

The Chief Secretary to Government Lagos *From C. O. Obase*
Editor & Proprietor in Yoruba News Ogunfa Rd. Ibadan

Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. 1, No. 38. IBADAN, TUESDAY, SEPT. 30, 1924. Price 2d. Weekly

S. AGBAJE & CO.

General Merchants

HEAD OFFICES:

GBAGI & AYEYE MARKET

Ibadan, Nigeria.

Suppliers of:

Palm Kernels, Palm Oil, Cocoa, Maize, Rubber, Ivory &c., &c.,

also

MOTOR TRANSPORT SERVICE

Throughout the Western Provinces of Nigeria.



CALL & SEE
S. G. IROKO.

HIGH CLASS TAILOR.

At

Gbagi Street Iddo-Gate,

Next Door to Messrs S. AGBAJE & Co.

IBADAN.

For Your

MORNING DRESS, DINNER JACKET, LOUNGE
SUIT, EVENING DRESS, Etc., Etc., Etc.

In the latest

London Fashion,

AT REASONABLE PRICES.

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 outline of cultivation.

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

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

Correspondence will be carefully attended to.

ISIN IKORE DE.

Awọn Ijọ Roman Catholic ni Ogun-jin-Abejẹ yio se isin ikore wọn ni Ojọ-isinri ti mbẹ yi. Oct. 5, ni agogo meta Ogan. Nwẹn si ti ti iwe ipede ransẹ si ọpọ awọn ọrẹ ati ojulumọ.

Awọn Ijọ Onitelẹmọni yio se ikore ti wọn ni Sọnde tẹhun October 12 ni agogo mejì abẹ ọsẹ, ni Ile-isin wọn ni Idi-ikan.

Oluwa ko ni ọjọ ro di igba nà.

NEWS.

Ibadan Races.

The Ibadan Races took place on Saturday and following Monday the 27th and 29th instants respectively. It was a great success and well attended.

Everybody was glad to see His Excellency the Governor, Sir Hugh Clifford, G.C.M.G., on the Grand Stand surrounded by a group of distinguished Officials, Merchants and prominent Africans from Lagos and elsewhere.

The Bāle and his Chiefs attended, they formed an imposing procession of horse and footmen with their numerous drummers, also Prince Sanusi representing the Alafin of Oyo C.M.G., as one of the stewards.

We congratulate the President, Hon. Captain W. A. Ross, C.M.G., upon the success of this year's Races also the joint Secretaries Captain A. C. Harcourt, D.S.O., M.C., and H. U. Richards, Esq., and also the Race Committee for the able manner in which they handled the proceedings.

The Results will be published in our next number.

Among the notable people who came up for the Races were Messrs H. O. and Ladipo Glover, Osho. Herbert Harding, Reuben Coker, Mr. & Mrs. A. W. Fanu of Lagos.

The Members of the Social Glee Club are giving a Concert and Dance at the Township Court Hall, on Friday the 3rd proximo at 8 p.m.

Mr. Orlando Pratt is taking part in the show.

FOR SALE

One Halley Davidson

MOTOR CYCLE.

(1922 Sports Model)

IN PERFECT CONDITION.

Apply:—EDITOR YOR: NEWS.

A BARGAIN

"Push Me Along, BOY!"

ONE AUTO=WHEEL

ATTACHMENT.

Fits any Bicycle. Quite New

AT BARGAIN PRICE.

Apply to,

Editor "Yoruba News."

TO LET.

The "Yoruba News"
Selling Agents

LAGOS:

J. Ayo Coker, Esq.

38, Martins Street.

Moses Olu. Desalu Esq.

35, Paines Street.

ABEKUTA:

Chief J. S. Okukenu,

Benta.

J. Olatayo Lashore

TAILOR

Adere House

ILEHA:

J. D. E. Abiola Esq.

MERCHANT

Oke Onole

IJEBU ODE:

E. Justus Otele Esq.

Ede:-

S. Ore Coker, Esq

Oshogbo:-

J. S. Oginni Esq

P. o Box 19.

Oyo:-

Daniel Adesoji.

Isale Parakoyi.

PRINTING!

PRINTING!!!

PRINTING!!!

All Grades of

ARTISTIC,

COMMERCIAL

GENERAL JOB-PRINTING

ALSO-

BOOK-BINDING.

Neatly executed at Moderate Prices

AT

THE ILARE PRESS,

Ajaba Square,

Ogunpa Road,

P. O. Box 60.

IBADAN.

