The Chief Secretary to Govt.
Chief Secretary's Office
Lagos.

D. A. Obasa
Editor, Yor. News
Ogunpa Rd.
Ibadan

THE

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FOR GOD, THE KING AND THE PEOPLE.

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CHIEF SECRETARY 24 SEP. 1929

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OWUYĘ.

Qlọla C. W. Alexander oloye C M G. ti o ję Ọtun Gomina titun, ęniti o wa bę wa wo laipę yi ni a gburo pe o se ohun ara fun wọn ni Ijębu Ode, nipa didariji awọn gbajumọ a i bọkinni ibę, ti Ijọba ti le jade ni ilu ti wọn gbe ju sęwọn nipa ejọ ti Awujalę atijọ ti Ijọba ti rọ loye. Kahuku wọn si ti pada si ile wọn pęlu ayọ. "Mā lọ, ma tun sę mọ."

Ọtun Gomina ti wa, aiye a yę E o!

A ba Ijọ Roman Catholic kędun iku Eni-ọwọ Qlọla Bishop Ferdinand Terrien ęniti o jaisi ninu ọkọ elefin ni agbami okun leti Erekuṣu Tenneriffe, nigbati olegbe na nlọ si ile rę pęlu amodi

Awọn ọmọ ile-ękọ Padi gba isimi ọsę kan nitori ọfọ na. A ki nyin. E ku irọju o.

Baba Rele!

Alagba Ikọtun Jagunna ti Isalę Oje jaisi ni Saturday August 3. a si sinku rę ni Ọgba Sọsi Arẹmọ ni ọsan ọjọ keji Sunday Augt 4 Ni Sunday ti Augt 11 ni awọn ọmọ ati ębi rę jade oku Ema pupọ lo lọ ba wọn kęyę nā.

Igbesi aiye ologbe na dara pāpa nigbati Alufa Agba nrohin bi baba nā ti se di onigbagbọ ni ọna ti o ya awọn awo ęlęgbę rę lęnu, ati bi o ti fi ayan kọ pupọ ninu ọrọ Qlọrun sori ati bi o ti ję alagba ra ninu adura gbigba Ki a sa wipe "O sin Qlọrun tinu tinu"

Isin igbagbọ ti gbilę ni ile alagba nā tobę ti o fi ję pe, ọkan ninu awọn ọmọlọju rę Qgbęni J. M. Ogunniyi ti i mā fę ę l' abębę ri ni ntęduru ni isin ọjọ nā.

A ki awọn ọmọ dokọ, Qgbęni Daniel Ajai, Gabriel Ojo, Coker, Ogunniyi ati awọn yoku. E ku asęhinde. E ku inọwo. Ehin baba yio dara o.

Iwasu alarinrin ni Church Holy Trinity Kano Sunday 28.7 29

Ni Isin Edé Gęsi ni agogo męjọ arọ ati isin Yoruba ni agogo męwa arọ Qgbęni S.O. Odutọa B A. D.TH., wasu ti, o kani lara nipa sisę ati didariji 'ra eni (offending and forgiving one another) Ibi ęsę Ọrọ Mimọ wọnyi. "Nitori bi ęnyin ba fi ęsę awọn enia ji wọn, Baba nyin ti mbę li ọrun yio fi ęsę ti nyin ji nyin."

Sugbọn bi ęnyin ko ba fi ęsę awọn enia ji wọn, Baba nyin ti mbę li ọrun ki yio si fi ęsę ti nyin ji nyin. Matt 6 14-15

O la a yeni pe ęsę Igbęsan ję ti ọkan: eyini ni ohun ti a ni lati ro l'ọkan ki a to hù ni iwa (psychological concern). Nitoripe nigbati a ba ri ęnitio şeni, a ni lati ranti ęsę nā — Oniwasu nā fi han pe kişe ęsę lati ranti ęsę ti ęnikeji ęni şe ni, şugbọn lati pinnu dandan lati gbęsan l' o ję ęsę Lakoko Isin Ede Gęsi, o sọ pe ede kan ti wọn mā npe bayi 'Forget and forgive' ko tọ suna—şugbọn ki a kuku 'Forgive and forgive' ki a mā dariji sa á.

Lakoko Isin Yoruba ni agogo męrin irọlę, Qgbęni wa A. A. Popọọla, oloye Akawe Ijọ ti Yoruba (Licensed Lay-Reader) wasu. "Mo bọ'pa mọ, bọ sę" ati ti iyanju fun ęniti o bọ'pa bọ'sę fun ún. Amọ, Qgbęni Popọọla ko sọ pe on bọ'pa bọ'sę o; bi o ti jọ loju wa ni o. Ęsę ọrọ Qlọrun ti o fi sọrọ ni wọnyi:—

"E se giri ki ę si mu aiya le, ę mase bęru, ę ma si se foya wọn: nitoripe Oluwa Qlọrun rę On ni O mba ọ lọ: On ki yio si fi ọ silę, bęni ki yio kọ ọ.

"Mose si pe Josua, o si wi fun u loju gbogbo Israeli pe, se giri ki o si mu aiya le: nitoripe iwọ ni yio ba awọn enia yi lọ si ilę na, ti Oluwa ti bura fun awọn baba wọn lati fi fun wọn, iwọ o si mu wọn gba a.

