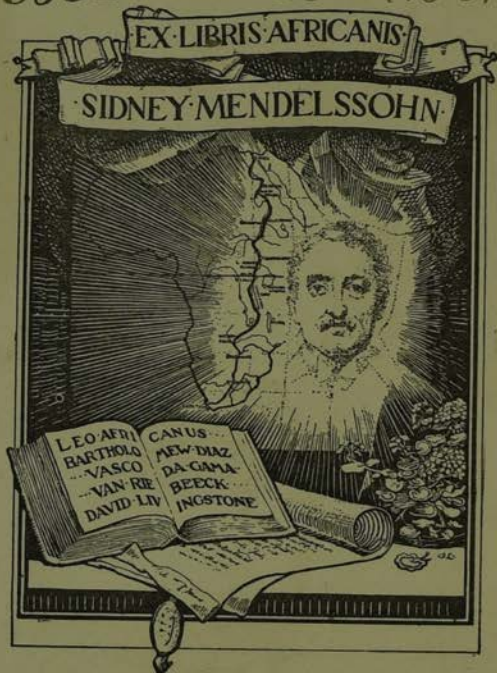


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IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 52. ABBEOKUTA JANUARY 1862. Price 120 cowries.

Bi ati ko o li apakan iwe yi, ire owu li America je iwon adota oke idi owu tabi (bales) to diku ninu eyiti nwon ti nrigba li odun kan sehin idi owu bi awon ara America nisisiyi ju eyi ti nwon ni nile yi nigba meta tabi merin. Nisisiyi ire owu ti odi li odun yi li America opo ju gbogbo eyi ti nwon umu lati Abbeokuta lo nigba egberun nitori ogun ti nwon nja li America lo je ki owu nwon ri bebe, iye ti nwon nta owu ni Liverpool ati ni Marseilles ni awon ti yio ka iwe yi yio ranti iye ti nwon nra iwon kan fo soke nisisiyi to igbiwo (2 ad) ni idi eyi ti iye ti nwon nra owu fi di giga li aise iyemeji, opolopo owu ni nwon nmu lati India ati ilu miran wa opolopo ni nwon iba gbin ni ile yi iba mase ti ogun Ijaye ti ogba nwon li aiya kon, awa ni ireti pe nwon ose oko re li odun yi, asi ro pe nisisiyi li akoko ati pa oko lati gbin owu li osu mefa loni tabi (June) nwon ari owu yo.

ORU MOJUMU KRISTMAS.

Li ale mojumu Kristmas inu wa dun gidigidi si orin ti nwon ko ati pelupelu osi je ki awon Oyinbo ranti ilu nwon ti ki ise ohun akotun fun awon enia ti owa ni igberiko gbogbo, lati ma kegbe yi ilu ka li akoko Kristimas. Nigba miran awon enia pipo amu ohun ona orin nwon lowo, nwon ama korin, nigbamiran nwon amu agogo ti nwon nfi si orun esin ti nwo keke nwon asi ma mii, ati nigba miran nwon ama ko kiki orin nwon asi ma ri ebun gba nilekile ti nwon ba wo. Eyi ti nwon se li Ake nwon tile korin didun pipo li oru mojumu Kristmas, li arin oganjo, awon egbe korinkorin na to bi ogbon tabi oji enia ti nwon nrin yi ile to wa logba Ake ka lati ibe nwon lo si Igbein, nigbati nwon kuro nibe nwon si lo si Owu.

IJAYE.