FOR SALE

A COMPLETE ENLARGING OUTFIT
consisting of

One "Princess Enlarger" Camera
With Carriers from 1 Plate to
2 1/2 ins. by 2 1/2 ins. Two Large
Developing Dishes 20 ins. by 18
ins. One Lead-lined sink about 3
feet long by 2 feet wide. One
"Olimax" Gas Lamp and one Easel
for large size Enlargements.

Enlarger can also be used as Ma-
gic Lantern. Size about 2 feet
when closed.

Apply Editor "Yoruba News"

TO LET

ISE OLODUMARE DISPENSARY

Joshua D. Ade: *Craig*
Manager & Proprietor,
Established 1913



BRANCHES AT
AGBENI, OSHOGBO,
& LAGOS.

KINI TO ~~YARIN?~~

Egbogi fun oriṣiṣi aisan woyi ẹẹẹ,
DUMARE ni Opopo Gbagi:-

Egbogi ti a tpe ni ISE OLO

Egbogi, Oyi, Iba, Iko, Aiperi, Orere, Arunka, Lakuregbe, Sobia, Jeshijodi, Akokoro Akandun, Oju, Eti, Otutu, Ehin, Osi, Egbogi titaju, Aboyan, titaja Onyowo, Aran kinisa, Eda, Inoran, oriṣiṣi Egbogi fun ailera Obiurin.

Egbogi fun ilera Omokunrin, Egbogi fun arin-karin lara Omokunrin ko ma ye o. Yit nibi ki o mu tpe o le ri Alabojuto lasiri bi o fe. Ki Olowo wa, ki Alawin wa, araisan ni ko dura. Two ko tile gbo aruko ibe ni ndan? "ISE OLODUMARE."

FORD LORRY

NO. OO. 406

For full particulars please
apply to :-

Editor, 'Yoruba News'

P. O BOX 60,

IBADAN.

WA POLOWO NIHIN

E. T. SOLOLA,

General Merchant.

HEAD OFFICE :

39, SERIKI STREET,
P. O. Box, 407.

LAGOS, NIGERIA.

Dealer in various articles
suitable for different kinds
of Market in Nigeria.

Matchets and Clay Pipes
always in stock.

Enamelwares,
rockery

Gunpowder,
Hardware,

and other articles are ob-
tainable at surprisingly low
prices.

COME ONE, COME ALL.

SHOWBOOMS 3 Martins Street Lagos
Ogunpa IBADAN.

D. W. OKUSOTE,

Tailor & Draper.

Gbagbe Street, P. O. Box 160, Ibadan.

All kinds of Gentlemen's Garments
accurately built in the latest style

Satisfaction Guaranteed.

Charges Moderate.

ALSO

Dealer in Machine & Cycle parts.

Gents' & Ladies' Headwear

Cheap! Cheap!!

PLEASE GIVE A TRIAL.

HUDSON COLE,

*Builder and Contractor.**Undertakes & executes**all kind of***BUILDINGS &****OTHER CONTRACTS***in any part of Nigeria**Plans & Estimates pre-
pared.*

Lagos Address:

10/A, JOSEPH STREET.

Ibadan Address:

GRAGI STREET IDDO GATE.

OIBO ALAGBON

Ile Owo Ekini ni ile yi

ti si Ile-Oja Titin 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.

WA WORAN!!**Ibadan Billiard Saloon.**

Ido Gate, Gbagbe, 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

Onisona Atata ni Opopo

Bode Ona Ido

IBADAN.

Aghada to jiro Ewu saro ti gba-
jume, Ewu Oyala ati Awotole ati
Sokoto ti o go regi nibe lo pin si.**IROHIN KO TO AFOJUBA**

OWUYE.

GOMINA AGBA.

Pelu ayo ni a fi ri Gomina Agba ni awuro Satide ijerin Sept. 27. nigbati o de si ile yi, ti o un ati Ajele Agba gun mo to koja lo ni arin ilu si Oke Ajele.

Awon omo-ogun ti ile yi ati Ogagan won lo koko lo pada re ni Idiko. O ye Gomina pupo nigbati o jade ninu oko-ile ti awon onifere kerin "K Olorun gb' Oba la" fun u, ti gbogbo enia si fila fun Oba wa Nla King George Ekarun. Kabiyesi K' Oba pe titi !!!

Bi o ti je pe oju meji ni o tun ku ti yio se ni ilu wa yi, a ni ireti pe Gomina Agba yio ba wa ri si ti Iwe Ebe fun Omi ti o dara fun minu ati Ina Titan si igboro ilu yi.

Ki Oluwa dabobo Gomina Agba ni saa die na, ki o le se oyo inkan ti nfe atunse nipase Ile-Oya (Nigeria), ki o to lo si ipo oye giga ti Oba wa Nla King George Ekarun yun a si.