"Ati Oluwa on li O nlọ şaju rę, On ni yio pęlu rę, On ki yio fi ọ silę, bęni ki yio kọ ọ, mase bęru, bęni ki aiya ki o mase fo ọ" Deut. Ori. 31 ęsę 6, 7 ati 8.

Qgbęni Popọọla ni o ti nse akoso Ijọ Yoruba nigbati ko ti si Alufa tabi Katikist lori Ijọ na lati inkan bi July 1926; o si fi ọpọlọpọ sũru ati ipamọra se isęrę. Ki Oluwa ranti rę fun rere.

Ni akoko Isin Ede Gęsi ni agogo męje

ẹnikan ninu ogunlọgọ awọn enia ti nja ránin ránin si gun Ben Ọrakutẹ lọbẹ ni ẹhin. Ọgbẹ na si pọ tobẹ ti ẹjẹ bo o lojukanna ni nwọn ba gbe e lọ si ile alarun ni Iwọn agogo meje alẹ 14/3/29 o si ku ni 24/3/29 : nwọn sọ pe ọdọmọkunrin Amao ti o da mọto duro ni o gun u lọbẹ. ṣugbọn ko si ẹniti o le sọ tàra pe on ri ọbẹ lọwọ rẹ. Lọya (Lawyer) Latunde Johnson ni agbẹjọro fun ọdọmọkunrin na Amao. Nwọn ti gba ọrọ silẹ lẹnu Ben Ọrakutẹ ki o to ku ṣugbọn ko sọ pe on ri ọbẹ lọwọ Amao nigbati o lu on. Ọgbẹni Watson wà ninu apoti ẹlẹri fun 35 iṣẹju ti Lọya Johnson ngbe orisirisi ibere lọ u, ṣugbọn ko le purúfù (prove) pe oun ri ọbẹ lọwọ Amao, o sọ pe o lu u "ki" lẹhin (he gave him a blow on his back) ọmọkunrin ti o wà mọto na tun ko sinu apoti, Dokita Soar ti o wo ológbe na ko sinu apoti, Ọlọpa ti o mu awọn Asà'à pẹlu ohun ija gbogbo na ko sinu apoti Amao ti o ti wa ninu apoti tẹlẹ ro tẹnu rẹ.

Adajọ-agba pa aṣẹ. Lawyer Johnson si ba Kotu sọrọ (Address); o tọka si bi gbogbo awọn ti o jẹrigbe ọmọkunrin na ko ti le sọ pato pe awọn ri i nigbati o gun u lọbẹ ; o si tọka si pe ọrọ na ko to oh un ti ide iwaju Adajọ-agba nitori o yẹ ki Kantonment wa di dada; ki wọn wá ọbẹ ti o fi gún u nà kàn. Awọn Ọlọpa wa ni igboro lalẹ ijọ na, won kọ le wádi finnifinni ki wọn ri ọbẹ tabi ọkọ ti ẹni gun ologbe na lo l'awakan : nitorina ki Adajọ agba ri si iyemeji ti o wà ninu ọrọ na ki o si fun u ni anfani rẹ (to give benefit of the doubt to the accused) Adajọ Agba ba Kotu sọrọ fun bi iṣẹju mẹta lẹhin ti Agbẹjọro Ọba W. J. Fitzgerald sọrọ ti o fi tako Lọya Johnson tan ; ni ipari rẹ, o sọ pe on fi anfani iyemeji (benefit of doubt) fun Abudu Amao, ki o ma lọ ni alafia. Nigbati Amao bọ si ode Kotu nṣe ni ogunlọgọ awọn ọrẹ rẹ rù u wọ Sabongeri. Alọ rẹ o—lat' oṣu karun.

Amao na jẹ ọmọ ijaiyè ni Abẹokuta ọmọ onibi-niran, a gbọ pe nigbati o ja ni ile iwe (Day School), awọn obi rẹ sọ pe ki o wa lo si Grammar School ni o ba ti sa wa si Oke

---

Ọya ti o si kọ iṣẹ awa-mọto (motor driver) A ni reti pe eyi ylo jẹ ẹkọ fun u titi aiye rẹ Barika, bi ó tun ku ki Allah na ma yọ ọ.

Mr A. R. Jones, Executive Engineer returned from furlough last Friday the 22nd instant, looking quite fit. We say E Kabọ.

Mr. A. P. Bardone, Building Contractor, I. N. A sails next Tuesday the 3rd proximo for England on leave of absence.

Mr. Bardone has had a very busy time this trip, having successfully carried out the Iba dan Road improvement contract from Iddo Gate to Gege Bridge, a distance of 1½ miles including widening from 30 to 50 feet, construction of drains and culverts with correct gradients through the busiest part of the town. Of course, Mr. Bardone is an adept at this class of work through many years experience in South America, Cape Town, the Gold Coast and Ashanti.

Wishing Mr. Bardone *Bon voyage*, a good time with his family and safe return.

The Autumn Meeting of the I b a d a n Race Club will take place on Saturday the 7th & Monday the 9th instants.

The Ibadan Baptist Mission has been conducting a series of Revival Services at their Idikan Chapel from Monday Augt. 26 The Rev J. A Idowu Pastor of the Baptist Church Ijero, Ebute Metta is the Revivalist

KESWICK CONVENTION.