Ija kan se li osan Thursday ojo kokandilogun osu December. Lati

ojo kedogun osu September awon ota mejeji ko ti pade ja. Niwon agogo meji osan awon ara Ibadan mu ogun die wa, nwon si lo si agbedunmeji oka babbi awon ara Ijaye. Awon ara Ijaye ko po tobebe ni bado, sugbon nwon le awon ara Ibadan si gereregerere odo Ose. Awon ara Ibadan si pe awon ore nwon lati jade wa, nigbati nwon duro bi iwon w kati kan, ogun nwon jade nwon si be e si yinbon. Awon ogun Ibadan tun goke Ose li arinkeli, awon Egba kosi tete jade lati ran awon Ijaye lowo ija na gbona gidigidi, sugbon ko pe titi. Ari ele sin Ibadan kan to subu, esin re si gbogbe, awon egbe okonrin na gbe e lo. Nwon si pa esin na, awon ara Ijaye gbidanwo lati gba oku esin na sugbon nwon ko si le gbaa.

Ara Ibadan kan si tun subu, ti awon ara Ijaye be lori. Li asale nigbati okunkun si kun, awon ara Ijaye goke Ose sugbon nwon ko si le le awon ara Ibadan. Apakan ninu awon ara Ibadan duro li oru na titi osupa fi la. Opolopo ninu awon Egba gbogbe, die ninu awon ara Ijaye ti ogbe nwon po si ku. Enia meji li aino ti oku nitori ti ogbe nwon po gidigidi, sugbon awon elomiran wipe enia pipo li oku. Awon Aje ti Ogumio a wi fun u pe ojo isegun li ojo ti ja yio je.

Li osan ojo sunday ni Majekodunmi fi Ijaye sile lati wa si Abbeokuta. Awon ero die ti ni lo Ilorin

pade ogun awon ara Oyo lona, nwon ba awon ero na ja, nwon si tunwon ka. Die ninu nwon sa asala awon ogun si mu enia pipo ninu nwon, die sa lo si Ilorin, die si pada si Ijaye nwon si o eru iye biye nu. Li ojo kejidilogbon osu December awon ero pipo lani Awaye wa si Ijaye nwon to egbeje tabi egbejo enia, nwon mu isu ati ori wa ldi ohun ti ose ti awon ero fi duro leyi, li ojo ke ogbon osu kan na yi opolopo ninu awon ara Ijaye ati Egba nwon to bi iwon egberin tabi egbeoun enia, nwon jade lati o ba de awon ero to ni Oyo lo si lseyin nitori ti nwon gbo pe awon ero na po nwon lag ara pipo. Awon ogun na pada li oni ojo kokandilogbon osu December nwon si pada li iri enikan beheni nwon ko si ri enikan mu.

Ihin itele li ara lati inu iwe ti
Akoko Africa

A gbo pe Oba Gesi yan Captain A. P. Eardley Wilnot R. N. C. B. lati lo si Idahomi. Nwon ntun oko ti anpe ni Siromboli, se ni Portsmouth, eyi ti yio mu awon iranse Oba Gesi wa si Eko.

Oko ti asi npe ni Jumna ti oni aje merindilogun fa mo oko alaso lati fi onje pan o sinu re ati ohun miran, nwon ranse lati mu oko na wa si Chatham, ibi itun oko se lapa iwò orun ti Africa lati tun se ko le dara ni lilo lati ma gbe O a li Eko. Adota enia yio ba a lo ti yio

IWE IPOHIN: ABBFOKUTA JANUARY 1862.

hamora ogun, nwon osi mu ibon. gigan mejilelogbon li egbe ikiui ati ekeji to le so eta nla si ona jiji, ohun to ye lati se si oko na fun awon ologun, nwon ose orule sii, nwon o fi iyara sii, ti ole gba ologun meta.

Niwon osu meta, lati osu Augst. titi ofi de November ti anda epo tabi adi, ati iye ti nwon nta asi fi soke li November, iye nwon ni nwon yi.

	Bgs.	Hds.	Strs.	Cow.	Bgs.	Hds.	Strs.	Cow.
Epo. Ton kan je	50	6	33	13 di	60	6	33	13
Adi.	46	6	33	13 di	56	6	33	13
Atale Cwt. kan je	3	0	0	0 di	3	2	0	0
Li August Ton kan je								
Epo.	49	3	16	26 di	57	3	16	26
Adi.	44	0	0	0 di	49	3	16	26
Atale Cwt. kan je	2	1	16	26 di	2	3	16	26

EGBE IRANLOWO AWON OMO IJAYE.