Ewu nla lo wa oibo P.W.D. kan ni iwon agogo mewa-abo ijarun Sept. 25. nigbati iya arugbo kan duba alupupu re li oju opopo Gbagi. Oibo, yi fon fere titi, iya ko gbo lasoko, nigbati o sese fe ya, o sare si ibiti keke alupupu ngba bo: a fi koro-bata, ati iya, ati oibo pelu keke gbogbo won ni won fi ara pa. Opelope Ogbeni C. L. Lawson ti nta egbogbi ni Gbagi, fun ajo ti o se lopolope, oibo na se ajo iya yi pupo lesesese ni o lo kesi Dokita ti won wa gbe arugbo na lo si Ile-alarun fun itoju.

ABEKUTA.

O ya ni leni nigbati a gbo iku Ogbeni Sowemny ti o ti nse Idoho fun Oibo Welsh ni Alagada. eyi mu ki o da ni loju pe otutu ti o de yi ki ise ti arugbo nikansoo. Qran ire o.

"Ha" se wa nigbati a gbo ti Kasunan Majẹ pe oibo da a duro. Nitoni iru oju bayi, a be enyin Onise Oibo bi E ba nje Igba kan, ki E ma ku awo kan silẹ.

Ijo Igbore pelu Parish re se ajodun wun ni ose ti o koja gagebi nwon ti ina se. O dun pupo; sugbon aisi n' ilu Alufa won ko je ko ni arinrin. A ki Eni-owo Soremekun ku ayan ati doyidoyi re lori Ijo yi. A si be iyafin Jones pelu Daddy Bolumole ki nwon mura giri lati le de ise yi dara titi Alufa nwon yio fi pada de. Ise wun ki si se ni Igbore nikan, nwon ni lati ma ri i pe Gbagura pelu Ibara npo si i ni Imo Ore Ofe. A ki Enyin Ijo Igbore, e ku odun, e si ku idele Alufa nyin. Oluwa ko se saokire, ki o ma eni tire wa ba ti nyin pelu alafia.

ILE-IFE.

Ni iwon agogo kan oru mejumọ Satide ijokanla Sept. 20, ni ogiri wo lu onia meie nibiti nwon gbe sun si ni Ile-ise Ogbeni Lawanson ni Edunabon. Anu se ni pe omo-se Awa-moto ti Ogbeni G. O. Howells ti ku patapata; awon meji farapa de ibi pe won ko le da rin fun ara won, ogulutu ro eni kerin l' ese sugbon o le rin die-die. Ki Oluwa gba wa ni saa yi o.

GBONGAN.

Anu se ni nigbati a gbo pe awon olo-ša ko ile Eni-owo A. O. Omideyi lo ni oju isini ijewa Sept. 21. Ni akoko ti nwon lo si ibi Isin awuro, ti gbogbo ile da ni nwon se ise bayi. Gbogbo eru Alufa ati ti Iyawo re ni nwon ko lo. Nwon si nase won lowo, ki Oluwa tu asiri awun ološa na.

Iparoko.

Onise Irohin "Yoruba News," Ibadan Alagba.

Jò fun mi l'aye kinkin lati da Ogbeni "Oni Ibadan" lohun nipa Arède pelu omu Ijebu ati omu Ibadan.

Ogbeni omu-Ibadan.

Nipa ibere rẹ ti o jade ninu iwe Irohin yi ti September 9. Oju iwe 2 (page 2) pe o ti fẹ mọ idi rẹ ti o ko ti i ri omobirin Ijebu ki o marede pelu omobirin Ibadan; emi ri kan o. Ogbeni, F. Solomon Akiyemi, Kattilist (Catechist) ti Ijo C.M.S., ti o wa ni Ijebu Ikuti fun iṣẹ C.M.S. misisiyi, ọlun ninu awọn omu Olunloyo ni Ibadan. Omidan moganṣọ omobide Ijebu yanranyanran l' o mu larede. Eyiti mo mọ nu u, boya a le tun ri elomii, ti yio daruko irubẹ fun o. Ṣugbọ bi ko tilẹ tun si omii, ohan ti o mu ki o ri bẹ ni pe "Bi ile ko ba kan ile, ki ijo ajo ran," toto o.

Laiṣe aniani, awon omobirin Ijebu ti o marede pelu awon omobirin Ibadan, iṣẹ ni o mu ki won joko si Ibadan tabi owò ṣiye, nipa bẹ ni won ṣe ri omobirin Ibadan ṣe; Ogbeni Akiyemi ti mo daruko l' oke fẹ obirin rẹ nigbati o nṣe iṣẹ *Schoolmaster* ni Ijebu. Boya ninu awon omobirin Ibadan wà ni Ijebu ti nṣiṣẹ tabi ti nṣowo niṣe ti o si ti fẹ omobirin Ijebu l' aya.

