

Si Oniwe "Irohin Yoruba"

Ogbeni,

Jowo masai fun mi ni aye die ninu iwe re lati soro nipa oro kan ti mo ri ka ni-nu iwe re ti o jade ni ojo kejo osu July 1924, ori keta. Nipa oku Sangofolaban ti nwon so fun e pe o pada wa si ile ni ojo 19th May 1924. Mo ro pe eniti o fun e ni irohin yi ko mo ibiti a npe ni Ile Oluji rara, nitori mo ri i ka pe, Ile Oluji je irin wakati mejji si Ode-Ono. Iro ni eyi je, gbogbo enia si gba pe iro ni; bi enia papa ko ba da ara re loju lori Ikeke Baisikulu yio fi rin wakati kan abo. Ni irin ti ese, wakati meta gbako ni Ile Oluji si Ode-Ono.

Lona keji nipa ti oku Sangofolaban; Ile Oluji ko jina ti pe ki ira inkankan be sele nibe ki a ma gbo ni Ode-Ono ninu.

Mo si ti wadi re ni enu omo Ile Oluji papa ti o wa nibe ni ojo May 19 ti nwon wi yi, a ko gbo iru inkankan be ni gbogbo won nwi. Nibo ni eniti o lo puru yi wa ti ri oku ogun odun ti o tun ni dide?

A fe ki gbogbo enia mo pe iro ni oluwa re lo pa ni Ibadan, bi o ba si se pe iwe ni o ko, eke ni iyen na.

Boya ki ise Ile Oluji ni inkankan yi ti se rara, nitori ko si inkankan be a ko ri i gbo ni Ekun Ono ri o.

A dupe lowo re Mr. Editor fun bibe re ti o bere lowo ara Ode-Ono lati ba e wadi oro yi. Mo si fe so fun e pe ki ise gbogbo eniti o ba pe ara re ni Ono ni ki

ẹ ma gba gbẹ awọn adanṣi Ondo pọ
lehin Odi ti nwon npe ara won ni Ondo
Ma si se gba won gbẹ rara.

Mo dupe aye ti o fun mi, Oluwa je
ki owo re tubo ma re waju o.

Eni ni tire nitoto

Ekimogun.

Si "Oniwe Irohin Ile Yoruba."

Mo dupe lopolopo fun aye ti e fi fun
mi ninu iwe nyin, mo ro pe awon miran
ti ronu nipa oyo wa na. Be si ni awon
miran ti "Ki-igbo," sugbon sibẹ, ko si
eyiti ko l'ere. "Alaso ni ipe ayo re ni
akisa ti a ba pe e be." Nje enyin ara olufe
owon, e je ki a se ara wa ni olan, ki a bu
iyin fun ara wa, ilu wa, ati awon Oba
wa.

Ona wo ni a le fi buyi fun ara wa?
Nipa rirohin ara wa ni rere niwaju awon
oibo.

Ona wo ni a le fi buyi fun awon ilu
wa? Nipa sisoro rere si ilu wa, ati bi
a ba kowe kan ilu nla wa ki a pe ni *city*
bi o ba se pe e de oibo ni a nko, awon ilu
nla bi Ile-Ife, ti gbogbo Nigeria ti jade
lo Qyo ti ise ilu Oba pataki, Ibadan ti o
tola ju gbogbo ilu enia dudu iwọ urun
Afrika lo Abeokuta ti ise olu ilu Egba
Ijebu-Ode, Ilesa, Ondo, Ilorin, ati Eko.

Nipa ewo ni a le fi buyi fun awon oja
wa? Nipa yiye won si, ki a ma sora
won ni rere, ki a ma si se gbagbe lati ma
ke "Kabiyesi" nigbati a ba kowe kan
oruko awon oja wa. Awon oja miran
si tun ni oriki miran lehin "Kabiyesi."

Wo gegebi awa ati awon oibo ti ima
ye oja Nla King George Ekarun "K"
Olorun, d' oja si" nigbati awon afunfere
ba fun fere kan a, gbogbo won ati awa
na a si fila kuro ni ori. Bi o ba si se pe
awon oibo ati awa na mbu oja fun Oja
Nla bayi, o si ye ki awa na ma ye awon
oja wa si lai je pe enikan fi ipa mu wa
se be.

Mo dupe lowo oniwe yi nitori ti ko
gbajege fun awon ti ima soro aidara si

ara won ninu iwe re. Ki Babu onun je
ki emi re gun fun ise rere re fun ilosiwaju
orile ede wa. Otito ni oruko iwe re:—
"For God, the King, and the People."

Oni Yoruba.

NEWS.

Welcome to the Rev. G. W. Sadler,
M.A., TH.M., Principal of the Baptist
College and Seminary, Ogbomoso on
his return from furlough.

With deep regret we chronicle the
death of Mr. R. A. Williams, clerk of
Messrs. Herdersons Ltd. of this town.
The sad event took place at Lagos on
the 15th instant. Our sincere sympathy
to the bereaved family and Mr. Jas. O.
Jones the firm's Agent. R.I.P.

Motor Lorry L53 returning from
town on Saturday the 16th instant
collided at Gege Junction with
Reo L208 on its way up the Hill.
Fortunately the damages to both
Lorries were slight.

We commend the action of the
Administration for taking up the
widening of the Road at this
important and dangerous point.
It is expected that the bridge will
be widened also.

FOR SALE.

4 1/4 Motor Cycle (B.S.A.)
and Side Car with Hood and
Windscreen.

1922 Model.

in excellent condition and run-
ning order.

£65.

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1 Moor Plantation.

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