Die ninu awon ore to fe awon enia dadu, ti fi owo ti ambo wa isọ ranse nipase Ford Fenn Esq. lati ran awon o no alaini baba lowo tabi awon ti ko ni enikan rara to ma boju to nwon; awon egbe alanu nwon yi gba nwon jo lati to nwon si ino ati ise isin awon Kristian.

	Bgs.	Hds.	Strs.	Cow.
Dowager Lady Buxton da	20	0	0	0
Lady Buxton da	6	6	33	13
Thos. F. Buxton Esqr da	6	6	33	13
H. Edmund Gurney Esqr da	6	6	33	13
Mrs Head of Canisla da	6	6	33	13
Gurney Hoare Esqr. da	6	6	33	13
Ford Fenn Esqr. da	6	6	33	13
Messrs. Rose Graham ati Wilson da	2	8	0	0
Smith Harrison Esqr. da	1	4	0	0
Awa si bebe lati fi nwon yi pelu				
Robert Hughes Esqr. da Stafford da	5	3	16	26
Miss. Dora Hughes da	4	0	0	0
Revd G. F. Buhler da	3	0	0	0
Dr. Harrison da	6	6	33	13
Ni ipade ni de Wm. Townsend Esqr.	3	2	0	0

EKO.

E mase ro pe nigbati enyin bati gbo oro Olorun, ti eba si npa ofin re mo lode ara ati ti eba jowo oruko re oti to nitori opolopo li ape sugbon die ninu nwon li ayan. Enia-

die ti ape lode ara nigbati aba ma fi nwon we ara iyokun ti ipe ti nwon yato, sibesibe iye awon ayanfe papa kere, tobehe ti awon ti ape nwonyi fi li ere ti afi nda oruko nwon ni pipo. Awon ti owa ti asi nri ninu ijo enia Olorun ti asi pe nwon lode ara, dabi iwe nla ti okun fun oruko, gege bi ipe li awujo ti ima ri nigbamiran. Ninu eyiti ayan enia die si oyè ti awon oloto Kristian. Ki ani oruko si ise ti anse awon elomiran ro pe ohun itiju nlanla ni ti oruko nwon fi wa ninu iwe ti nwon nkoruko si, sugbon sibe ako yan nwon, osau die bi osepe oruko nwon ko si ninu iwe na rara. Lotito ni ibanuje nlanla ni ki awa, ki ama si se jina si ijoba Olorun, bi Olugbala wa ti wi, ki nigbati aferè de ijoba Olorun ki atase re, osan ju ki awa lokere rere. Bi awa nibi ifoko gu si ati ni gban- gba, osan ju ki afefe gba ni si arin omi ti oko si fo. Ise nyin buruju enyin nse ati mo gbogbo nkan daju- daju ti eko si le se daju ati eyi ti aba se dajudaju ti ako tile gbi- danwo rara pe ao se. E kiyesi eko ti awon Apostili, ati nigbose ki asi mura si i ni irele ni ati je ki ipe ati yiyàn wa ko le di dajudaju.

E je ki yiyàn nyin ko daju bi e ti rii ka ninu iwe yi, nitori ase li eyi ki esi mura ati mu ipe nyin se ati ko si daju, eyiyi yio si mu didaju wa pelu omiran. Yiyàn nyin ti ainipekun ni, ati ife Olorun si