Ogbeni omu Ibadan, nṣe bi o ba diṣe lẹ si Ijebu, nigbati o jẹ pe o ko de ibẹ ri, o ko mọ enikeni niṣe, o ko mọ ile ti o tilẹ le wọ si, ki o sa de arin ilu ki o ya si oju ile kan ki o sọ fun balle ibẹ ki o jọ jeki o wọ si ile rẹ, lẹhin na omobirin ti o ba ri ninu ile nà tabi ni ode, ki o sọ pe o fẹ marede pelu rẹ, bi omobirin nà ko tilẹ ri arède ri, iru esi wo ni o ro pe o le fun o? Bi iwo nà ba jẹ Wundia omu Ibadan, ki omobirin Ijebu kan ti ilu rẹ wá, ki o pada rẹ ga, ki o sọ bẹ fun o, iru esi wo ni o le fun u? Ṣugbọ bi iṣẹ ba gbe o lẹ si Ijebu ti o ba joko pẹ niṣe, o da mi loju pe o ni omobirin Ijebu l' aya.

Emi ki iṣe omu Ijebu o, gasikia ti mo ri ni mo sọ, bẹni emi ki iṣe omobide Ibadan.

Mo duro de o lati gbo eyiti o ba ri lati wi si orọ mi, ṣugbọ nko pe l' a o, k' a fi orọ ye 'ra wa ni mo fẹ.

Mo dupẹ aye ti o fun mi Ogbeni Onise Irohin, o ku iṣẹ o, o ku suuru o. Ajinde ara yio ma jẹ o.

E. A. A.

"EYI NKQ!! ABI" ARIGBODOWI NI? LATI OWO "ARIGBODOWI"

Si Onise "Irohin Yoruba" Ibadan. Mo bere Fajil o.

Bi emi "Arigbodowi" ti fẹ yọ si Iṣo Eleru ni oja Ereko-Eko, bẹ ni mo ri awon obirin Alatu, Oniyo, Elepo ati Oni-gari ati awon oni-bara won ti n won tu pe; emi Arigbodowi papa ta giri nigbati mo ri "idagiri" yi: "Bi a o sa lo ni Ilu a mọ ohan ti o nle ni;" ni mo ba sena duro lati fi oju mi ri ohan nà ti o nle won ati ti o mu idagiri nà wá; ki a ma b' opo re ile oloro, o di awon ti won ni awon nwa "Arun-Ekute" kiri; awon ni awon ri arun-ekute (abi Arun-Ekutele) mba odomobirin kan ti o dubule si abẹ Iṣo Iya rẹ ti o nṣe Sala Alake (apen-bi-epo, opelen-ge o sibu l' awo awo ko fẹ o sibu l' odo odo ya fẹ). Nigbati a ri anfani ati wo ipenpeju odomobirin nà, ko si bo ti ri ni, omu yi dara jọjọ (Eleyinju ege ni i) emi Arigbodowi fere igbagbe ara mi si iduro nigbati mo nwo awy ara omobirin nà ni a-t' oke de-le, iyi ti Eleda fi bun omu na, ani odomobirin (abi Wundia) ti won ni arun-ekute mba ja yi! Ki a ma fa awon lo titi, won ki omu na moṣe ati Iya rẹ o di rere——: boya Ikoyi ni awon mu won lo o, abi inu keke (moto) ti won fi nko omolela kiri oju de igbati a nko Obi kiri, a ko mo; ṣugbọ eyi tia ri nikhin ni pe oja Ereko di "bi o lo ko ya fun emi "Arigbodowi." Alatu ko ta atà rẹ fun emi Arigbodowi nṣe, bẹni ni oniyo,

elepo ati onigari ko lati ta. (afi awon elepan nikan; o ti ri kini anfaana eran nigbati enia ko ri gari won ati ohun miran bebe?) Eyi nko!!! A ke si uyin o enyin Alasegati Onisegun Aralile ti Ila (Medical of Health), itiju yi se npeju o, e jowo e bani gboun owo anu ati Ihakedun si ona ti awon Arale wa yi nfi sese (abi wa) Arun-ekute kiri igboro. E gboun Ite wa kan:—

"Akintoye lo ra 'Naki o
Akintoye l' o l' Oba.
Inaki n' Edun ni ya
Ara Temi o, Inaki n' edun niya"