A Clerical Retreat, arranged for by the Bishop of Lagos to which the C M S. and Wesleyan clergy were invited, took place at St. Andrew's. Ọyọ, from Tuesday the 13th to Friday the 16th Instants. Some Baptist Missionaries were also present. The services were ably conducted by the Keswick Missioner the Rev. J. Jordan, M.A.

We understand the expenses of the Retreat were personally met by the Diocesan. Wishing God's blessings upon the Bishop's labours.

alę, Ọgbęni A Oyekan, Tisa awọn ọmọ ṣùkū wasu ni ede Gęsi nipa Igbagbọ ti Abraham. O ṣe àkàwe (comparison) "Idanwo" ni ede ębo, "examination and Temptation" bayi:-- examination leads to exaltation, honour, prosperity, high position and temptation leads to ruin, poverty and woe Gen. 22: 12.

Anu ṣe wa lati rohin pe sobia, Akęgun egbo ti da ọrę wa. Josiah Agoro bulę lati bi ọsę meji yi wa. a si yọ̀ pe o wa nfuyę nisiyi 29/7/29 Ọgbęni Agoro ję Choir master fun awọn Ęgbę Akọrin ni Ṣ.si Holy Trinity fun awọn Yoruba. Ki Oluwa ṣe iyoku larekọja o.

Yakubu ati Inuwa ti Kano

Awọn ọdaran ọdọmọkunrin meji ti a darukọ loke yi ti ko ju bi iwọn ọmọ dun mọkanlelogun lọ wa si Sabongeri leti igboro Biri.i (Kano city) ni iwọn agogo mejila pęlu abọ mọju Monday 29/7/29. Awọn ọlọpa oba ti Inso Sabongeri ri ti ọkan ninu wọn ngun ogiri lati bọ sinu ile obinrin Filani kan ti nję Nàna, Nwọn mu wọn -kirikirikiri o di ile ęjọ, igbati awọn alasę ro ęjọ wọn siwa ro sęhin wọn ro pe obinrin ti nję Nána yi ni wọn fę lọ ba, nitoripe on nikan ni o wa ni ile, ọkọ rę wa ni Kaduna nibiti o gbe nṣiṣę injinnia (Engineer) obinrin na si da kan wa si Kano lati wa wo ile ọkọ rę nā ti ęnikan Baiaro nba a se itọju ki o si tun pada si ọdọ ọkọ na ni Kaduna. Itoripe, awọn Alasę Ijọba Gęsi nibiu ati Ọba Kano ko ri ęṣę kan lọwọ awọn ọdọmọkunrin na ri, nwọn da wọn silę lọ ni alafia.

Kotu nla ti wọn npè ni Asaisi (Assizes) bęrę ni Monde 12/8/29 ni agogo męsan arọ Kai! awọn ębo mọ àyęsi o jare. Ki akoko to to, awọn Olọpa pęlu ebo wọn Capt J. R. Anderson, (Commissioner of Police) ti ró wáwá si oju ọna Kotu nibiti adajọ agba yio gbà wọ̀ ile lati yę si; nigbati o di agogo męsan ku ìṣęju meji ni a ri ti Adajo-agba na Acting Chief Justice Webber de ninu mọto bi o ti nsọ kalę ninu motor ni Sagi (Sergeant) awọn Ọlọpa kibosi tō bayi 'Pirisęnti amusi (Present Arms) a fi iro ọwọ ọmọ enia ti a ngbọ lara ibọn pęlu ọbę linu wọn wà-wà ti a ngbọ awọn onifere (Buglers) meji ti fere wọn bọnu ni wọn fọn fere ti ọri gbogbo enia ji pępę Saji tun kibosi tō siloper amu' (Slope arms) nwọn nwọn fi idi bọn wọn sọlę wi-wi ni Adajọ Agba pęlu Ajęlę Agbà ilę yi (Acting Resident H. O Lindsell Esq ninu aṣọ oye rę yan là arin awọn Ọlọpa yidayida lęhinna wọn wọ Ọfisi (Office) Kantonment nibiti Adajọ Agbà ti gbe ęwu oye rę wọ̀ obirin tę ba wa pęlu.

Awọn Lōya (Lawyer) wọnyi ni o ba Adajọ na wà Latunde Johnson Esq Barrister Thompson ati Barrister Holm.

Ęjọ ti wọn kọ ṣe ni ti ọdọmọkunrin kan ti nję Abudu Amao (about 22 years of age) ti wọn sọ pe o pa enia ti o si ti wà ni itimọle lati 14/3/29 Ọrọ na lọ bayi.—A gbọ pe ni 13/3/29 ti awọn Imọ'e nkirun āwè ti wọn si nṣe ariya ti ọdun wọn na ti wọn njo kakiri ita ọkunrin Ibo kan ti wọn npe ni Ben Ọrakutę nbọ ninu Ford Car rę ti o ję pęlu tętę (raffle) nigbati ọ̀kọ̀ na de ibiti awọn enia gbe njó, nwọn sọ pe ọdọmọkunrin na Abudu Amao na ọwọ mejeji di gàgà ọna o da ọkọ na duro, Nigbati o tun di ijọ keji ọkunrin na pęlu awọn bi meji tun mbọ ninu ọ̀kọ̀ rę na yi nwọn tun de ibiti awọn enia gbe njo Amao tun jade soju ọna o tun fi ọwọ rę mejeji di gàgà ọna o tun da ọkọ na duro a gbọ pe ogboni ọlọ́kọ na Ben Ọrakutę jade o si bere pe ęṣe ti o fi da ọkọ duro esi ti o gbọ jọun pe ko tę lọrun o fę ja Ọgbęni Watson Ọkunrin Saró Akọwe Aglà ni L. Ambrosini ti o wà ninu motọ na pęlu rę ti o si ję ęlęri pataki ninu ęjọ na sọ pe oun sọ pe ki o má jà" ki o ma lọ ile Ṣugbọn nigbati o de ile o tun pada wa lati wa bere ija na awọn ara ilu rę ọ̀pọlọpọ si tęle pęlu ọ̀kọ̀, àda ati kùmọ Nigbati o pe ibę, a gbọ pe on pęlu ọdọmọkunrin kan ti nję Rufai Akęgbę kanna pęlu Amao ni o kọ̀ dimú o gbe Rufai lulę o si joko le e