nyin ti otele eyi ti a oro. Gege bi imotele Olorun Baba. Mimo fun Olorun ni gbogbo ise re latetekose bi Apostili Jacob ti wi. Acts. xv. 18. Ori gbogbo nkan lati ibere ojo iwa titi ofi de opin re ju gbogbo re lo si ainipekun lati ainipekun oti ri gbogbo nwon. Sugbon imotele yi ti aso nibiti awon awon ayanfe papa ni. Behe gege li enia. Bi mo ba ri ese, Psalm lxvi. 18. ati li Olorun. Nitoriti Oluwa mo ona awon olo- dodo, Psalm i. 6. Ati pelupelu, enyin nikanoso ni mo mo ninu gbogbo ibatan aiye. Amos iii. 2. Ati li oro Olugbala wa, oso ti egbe buburu nigbati enia so gbogbo agbara re nu li ojo ikehin. Ya kuro. Emi ko mo nyiu, emi ke mo nyin ri. Beheni St. Pnul. Nitori eyi ti mo se, li emi ko mo. Rom. vii. 15. Nje nitori na imotele yi ki ise ohun miran ju ife Olorun ti ko nipekun, tabi awon ti Olorun fe iyan, nipa eyi ti ayan awon omiran si iye, eniti Olorun ti mo lati ipilese tabi ti oyan nwon si opin na awon ti oti yan si ona na ti nwon ki yio fi le yipada. Nito- ri awon eniti oti mo tele osi ti yan tele lati faramo aworan Omo re ko le se akobi ninu awon ara pupo. Rom. viii. 29. Asan ni patapata lati pe aomo iwon igbagbo ti owa ninu enia Olorun, ni wiwo igbagbo na, bi idi iyantele tikala re, gege bi ati wi pe Olorun li oti yan nwon.

A ko o li ibi ise ikowe li Ake ABBEOKUTA JANry. 24th. 1862.

APPENDIX TO THE IWE IROHIN: JANUARY 1862.

ARBEOKUTA.

JANUARY 5th. 1862

As has been stated in another part of this paper the crop of cotton in America last year was a million bales short of what it was the year before, now the American bales contain three or four times as much cotton as those made here, hence the deficiency in the American crop this year is a thousand times as great as the whole quantity ever exported in a single year from Abbeokuta. The price of cotton at Liverpool and Marseilles has, as our readers will recollect, risen about 2½d. per. pound; in consequence of the higher price of cotton larger quantities will no doubt be sent from India and other parts of the world, more would probably have been grown in this country had not the minds of the people been occupied by the war at Ijaye, we hope however that more will be done this year; and we understand that now is the time to clear the bush and prepare the ground for planting cotton in June, a crop being first taken off the ground.

JIGA.

A report has reached Abbeokuta that on the 12th December a party of Egbas from the camp on the W.

of Abbeokuta assisted by the people of Ibara and Ima'a and some of the Ishagga people attacked Aromaja in Jiga, and probably would have succeeded in driving him out, had it not been for some of the Ishagga people who took his side; it is said that three of the Ishagga people who assisted Aromaja were killed. The Ishagga people say that the people who assisted Aromaja were strangers (such as refugees from Aibo which was destroyed by the Egbas) but this is doubted in Abbeokuta.

WEEK OF PRAYER IN JANUARY.

The present arrangements for the week of prayer is that the first meeting on January 6th. should be held at Ikijà, the second at Ake, the one on Wednesday at Ogbe, Thursday at Igbein, Friday at Ikijà, and on Saturday at Ake.

CESSION OF BENDOO AND EMPERRY.

We learn from the "Early Dawn" of December that the Governor of Sierra Leone went in H. M. S. S. Torch to Bendoo; they anchored on the 7th of November, but did not land till the 9th, when Governor Hill met the chiefs. The deed of Cession of Bendoo and Emperry was then signed by the various chiefs, witnessed by the Governor and others, and saluted with 21 guns. After this and some other

business, an offer was made by the chiefs of the Bargroo to cede that territory to the British crown, this was accepted, a deed of cession made out, signed and witnessed and saluted by the firing of guns. In like manner Sherbro and Turtle Islands were also ceded. About £400 were distributed among the several chiefs, and the entire proceedings were marked by good order and good feeling. The territory ceded extends from the Boom Kittam to the Yallatucky river."