A si tun be nyin o Enyin Alase ki e ba ni fi oju anu wo abapo, ti a fi ngbe oku enia ati awon alarun (nitote eni t'oku ti ku t'eni t'oku lo, ku) lati lle lo si—O dun ni pupo anu ara si sen i pupo pupo nigbati a se alabapade fru keke-abapo ti a nwi yi l'opopo, ti ojo ti pa a pelu aso abi Bulankiti ti o ti woin (Ko se akisa ko ya a) to wa lori re, nian eyi ti a ngbe omu enia si i. Omu ore de, iro sulo; bi keke yi (ti a wi yi) ba sese koja lojade oibo kan lakoko onje re, olupa ti yio mu Ati-keke na ko ni daro mu fila re (ka ni fila na sese bi ngbati o nsaro) A! O mase o!!! Bi a ti bi eru be la bi omu!!! A ko ni ki awon Alase ma lo 2na ti o ba to l' oju nwon lati le mu Arun-ekute yi kase kuro nile sugbon, a bere pelu irele ati aforiji pe nje be ba ni nwon nlo keke yi fun oibo kiri? Iru-fe keke sig-sig bayi ni nwon fi ngbe oibo to ba ni arun-ekute hui? Abi ko si oibo kanti o wa ni ilubule nisan ni lle re bi a ti nso lwo yi? Kini se ti nwon ki nko t' lle t' lle re lo si—? Eyi nko!!! Bi a ti d'egbe si oibo l' oju be na ko la d' egbe si enia-dudu l' oju l' oju ibi pelu? Eyi nko!!! Geye bi a ti si loko iwo yi a ko ni ki awon Alase (bi a ba de idi re enia-dudu lo ma pe ipeju aye ni Alase ni; Eyi Nko!!!) ma lo 2na ti o to ala to y' l' oja wun sugbon a be wun fun atase dige. Asi be wun ki nwon ki o ranti edun "1918." Bayi na ni Ina gba lle ti Oni: gbe Ode, abara: gba: re

nko? Euti o wa Oba-Ngiji, Oba Ojo, Oba awon Oba, Onisegun awon Onisegun ko lo dasi, abi gboun enia kan ni? Loju emi Arigbedwi ko da ni loju pe 2na Giri-giri! Hi-ya-hi-ya!! ti awon iranse fi nwo arun ti nwo ni ti ekute yi, ona iko enia kiri ati gbogbo lle (ati eni t' o san) bi eni ko Adig ale yi le se anfa ni kan. A ndu u ni, ki Olorun o si gba ajo: sugbon ijaiya ati wahala awon ti o nwo le abi wo ekutele kiri se di omi ti o pe ju lla lo (a ko ba awon DOCTORS wi o, awon Egberi, ni a nsoro re o gla l' 2re) ati bi Olofinran ba gba ni ninu arun ode yi. Ogun agbetele lo juloju emi Arigbedwi: bi e ba ka iwe ti "Ariran" abi "Ayorunbo" ket se ti won nta ni ti Onise "Eletu Ofo" Eko. E fese jaiye o enyin iranse w' ekute w' ekute yi, Okan ko sa d'olobgo l' oke aja? Beye o nwa ekutele kiri ni ko yemi si, Okan lo si tun sa wo igbo ni Mekun? "Baiye ba ja" A ko ma fi 2na jagidi-jugadi wanyi ran nyin o! Ona anu ati ife ni awon Alase wa, ulo lati le mu Arun-ekute kase ni lle, ena ni nwa atunse won kora merin. Ona kini Atunse Iona ti nwon fi nko gbogbo lle ati eni ti o san lo si—Ikeji Atunse kora ohun ti a fi nko wun: ekeja Atunse ni ibi ti a nko won si i, ekejin: Itiju ti a n' eja awon tta ko lo ati bi nwon ti nri onje re l' ajayo si. Mo be nyin o, enyin Alase, ki e gbe temi, ki e si tubo fi oju anu wo wa, Iona merin yi.

E jowo e ba ni gba Adura yi—
"Sugbon nisisiyi Oluwa iwo ni baba wa
Awa ni omu, iwo si ni omu; gbogbo wa s'
Ni ile owo re. Mase binu koja ala, Oluwa,
Ki o ma si ranti ayedede wa titi lai;
Kiyasi, wo o, awa be, enia re ni gbogbo
Wa be." Isalah 61-8 ati 9.

"Ke rara, mase dasi gbe
Ohun re nke bi l'pe, ki o si fi
Irekoja awon enin mi han won,
Ati ile Jakoba sig won."
Isalah 78-1.

Samuel Wolf kekere mo juba
Enyin Onise Irohin gbogbo mo ko
si ayin o.