THE YORUBA NEWS.

Editor & Proprietor

D A. OBASA

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A PRESS UNION.

WE note with pleasure, the meeting of the Editors in Lagos, a circumstance culminating in the formation of a Press Union. This is a noble attainment by our "Press," if they would adhere to the ideals in their resolution "to safeguard the interest of the local press, to raise its tone, to develop political thought and direct opinions on lines that would lead to industrial, commercial and educational progress of the country." The value of unity has no estimation and it is only feebly postrayed in the adage "United we stand, divided we fall." A practical demonstration of its potentialities is shown in the fate of the "Nigerian School Certificate Scheme," which has been possible only by the United front under one banner presented in its opposition "As we wax hot in faction in battle we wax cold." It cannot be gainsaid that factious spirit, intolerant of and illeberal to opposite views has entered into the Lagos press. and if allowed a sway will bungle the politics of Lagos beyond a remedy. The step of the Union is one in the right direction and one which will help to sift the present hotchpotchy state of affairs and check its progress. If the movers will give out more exertion to persuade into enrolment those Editors who for the moment stand aloof, although invited. and also extend invitations to other Editors not of news-papers who but also have no less influence on the minds of the people, and all without exception are able to rally under the same banner, then an era of halcyon days can be said to dawn on Nigerian Politics.

DEDICATION OF INDEPENDENT AFRICAN METHODIST CHURCH, IBADAN.

On Saturday, the 27th of July 1929 at 3 p m. the procession of Members from the residence of the General Superintendent Bishop Thomas Henryson Scott, H.M., & F. G. P. (Honarary Minister and Free Gospel Preacher) marched with drums to the Church. Before the arrival of the members, the invitees and friends have been waiting at the Church to see the opening of the door. On the arrival of the Bishop Revd. A. B. Winfunke of Lagos and the members at the gate, the Bishop performed the usual ceremony for the opening of the door, when the key was handed to one of the prelate's daughters, Maria Boje Scott to open the door the Organists, Choristers, and drummers went up to the gallery. The Bishop entered and blessed the pews, then a native air was announced by the Society Steward Mr. R. Ayoola Oni to be sung verse by verse, whilst the Bishop was dedicating the Chancel Pulpit, Reading Desk, Gallery and other furnitures with the exception of the lamps.

"Arise! shine, for the light is come and the glory of the Lord is risen upon (I. A. M. C.) thee" Isaiah 60. 1.

The Bishop mounted the pulpit in his gorgeous robe, gave an interesting sermon from Revelation 26, 11 and 12 From the sermon we were made to understand that this Church was started by him under an Aba (Tree) in the front of the Church, along with him were his three children one male and two females. This was in the year 1923 He narrated in details to us the growth of the Church. The most pleasing part is that for the past six years not a farthing is being owed by the Chnrch. The Dedication Service was closed about 5.30. p.m. when a group photograph was taken in front of the Church by Mr C. W. Thompson of Oke Padi, Ibadan. The invitees and friends formed procession to the prelate's residence where light refreshments were served.

On Sunday at 10.30 a.m. A General Thanksgiving Service was held, Rev. A.

B. Winfunke alias Revd. "Olowe" occupied the pulpit, gave a short and interesting sermon. At 6.30 p.m. the dedication of the lamps took place. Messrs F. Ola Soares the Cabinet Maker of Oke Padi, Sam Orokunle and some members took part in lighting the lamps with gifts from their purses The pulpit was occupied in that evening by a Grandson of General Booth in the person of Capt Dosumu the Organizer of the Salvation Army who gave a very interesting sermon.

On Monday, a Public Meeting was held. The Chair was occupied by D. M. Elliott Esq, supported by Mrs. Elliott, Messrs Sunberu and J. King The speakers were J. B. Iyanda Esq. S. A. Thompson Esq and Captain Dosunmu. they all did their best, more especially by Mr. J. B. Iyanda the first speaker. He was on his legs for an hour, and when he took his seat the pews were less crowded The Society Steward read the report of the Church the total expenses for the renovation was £170-3 0 and the Bishop has spent £23 6-3 out of his own pocket to build the Gallery and part of the Chancel. May the Lord bless him and crown his efforts with abundant blessing Amen.

Then followed the vote of thanks to the Chairman which was moved by the Society Steward and to the Speakers by Mrs M. J Hollings ably supported by the prelate of Church. The meeting was closed at 9.40 p.m. when an extempore prayer was offered by Revd. Winfunke.