RETURN OF MISSIONARIES.

We understand that Rev. H Townsend will probably reach Lagos in March on his return to this town; this information will we know be received with great pleasure in Abbeokuta.

The Rev. I. A. Lamb is shortly coming to Lages to take the place of the Rev. J. A. Maser who is returning to Europe.

THREATENED ATTACK ON LIBERIA.

It appears from the Cavalla Messenger of December that the Liberians of Cape Palmas have lately had a narrow escape from a serious attack by the natives; with some trouble the natives were persuaded to give up their design and sign a treaty of peace.

WAR IN AMERICA.

The war still continues but no decisive success has been obtained by either party.

The following information is from the "African Times."

"We are informed that Captain A. P. Eardley Wilmot R. N. C. B. has been appointed Her Majesty's High Commissioner to Dahomey. The Stromboli, now actively refitting at Portsmouth, will convey the Mission to Lagos.

The Jumna 16. attached to the sailing reserve in ordinary at Chatham is ordered to be fitted at that dockyard as a guardship and depôt, to be stationed in the Lagos lagoon on the West Coast of Africa. She is to have a complement of fifty men and is to be armed with two long 32-pounder guns on each broadside.

The necessary fittings are to be made for the requisite quantity of ammunition. She is to be housed over and to have cabins fitted for six officers."

During the three months from August to November the prices of oil and ginger have risen; in November the prices were

Palm-oil	38	to	45	10
Palm-nut-oil	35	to	42	10
Ginger per cwt	45s	to	48s	0
In August per ton				
Palm-oil	37---		43	
Palm-nut-oil	33---		37	
Ginger per cwt	32s-		35s	

APPENDIX TO THE IWE IROHIN: JANUARY 1862.

IJAYE RELIEF COMMITTEE

A few well known and tried friends of Africa have sent the following sums through Ford Fenn Esq. to help children deprived of their parents or otherwise in extreme destitution, in order that they may be brought up in the knowledge and practice of the Christian religion.

The Dowager Lady Buxton	£15	0
Lady Buxton	5	0
Thos F. Buxton Esq	5	0
H. Edmund Gurney Esq	5	0
Mrs Head of Carlisle	5	0
Gurney Hoare Esq	5	0
Ford Fenn Esq	5	0
Messrs Rose Graham & Wilson	2	2
Smith Harrison Esq	1	1
We also beg to acknowledge		
Robert Hughes Esq Stafford	4	0
Miss Dora Hughes	3	0
Rev. G. F. Buhler	2	5
Dr Harrison	5	0
At a teameeting at Wm. Townsend. Esq	2	12

CHRISTMAS EVE.

On Christmas Eve we were much pleased with the singing which reminded the Europeans of their countries, where it is common for the men in the villages to go round in parties at Christmas time sometimes with a band of musical instruments, sometimes with the bells which the waggon horses used to wear, at other times simply sing-

ing, and receiving presents at the different houses. In the present instance there was a good deal of singing late in the evening, and after midnight the party consisting of thirty or forty went round the houses in the compound and thence to Igbein and Owu.

AMERICAN COTTON CROP.

"The last cotton year closed on the 31st. of August. The total crop was 3,656, 086 bales being a deficiency of 1,013, 684 bales on the crop of 1859-60 and of 194, 395 bales on that of 1858-9." Illustrated.

CHRISTMAS HOLIDAYS.

The Christmas holidays began on Saturday December 21st. and last for three weeks, the schools will recommence work on Monday Jan. 13 after the conclusion of the week of prayer. We could wish that those who know the advantages of education would exert themselves to persuade their heathen relatives and friends to send their children to school, that they may enjoy the same advantages.

ECLIPSE OF THE SUN.