Eni ni ti nyin nitote ati iranse ile
Arigbedwi—Iagos.

THE YORUBA NEWS.

Editor & Proprietor:—

D. A. OBASA.

Office—AJABA SQUARE, OGUNPA ROAD,
P. O. BOX 69, IBADAN.

Subscriptions payable in Advance.

Ibadan 12s. per annum. 15s. Post Free in Nigeria
14s. Abroad.Cheques and Orders should be crossed and
forwarded to the Editor.

Advertising rates &c. on application.

PREVENTION.

THE disquieting news that continues to come up from Lagos about the ravages of the dreadful plague is heart-rending in the extreme. It started from the house of one Gogobiri, an Hausa man who was trading in Kolanuts imported from the Gold Coast, where a similar sickness had also been raging and to which many people had succumbed.

This plague is not a stranger to the Indians. It was only a few months ago that the plague was raging in that part of the world, where the people were dying by the thousands—in spite of the long experience gained by the Indians from the past afflictions through the sickness.

The medical authorities every where are agreed that this plague is propagated by rats infected by a certain germ called *Bacillus pestis* which in turn is conveyed to human beings through rat fleas *P. Cheopis*.

To prevent this sickness from spreading, it is therefore necessary to destroy the rats upon which both the germs and its conductor—the fleas—live and thrive. Hence the wisdom of that portion of Yoruba Philosophy which says:

"Igi ganganran ma gun mi l' oju,

Okere ni a ti i da "bọ re."

i.e. "Preventive sacrifices should be made while yet afar off to avoid a projecting

ASAN-SILẸ NI OWO GBIGBA RE.

Ibadan. Ilu miran. Ilu Okere,
ni Nigeria.

Olun kan	12/-	13/-	14/-
Oṣu mefa	6/-	6/6d.	7/-

Ẹ fi owo ati Letter ransẹ si Editor.

sick from stabbing one's eyes," in or other words "Prevention is better than cure."

Although it is said that "this sickness Babonic Plague is peculiar to low-lying marshy lands near the sea or lagoons &c." yet it is the height of wisdom for the authorities of all the upland provinces "to take time by the forelock" by putting their houses in order without delay, by starting at once upon effective precautionary measures.

Among the necessary steps to be taken is the wholesale destruction of rats from every house in each town by the use of "Extirmo" or other brand of rat destroyer to be provided by the authorities of every province or, the Administrations may put up a competition with prizes for anybody who kills the largest number of house rats weekly—either by trapping or poisoning—the dead rats to be delivered daily to an official who will give a receipt for the number received from everybody till the end of the week when the prizes should be awarded to the winners. Similar measures, we understand, are adopted in many towns in Great Britain.

We may be told that it will cost a lot of money to adopt either of the two methods. Our answer is that "Population is wealth to any government or administration" with particular reference to yearly Tributes—for, more population means more revenue.

To be continued.

Correspondence.

The Editor "Yoruba News" Ibadan.
Dear Editor,

Will you please allow me a space in your weekly journal to submit this small

article to your readers!

My dear Nigerian brethren, after a long deliberation, I deem it worth my while to bring to your ears this small article which I believe, in the long run will do much benefit to our race.

Debt, False Promise, Lie, Theft and Murder. It is more than pleasure in me to give in brief, my notion about the unbecoming term Debt, to which the rest reproachful terms are branches. Really many cannot say what brings debt upon 90% of our race. It will be much praised if we can be convinced that women have been the cause of most of the debts and ruins now existing among our race. Let us cherish the idea that it has truly reached a mature crisis that we should best apply our education and improve our civilization for the betterment and elevation of our race. I doubtless aware if many have not taken the first three letters in the word Marriage—M A R to mean Mar which means to spoil. It is the height of folly to observe marriage ceremonies to such an extent that we are married today and tomorrow a bridegroom-guest of calico in the school of experience.

Many youngmen of our race have been led to debt by their would-be wives, (who plucketh and never taste of the hope to build up) no sooner they were married than their unique affection turned to unbeatable disaffection, their smooth conversation turned to mutual sarcasm, their ever sweet kissings turned to unquenchable and bitter bitings. On the other hand many have thoughtlessly brought themselves to entire desolation, misery and all that maketh unhappy life, by making their marriages as showy as possible. I wonder when we as a race shall own it a virtue to cut our coats according to the length of our cloth. Are we to remain "The Dark Continent" till two Sundays will come together? The Churches that bring Christian marriages, as ordained in the Bible, among us have

not taught us either in theory or practice to observe Christian marriages with—the spirit of "None but I am" to be world-wide recognised when remarks are being made of the grandeur of marriages ever performed. I am afraid if we are not the empty barrel which always makes the most noise. Are our elders not inoculating their daughters with the spirit of begging money and other "Broad and Butter" of life from their would-be husbands? Let us ask our fathers and mothers, are you tending to a constructive or destructive progress of our and future race? How long shall we remain a race that have eyes yet cannot see, a race that know the betterly approve of the wrong and after the wrong pursue? It is high time we know most of the hardships we inevitably encounter in this world of time are brought upon us by intentionally shutting our eyes at moderation in the ways of getting a helper—wife.