When the notice of this dedication service was pasted around the town I was greatly astounded, because I visited the Church about five months before. When I got there on the day it was to be dedicated, I was surprised to see the rapid improvement. What came out from my mouth was "Praise the Lord O my soul and all that is within me praise His Holy Name, Praise the Lord O my Soul and forget not all His benefits. My prayer is that the Lord may assist the Church to build ten times bigger than this in six years to come and that He may fill the Church with His sheep who have gone astray that the Church may follow the footseps of her predecessor without fear or favour. And that the Almighty may crown all her efforts with abundant Blessing and prolong the life of her Founder My prayer also is that sooner or later branches of this Church may round Ibadan both out and in town. Amen.

I was pleased to see Mr. Adeyinka of the Station Magistrate Office who assisted the Organist Mr. Abiola Macarthy of the Industrial and Commercial Bank Ltd, Ibadan. Mr. Macarthy displayed fingering on his guitar when a special song was sung by Miss Sola and Bimbo ... friends ... from Lagos ... ded ...

The Hon. E H Oke M L C. was present on the Dedication day. An Observer.

IROHIN ILE BALE

Monde Augt 26, 1929

O to agogo mejila gbako ki nwọn to bẹrẹ apejọ yi loni, nitori idiwọ ile diẹ ti o wa fun Bālẹ.

Akọwe Balẹ Ogbẹni T. D. Laoye bẹrẹsi ka awọn lati ọdọ Ajẹlẹ wa bayi :— Ajẹlẹ kọwe bere lọwọ Balẹ ati Igbimọ pe iwẹ ti oun kọ si wọn pe ki nwọn ranṣẹ lọ y nju oye ti awọn ara Inisa nja si; nwọn ranṣẹ tabi wọn kọ iti ranṣẹ ? Awọn Igbimọ si fesi pada pe awọn ti kọwe si i pe awọn ti ranṣẹ lọ; awọn onisẹ awọn si ti pada bọ wa jiṣẹ pe awọn ara ilu na kọ gba bi awọn onisẹ awọn ti pari rẹ si i ; se oun na si ti kọwe si awọn pada pe oun ranṣẹ lọ ọhun ? Abọ ti onisẹ tirẹ ni awọn nreti nisisiyi, ki o jẹki awọn o mọ bi awọn onisẹ rẹ ba ti ba bọ ki awọn o le mọ bi awọn o ti ṣe nipa ọrọ na ; sugbọn awọn fẹ ki Ajẹlẹ o mọ daju pe eniti o ba tọ si lo yẹ ki awọn o fi jẹ e.

Ajẹlẹ ni : nipa ofin ti awọn ṣe lori igi iroko ti awọn Soya nke ; oun fẹ lati fi han Balẹ ati Igbimọ pe awọn ko sofin yi pe wọn ko gbọdọ ke igi na rara ; bi ofin na ti lọ nipe : ẹnikẹni ko gbọdọ ke igi iroko ti gigun rẹ kòto ẹsẹ bata mẹrinla ki ibu rẹ o si to ẹsẹ bata mẹta : ẹniti o ba ru ofin yi, awọn fẹ ki igbimọ ta wọn jẹ diẹ diẹ, sugbọn ẹniti o ba ke eyiti o ba kere patapata ki nwọn mā jẹ nwọn ni iya bi o ba ti tọ ati bi o ti yẹ ... ti fun awọn ọlọpa ... ni ofin yi.

Ifa Aditi.

v.

O yẹ ki a mā dupẹ lọwọ awọn enia wa ti nṣiṣẹ epo ti a fi nse ọbẹ jẹ ni ojo jumọ ti a si nlò ni orisirisi ọna gẹgẹbi ati sọ ṣiwaju. Ẹ jẹ ki a wo diẹ ninu iṣẹ ọpẹ kawo o na.

Ekini ni kikọ odi ẹyin silẹ lati ori ọpẹ. Ki ọwọ to le tẹ odi ẹyin, a ni lati kọ ge igbago ẹlẹgun ti o wa ni ẹgbẹ ọtun ati osi rẹ ná ninu ṣiṣe bẹ̃, akọpẹ le ba ẽra Tannpẹpẹ tabi ejo pade nibẹ. Pẹlu bẹ̃, na kikọ ni odi ẹyin, i ba ṣe ni ori Ọpẽkẹtẹ ti a nduro ni ilẹ kọ tabi ọpẹ agògo ti a nfi igbà gun lọ soke ki a to kọ.