On the 31st ult. there was an eclipse of the Sun which rather disappointed us; from an account in the Illustrated London Almanack we were led to expect that the eclipse would be nearly if not

quite total, as it was stated to be total in the Western part of Africa, but as far as we could tell the edge of the Moon only just reached the centre of the Sun, and we observed it nearly every five minutes for the first hour and a half of the eclipse, after which it was too cloudy to get a sufficiently distinct image on the paper. The early morning was cloudy, at 8 o'clock the thermometer was 80, and at half past two it was 88.

IJAYE.

A fight took place in the afternoon of the 19 Decr. (Thursday) Since the 15 Sept. the contending parties had not met. Towards 2 o'clock P. M. The Ibadans came out in small number and advanced between the Oka Baba of the Ijayes who were not numerous in their camp. The Ibadans however were driven back down the slope towards the Osse, they called then their friends to come out. When after a delay of an hour the Ibadan army had come out, firing began. The Ibadans recrossed the Osse, the Egbas delaying long to come to the assistance of the Ijayes.

Firing was hot for a short time 40 mins or 1 hour. An Ibadan rider was seen falling from his horse being wounded. He was carried away, and the horse was killed and cut in pieces whilst the Ijayes tried to get possession, but could not suc-

ceed.

On the 28th. a large caravan came from Awaye with yams, Shea-butter, and iron. On the 29th. some 800 Egbas and Ijayes returned from an unsuccessful expedition to waylay a large caravan from Oyo to Isehin.

LAGOS.

We understand that although no name of a Governor has been mentioned, he may be expected out by the next mail. We also hear that the Prometheus has been ordered home. The state of health on board is more satisfactory, since only a few cases are considered dangerous. Twenty three men have been sent outside. Generally speaking the town is healthy at present with the exception of a few new comers who have slight attacks of fever. The improvements are progressing and the new road along the beach will be soon finished.

In the river we noticed the Rainbow, formerly in the service of the Niger expedition.

TRADE REPORT.

Since our last we have again to notice a rise in Nut-oil as well as in Cotton; The former is very scarce and 8 hds. are demanded for 10 imp. gallons, whilst Cotton is held firmly at 11 str. per lb.

Of Ivory nothing has been offered. Exchange from 2 hds. 40 to 3 hds.

8
ACCES
MY 10
C2

IWE IROHIN

Heavenly Walk
2
Exeter

FUN AWON ARA EGBA ATI YORUBA

No. 57.

ABBEOKUTA MARCH 1862

Price 120 cowries.

Abbeokuta nni sote mi sodo ge-
ge bi ati le wi, lati igbati ati gbo
pe awon ogun Idahomi fo Isaga
ati bi nwon si ti pa nwon run ti
nwon si ko apakan lo li ojo ke-
dogun osu March, nitori ni iwon
ijo meji li ijo meta lehin na ose
ohun ti ko da ni loju laimo ibiti
awon ogun na ge fi ara pamọ si
ati bi asi ti gbo pe nwon pa enia
pipo li Isaga asi nro pe nwon yio
mura lati ko Abbeokuta ki nwon
le ri eru mu lo si ile, opolopo
awon ara Abbeokuta lo si nti oko
bo si ile lati iha iwọ orun wa ti
awon ti eran nwon lowo, agutan
ati ewure ati ohun ini nwon pe'u
nwon. Li ghobgo esé odi ti ona
Aro ati ti ona Abaka li opolopo
enia kun ti awon ti ihamora ogun
pelu ibon ati ida lowo nwon, elo-
miran si mu ada lowo nwon lati
ma fi ge ori awon ti yio ma gbi-
danwo lati gu ori odi bo si ile,
agba ibon meta ni nwon fi si enu odi
ona Abaka, nitoripe li igbaghogbo
li ati ngbo pe ona ti Abaka ni a-

won ogun Idahomi yio ba yo si
Abbeokuta, ati pelu pe nwon nsun-
mo eti ibe.