When shall we come to realise, it is in us? Abuse of fortunes and blessings of the Divine, when the Lord has through His lenity given us fruits which we in consequence deliberately lay their responsibilities on our other fellow creatures to see after them, to feed them and to clothe them. When shall we be convinced that Nature will not reward us for selling our daughters born with spoons in their mouths to our other next door creatures? We need not wonder how our daughters inevitably receive ill treatment in the same manner as slaves in sugar-cane plot. In many cases, bartering our daughters as slaves in the market have made 90% of our males victims to Debt. After debt come False Promises, when debtors are ashamed of their repeated false promises, they cannot help but turning absolutely a Liar. When they are tired of telling lies, they turn expert Thieves. It is even as sure as Christ-mas that a thief will consequently turn a Murderer.

6

Regard it not rather ribald in me to once and again remind you of the well known saying "He who goes a burrowing goes a sorrowing."

Though it is from time immemorial that marriages were and are still being observed with festivals, yet it will be wise if we as a race know it is as sure as death that our and future generation will rise up to say we betide our forerunners who never deemed it a blessing to (them and their children) have checked the wonderfully polished measures with which marriages are now being meted among many of our race. Let us help ourselves as a race, as a community, as a family, as a household, as an individual and unanimously construct very happy homes for our and future generation.

Let us not take love of pleasure, sensual indulgence and vicious propensities to be our outstanding standard, but Simplicity, Godliness, Contentment, Soberness, Charity, Hard-working Spirit and Esprit de Corps.

"Pay your debt and be a perfect gentleman."

"He that promiseth till no man will trust him,

He that lieth till no man will believe him,

He that borroweth till no man will lend him,

Let him go where no man knoweth him."

Before a drop, I wish we all remember "The man of the world" and "The Man of fashion" in The Mirage of Life. Also we should not let the moving words of Solomon go useless to us, "All is vanity and vexation of spirit."

Dear affable Editor, accept my sincere thanks for the valuable space allowed.

Your Son,
A NIGERIAN.

Dabbling in Science.

"Another Novice's" suggestion under the Caption "INVESTIGATION" appearing in the issue of the 9th September that, "In the process of evaporation, fishes are sucked into the region of the Clouds from

rivers and seas, cannot be sound on the face of the scientific fact that during evaporation nothing but pure watery vapour (not even the saline particles in solution) ascends into the Clouds. Further, although the Clouds are really floating cisterns, being all partially condensed vapour, yet it is not probable that the "Force of Gravitation" would permit of anything of the weight of fishes remaining suspended in the atmosphere.

The solution of the problem is therefore yet to be sought for elsewhere. There it is then, ye Scientists, we look up to you for final explanation.

A NOVICE.

"BIBLICAL EXPLANATIONS THROUGH EXPERIENCE."

The "Dabbling in Science" answered to or supported by the 2nd Novice-Y.N. of 9, 9,24. In the year 1912 July, whilst accompanying my teacher Mr. Adeniran Fashuga to Ijero, and after we have unfortunately fell victims of a heavy down-pour of rain, soaked like a helpless hen in a well, along the way between Ilesa and Ijebu Ere, there, in one of the hollow parts of the path, where water was temporarily running, we observed some swimming creatures. At the sight my teacher who was in the front jumped over thinking the creatures were snakes. I stood firmly to see what was going on. After all I discovered that they were fishes—seemed to be of newly constructed bodies, different to those seen in the Rivers; but I was unable to catch any.

On my return I related the occurrence to my Uncle—an aged and experienced clergy man. He stated that some men think that God creates and sends down new fishes and some creatures yearly. But that was a wrong notion. Then he went on Biblically, that God had made an end of creation during the scriptural 6 days of His engagements and commanded all kinds of animals of higher and low senses to be multiplied.

That those fishes we saw, during the rainy seasons, when some rivers overflow all their bushy vicinities, swam to the bush along the flood and when the dry season came, and the waters were cut off from the main body of the rivers, the fishes remain

ed in the swampy or wet and spongy parts of the bush during the whole period of the dry season. But when the next rainy season came on they all gladly and quickly came out to swim back into their old homes or where ever much water could be found. On these explanations, lay I, the foundation of my credence."