Iṣẹ keji ni ṣiṣà tabi yiyọ kòro ẹyin lọkọ̀kan kuro lara awọn ẹgun ṣọgiṣọ ti o mu wọn dani mọ ara odi ẹyin. Iṣẹ kẹta ni sise kòro ẹyin ninu ikòkò ni ásèjinna Ẹkẹrin ni gigun koro-ẹyin wọnyi ninu o do lati yọ ekurọ rẹ kuro. Ẹkarun ni fifọ̀ nuni ẹkù ẹkọ̀ ikokò tabi ọpọ́n nla. Ekẹfa ni sisè ati didin epo tutu ti a ti nre jọ nigbati a nfọ ọ Lẹhin nā, o si ku iṣẹ pupọ nipa ihá, ogunṣọ̀ ikètẹ́, ekurọ pipa lori okuta ni ẹyọ kọ̀kan, ésan fun ilẹkẹ ati sisun fun ẹyín alagbẹdẹ ati bẹ̀bẹ̀ lọ titi

Gbogbo inkan ti a ka silẹ wọnyi ni nmu owo wa fun agbẹ, pẹlu awọn aya ati ọmọ wọn. Tọmọde, tagba, lọkunrin, lobínrin ni nwọn má nri iṣẹ ṣe lara ọpẹ— Ki a sa kuku wipe, iṣẹ agbajọ gbogbo ile ni i; gbogbo ile ni i si i ri jẹ ninu ere ti mbẹ ni ara Igi Ọpẹ

Pataki iṣẹ Ọpẹ ni kikọ Idi-Ẹyin. O rọrun pupọ lati kọyin ọpẹktẹẹ ju ọpẹ àgògo lọ; nitori ti o lewu pupọ lati mā fi Igba gun awọn ọpẹ ágògó lọ soke lati kọ ẹyìn ti o wa lori wọn silẹ, bi a ti sọ ṣiwaju, nitori awọn èra Tampẹpẹ tabi ejo ti i mā fi ibẹ ṣe ile nigba pupọ, ati pāpa nitori atẹgun lile ti mā nja loke nigba gbogbo. Bi enia ba si ni õyi loju tẹlẹ ki o to mā lọ gun ọpẹ lọ soke, ijamba le se e nigbati atẹgun ba nfi igi ati imọ ọpẹ siwa sẹhin l' ofurufu: nitori ẹni bẹ̃ ko ni mọ igbati oun o ja lulẹ lati ọrun ọpẹ, bi õyi diẹ ba lọ kọ ọ loju. Ṣe awa na mọ pe:

A ki i ja lori ọpẹ̀
Wa jọba ni isalẹ
Bi ko da l' apa wórọkọ́.
A dẹ́ ṣẹ ni 'tan wọ̀rọkọ̀.

Tori eyi ni o ṣe ṣoro lati mā kọ ọpẹ àgògo ti a npe ni "Ọpẹ Fiyẹ" Ewu wọnyi ni kaluku nsa fun ni ko njẹ ki a ri ẹniti yio gun ọpẹ giga wọnyi o si jẹ adanù pupọ fun awọn agbẹ nitori awọn ẹiyẹ oju ọrun nikan ni nwọn mā nfi ẹyin wọn ti o ba pọn jẹ— afi irà ti o ba gbọ̀n da silẹ ni awọn obinrin mā nlọ ṣa kiri lati pa ekurọ rẹ ta fun anfāni ara wọn Hẹn? Tani fẹ ja lulẹ lati ọrun ọpẹ? lọpẹ pāpa ko jẹ inu igbà gun ọpẹ lọ kọyin fun ara rẹ awọn alagbakọ ko si jẹ kọ ọ lai ba Ọlọpẹ pin epo ibẹ dọgbadọgba—nwọn a tilẹ mā jẹ ju ọlọpẹ nigba pupọ. Nitori ki alagbakọ to gun ọpẹ rara, yio jẹ iyan ati ọbẹ ẹran ti o dọṣọ; nigbati o ba si pari iṣẹ ọjọ na, yio tun jẹun, yiọ si mu ẹmu ogidi le e, ki o to tun ba ọlọpẹ pin epo nā lọgbọgba! Njẹ inkan nā ko ha npọ si ọdọ alagbàkọ bayi—bẹ̀ni? A ko mọ bi bẹ ni nwọn nṣe ni ibomi—ṣugbọn ti be é ni yẽ ni.

Pẹlu bi a ti sọ yi nā, ipa ni ẹlomi fi nri enia ba oun kọyin ni ẹmẹrin lọdun: ẹyìn ti o mbajẹ si ori ọpẹ l' o papọju. Awọn iwọfa ti nkowo ati mā ba ọlọpẹ kọ ọ ko tilẹ nilari rara; bi o ti jẹ pe ele ori owo ti nwọn kó lọdọ ọlọpẹ ni nwọn nti iṣẹ ọpẹ kikọ ti wọn ṣe, ti wọn ki i si i ba ọlọpẹ pin epo, sibẹsibẹ, wọn a mā wa ọna ati yẹ iṣẹ ọpẹ kikọ silẹ. Eni "Ori fifọ" ọla; "Inu rirun:" ọtunla "Sobia; ireni "Lakuregbe;" irunni "Ọfọ ṣè ni ile ana," ni wọn o ma wi ṣā Bẹni kọsi ohun meji ju ẹrù ati fi Igbà gun ọpẹ giga wọnyi lọ. Aiye dun! Tani fẹ ja ku, tabi da lapa tabi itan; ki ẹnu oluwarẹ wa di 'Wọrọkọ bi apa Aja'?

Njẹ, bi inkan nā ti ri ni sā yi, Ọna wo ni agbẹ le mā fi kọ ọpẹ giga wọnyi

bi wọn ba ti npọn ni itadogunita-dogun ti odi-ọpẹ mā npọn lera-lera, laisi pe ęyin mbaję si Ọrun Ọpẹ ni ailo Igba? Kosi, afi bi awọn agbẹ wa yio ba mā lo Akasọ Oni-yiyi (*Adjustable Ladder*) iru eyiti o ni ẹrọ-ifa soke-sodo, ti yio si ṣe e gbe kakiri inu oko, ati ti owo rẹ ko ni pọ ju ọkẹ mẹwa tabi mẹdogun (from £2.10 0 to £3. 15. 0 each.) Bi a ba ri iru Akasọ bẹ ti owo rẹ si mọ niwọn, o daju pe awọn agbẹ wa yio sure si i lati mā ra a. Ẹnyin Oga Gbẹnagbẹna wa:—Ọgbẹni S. A. Ṣodẹinde, M. A. Dedẹke, A. L. Carew, Jas. Ladipọ ọmọ Balogun, M. Pacheco, oloye *Certificate of Honour*, A. F. Soares, E. Adetunji Adeshina, ẹ f' ori k' ori ki ẹ ba wa ṣe iru Akasọ ti a wi yi fun lilo awọn agbẹ wa. Tabi ẹ nfẹ ki Oibo ṣẹṣẹ mu ọgbọn nā jade ki ẹ to ṣe iṣẹ nyin ni? Emi Akọwe "Ifa Aditi" nā ko mà kẹrẹ nibi iṣẹ ẹ Gbẹna-gbẹna o! Bi ẹ ba fi lọ mi wò, bọya, mo le ri ọgbọn diẹ imu wa nipa Akasọ Akọpẹ ti a nwi yi. A nreti nyin o! Ẹnyin ara bẹ é ẹ jẹ k'a pa yènì ti.

Ọna keji ti a tun mọ pe o le jẹ irọrun fun awọn agbẹ wa lati mā ri ẹpo pupọ lọdọdun ni pe ki wọn fi ọpẹ lilọ ati gbigbin ṣe iṣẹ gān ni pataki. Aiye atijọ ni nwọn ti nsọ pe ẹniti o ba gbin Ọpẹ ki i duro jẹ ẹ, ki i duro jẹ ẹ: nisisiyi awa le sọ pe gb gbo awọn ti wọn ngbin Ọpẹ ni nwọn nduro jẹ ẹ ni ajẹmọnu, ajẹgbo, ajẹtọ ati ajẹ-fi-le-ọmọ-lọwọ. Hin-in-in? Kini nję bẹ? Gbogbo awọn agbẹ ni Ilẹ Egba, Awori ati Egun ti nwọn ti ngbin Ọpẹ, ti wọn ko si ye e gbin i, ni nję ere rẹ ni ajẹmọnu bi a ti nwi lọwọ yi. E jẹ ki a ko ila 'kuro l' ẹkọ, ẹkọ ki i kọla! aimọkan l' o jẹ ki awọn enià wa mā sọ bẹ ni igba atijọ. Se bẹ nā ni awọn kan ti nwi si Igi Agbọn ri? Awọn Agbọn ti Alagba Ọlọla E. H. Oke fi ọwọ rẹ gbin si Ọgba rẹ ni Idi-Ikan ti nso ti baba wa nā ti nka eso wọn pa jẹ tabi fun tita, to ọdun mẹdogun nisisiyi, ti inkan kan ko ṣe alagba nā. Bẹni ọpọ awọn ti nwọn rà gbin lọdọ rẹ ti nká tiwọn ti inkan kan ko ṣe nwọn. E lo wo ọpẹ ti Ijọba gbin si Gbadamì ni Odo-Ọna; ọdọdun ni Ijọba nkọ ẹyin wọn, bẹni Oibo Agbẹ kan ko ku ninu awọn ti nwọn siṣẹ na.

Ẹniti o ba lọ si Ọyọ ni yio ri awọn Ọpẹkẹtẹ ti Ajẹlẹ Agba, Ọlọla Ọgagun W. A. Ross, Oloye C.M G., gbin si ẹnu odi Ọyọ, lẹba Ile oibo Ajawu ni ọdun kẹsan sẹhin. Lati ọdun kẹta ti nwọn ti nkọ ọpẹkẹtẹ wọnyi, kosi inkan ti o ṣe ẹnikẹni. Nitorina, ki ẹnyin agbẹ wa maṣe foya ati gbin ọpẹ-pāpa si awọn ilẹ ti o ba ti ṣa, ti ko si le gba obi tabi Kókó. Ebe mẹtala-mẹtala si arawọn ni Oibo Agbẹ ngbin i ni Odo-Ọna. Eyini ni ogoji ẹsẹ si ara wọn tabi jù bẹlọ, ki aye le wa fun gbigbin awọn ohun mī ārin wọn.

O pe pupọ fun agbẹ lati ni ọpẹrẹkẹtẹ pupọ ninu oko dipo ọpẹ ẹiyẹ. Agbẹ ti o ba ni igba ọpẹrẹkẹtẹ san ju eyiti o ni ẹgbāji ọpẹ ẹiyẹ lọ; toripe, ẹnikẹni le kọ ọpẹrẹkẹtẹ bi o ba ti npọn—ani sẹ, bi obirin binrin ba mọ āke imu daradara, o le kọ ẹyin ọpẹrẹkẹtẹ fun ara rẹ.

Ṣugbọn Ọpẹ Agògo—Ọpẹ-Eiyẹ? Pábó ni i—o di ọjọ ti a ba ri "ẹniti ara nni, ti i f' ikuta" kan ti yio ba ni kọ o ki a to ri epo jijẹ—a ṣẹṣẹ npe tita? Bi epo jijẹ ko ba sẹku, ko si agbẹ ti o jẹ ta a rara.