Now, who would please explain to me the existences of earth worms, found every where on the grounds and in the rain water, got into pots, from the roofs only during rainy season?

OTE—A THIRD RAW NOVICE.

KADUNA.

BREKARE OF BISHOPMAMEN!

On Sunday night 14th September, some highwaymen in ambush among the banana plantns between Government High School and Soldiers' Barracks, waylaid Mr. Ashara, Signaller, Railway Station, Kaduna North, on his way from town with his wife & 30 lbs. made in the Station. The men threatened to stab him, desiring to search them if they have money somewhere in their dresses, but some night patrol police constables made a timely approach when the robbers took to their feet into the shady banana plants. The matter was reported to the Police for investigation.

Fire Again in the Town.

In the afternoon of Wednesday September 17th, fire broke out again in the Nape (Taru) Quarters of the town. It was alleged to arise from the hearth of "Pito". The Police Fire-Brigade Force was hurried up and actively quenched the fire.

The following day, about 30 persons, men and women were summoned to appear before the Police Officer for breach of the Township Law that prohibits "Brewhing" of Pito for "Sale". Some found guilty were fined etc. On the following Sunday 21. 9. 24 in the afternoon, a woman (an abortive of Hausa Land) was drunk of Pito "Jin, a stronger kind of Pito."

DEPARTURE.

Mr. D. A. Awudu, Goods clerk, Nigerian Railway, Kaduna North, left for Ilorin last on the night of 22. 9. 24 on 3 days' Departmental leave.

IBOHIN EKITI.

NI August 27, gboogbo awon Osa alade ni Ekiti pejo ni Ile Ado fun Igade igbomo ni *Judicial Council*.

Lehin ti adele *Resident Ogbeni G. Hango* pinliday ti so orisirigi gbo mpa bi Ijiba Ekiti ti ni so ati ero bi yo ti se le na bi siwaju dada, ti awon Osa ti o pejo si tan nu inparan ti won wa tan, o wa si fun won pe ojo mejji parakti bo wa nife fun awon Osa lati da.

Ekiti.—Ejo awon ara Isere, nipoti Ile ti awon ti se oko si ti o je ti awon ara Ado, ti Osojo ti o je Osoi awon eniti o se oko na si so wipe onu yio kuro niye titi oga niya, sugbon lehinna ti o tun bi gbon apalado si ile nu. Awon Osa si pe e soke si arin won, awon si bi Osojo na kere pe o jebi, taiti ko jubi, o si se way pe onu jebi. Niwotina awon gba ogun poun (£20) loyo r'e si ajo Ijiba. Osojo yi je igboe kan ni Ose Isere.

Eheji.—Ejo Ogbeni O Othungban ti o ti nre Otiyo awon ere ni Isere nipoti ejo ti awon miba se ni ti ejo obrin. Ajole Ogbeni Norcott ti wadi ejo yi funnitinu Ikan ni Isere, o si r'i pe Iona ti ofin, ko jebii rana.

Lephana ni ovan ninu awon Isere Kola Isere tan lo si gbo Ajole pe awon ko le gba lu, je e nra, niwotina awon tun bi pe e lejo si Kotu Isile Isere, awon si so wipe ki o lo sun ogun, poyan fun eyi kekere niinu awon gombirin na, sugbon Ogbeni Othungban fi ake l'ofin, o ni ko I'g onu Ioran Isere, on yo si fi oran na swaju awon alade mefinidogun Ekiti.

Ojo ni ojo, na ni Ile Ado, jero Ogbeni O Othungban "A kuru ye jo," o duro niwaju awon alade mefinidogun Ekiti, o so ti emu re. Ajole Ogbeni Norcott si tun ka iwe ejo ti o ti da ni eti won. Odogbo won si B ori ba ori, awon si tu ejo na la as'ebi Ajole ti da, o'g na ni isaju. Opolopo, eha ni yio na so wipe niinu ti "Chalhe" se ko dara. Hoyu maaga to'fo? Lot'o ni g'eg'ebi Isere ti jasi. Sugbon taiti ninu al'ogbo awa ti nka iwe yi ti lo le kete ko so okuta ju "Chalhe" niwoti gran yi? O'okun la o tuka lo ato ti eniti o wa jade ni araye ma nre Oni Pashin so wipe "Ahalakintun ni okuntin na ti a bo e'ye r'e m'ole."

A ki Ogbeni A. Phillip Pulen ati iyawo r'e kalajo lati ina won. A si ki i pe o ku ina, wo "Douglas" mogbo G'ofe titun ti o ra loy.