Nitori na, a bẹ ẹnyin agbẹ wa gbogbo, ẹ mā gbin ọpẹ si inu oko nyin. Epo ilẹ wa ko kuta nigba kan. Bi awọn oibo olowò ko fẹ ẹ (wọn ko tilẹ le ṣe alai ri epo ati ekurọ mu lọ si ilu wọn lọsọsẹ); awọn ara wa ni Ilẹ Tapa ati Hausa ko le ṣe airi epo rara. Se, ẹnyin nā mọ pe nwọn pọ nibẹ bi Esú?

Koi ti pari.

FALSE WOOER.

Many of our girls, no doubt, have, at sometime or other, come in contact with specimens of those "High-minded votaries of 'False Love Making, so ably lampooned by a man in the street.

They are pitiful crews; and are always among the first to spurn into the gutter on the slightest suspicion of moral turpitude, any poor girl who has been unfortunate enough to have taken the youngmen seriously and allow herself to be influenced by their "False Love Making." Reader what have you to say?

News & Notes.

Mr. S. S. Vassilakos, the Agent of Messrs. A. J. Tangalakis & Co. here we understand is going on transfer to the same firm's Agency at Oshogbo where he had served before.

It will be remembered this gentleman took over at Ibadan immediately after the death of Mr. Mallucos and started to work and improve on his predecessor's outlines. He was at first accepted with some doubts by the people, customers and those others whom he had to deal with in this line of duty, but he very soon dispelled the mist and by dint of hardworking, perseverance, zeal and sincerity coupled with discipline and method, he wormed himself into the hearts of the people.

Unassuming, polite and sympathetic, he picked up the threads of Mr Malluco's mantle and gave a bid only for the ideals.

He is a man of acute understanding and ready intelligence, watchful of opportunities, and much as he is anxious to give satisfaction and ready to do his best, he puts foremost all considerations, the interests of his principals over which his enthusiasm is sans bound. We wish him every success and blessing where it may please "fate" to direct his activities.

His successor Mr. R. A. Archontides begins to snow traits of identical qualities. He comes from Abeokuta where a testimony of his sagacity, tact, gentility and politeness was published in the columns of "The Nigerian Daily Times" some time ago, and we hope he will continue in these sterling qualities, upkeeping the reputation of his predecessors which has been ingrafted as the Firm's, and survive the almost proverbial expression of Ibadan being a grave of reputations.

IBADAN READING CIRCLE.

In redemption of the obligation to the public as published in one of the "Dailies" "The Ibadan Reading Circle" will stage a Concert on the 6th proximo at the Township Court Hall. Arrangements are being made and no pains are spared to make the show outvie the last one given by the Circle about a year ago, when the audience were kept interested, mirthy and in constant ripples of laughter from the start to the finish. This is a characteristic which permeates all the public functions of the Circle, and the ensuing Concert promises to be "Amphionian" and will collect under a throne of smiles and mirth al dilapidations to melancholia.

Don't miss the rare opportunity. Further particulars will be found on the Posters.

BIRTH

Mr. S. O. Adebamwa of Loco. Department, Minna, has our congratulations upon the arrival on the 4th ultimo of a bouncing Baby-girl who was given the names Modupe Adedoyin on her Outing Day, July 11.

The death took place at Ogbe, Abeokuta, on Monday the 19th instant of Mrs. Louisa Coker, mother of the Hon. Durojaiye Sowemimo, Balogun of the Christians of Egbaland. The burial service was attended by members of the family from Lagos and Ibadan together with numerous Ogboni Chiefs the Asoju Oba with the Olopa Ileke, the Hon. J. B. Majekodunmi, the Iyalode of Egba, the I.N.A. Officials, also the Rev. Canon Jas. Okuseinde and Mrs. Okuseinde, Rev. D A. Williams and Mrs. Williams, Messrs J. Adelagun, F. Morakinyo, S. Agbaje D. A. Obasa J. M. Odunsi H. I. Ajanaku and I. O. Erinoso from Ibadan, also a large concourse of people, headed by E.N.A. Band. The burial service at Igbore Church was conducted by the Rev. Canons Jas. Okuseinde and J. J. Ransome-Kuti, Revds. D. A. Williams, Delumo, Kuye, Adeyinka: all the clergy in the town were present. Our condolence.

The Egbe Agba 'O-Tan gave an At Home at the Grammar School Hall, Oke Are, Ibadan on Thursday the 22nd instant, in honour of the Elevation to the Canonry of the Revds. Jas. Okuseinde and A. B. Akinyele. The Hon. Capt. W. A. Ross, C.M.G., Senior Resident, presided.

Ibadan Assizes this morning was opened at Alapadi Court by His Honour F.C. Webber the Acting Chief Justice with Mr. Blackall as Crown Counsel.

The following legal practitioners were present: Barristers Johnson, Soetan, Franklin, Vincent, Coker, Thomas and Soluade.

There were two murder cases, three of stealing and several civil cases on the docket for trial.

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Also "Africa at the Bar of the Family of Nations," by Ladipọ Ṣolankẹ, Esq., M.A., B.C.L., LL.B, Price 2/- per copy.

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