Asi ngbo li apakan pe awon o-
gun na ko tile fe wa do ti Abbe-
okuta sugbon Isaga li nwon wa
gbesan lara re, nitori ona ti nwon
ti mu nwon si igbati nwon ko wa
si Abbeokuta, ngbo eyi lati odo
okonrin Tapa kan to ti se eru si
Idahomi ri, to si sa kuro lodo nwon
on lo si wi fun wa pe enia to wa ja I-
saga je egbata enia to lagbara gidi-
gidi, okonrin Tapa na ni eru ori ti
onru, sugbon ki oto ri aye sa, nwon
ran ki olo gbọn omi wa, nigbati osi
lo bi eniti nlo pon omi, behe lo
si sa kuro lodo nwon, osi fi ara re
se eru fun Egba ti oko ba pade lona.

EKO.

Ile Barrack tabi ile ti awon omo-
ogun to wa li Eke jona, opolopo aso
li osi jona nibe, pelu aso awon
obirin omo ogun lo jona pojū, oko
ti oti baje ti anpe li Prometheus
ni nwon yio si fi se bi ile ti nwon

yio si ma gbe ni lowolowo yi. nwon si ko gbogbo aje ti oko na lo sinu oko ti anpe li Aleto lati ma lo nwon nitoriti aje tire ti se.

Olori oko ti anpe li Beddingfield pelu Mr. McCoskry ti ba ti oko ti anpe li li Wrangler lo si Fernando Po. Ogaguu ti anpe li Burton ti naje ajele ibe eniti oti wa si Abbeokuta ni kotipe yi osi ti lo si ori oke kan ti anpe li Cammerroons, osi ri pe oke na ga ni iwọn egbetadilegbaje le ogorun ese; oke kan si wa ti anpe li Mont Blanc eyi to se oke to ga ju gbogbo oke ti owa li Europe lo, giga oke na je irinwo di legbajọ ole ogbon ese.

Li ojo kọkanla oṣu March li oko awon French kekere kan wo odo Osa. Epo si ti bere si de si Eko lati ilu awon Ijebu wa, li ati Ejirin wa lo poju.

Awon Onisowo si ti siwo owò imulo si Igerese, nitori ti nwon gbo pe oba ibe ti sgun wa si Abbeokuta, tabi si Ijaye.

Nisisiyi opolopo owa li awon onisowo nfe lati ma fi ra epo, iye owo re si nga si oke, nisisiyi nwon nparọ fadaka li egbedogbon li Eko, nwon si nro pe ki yio pe ki oto di egbaji.

oyọ.

A gbo lati Oyọ wa pe, awon ara Ilorin ti fo egure kan ti owa li eti ilu ti anpe li Ire, asi ti gbo pelu pe nwon ngbero ati wa do

ti Oyọ asi ti ri ihin iku ti Sita oba Ilorin gbo pe otito ni; Suberu si li oruko eniti orope re.

Pipo ninu ogun awon ara Ibadan lo ti lo si Oyọ lati lo da awon ara Ijaye ti nlo si Ilorin li ona, sugbon nwon si ti pada li aile see.

Li ojo Kristmas to koja nwon mu gbogbo awon omo school Oyọ lo sodo Obaloye ni ile re, nitori ti oti nfe ki nwon se bebe, osi dun mo o gidigidi nigbati ori bi ati ko awon omo na si, nwon ka iwe die, nwon si dahun ibere die lehin na nwon si korin die niwaju oba na; latijo ri oba na ko mo pe iru nkan banwoyi ni nwon nko ni ile iwe, osi se ileri pe on yio ti okan ninu awon omo re fun nwon li ile iwe, ki ole ma ko nkan nwoyi, nitori awon ara ilu re ko fe lati ran awon omo nwon lo si ile iwe biko se pe, oba nwon ba ran omo re papa lo sibe. Oba na si fi oke owo kan fun Akawe Mimọ Olorun pelu agutan nla kan.

ISAGA.

Li Saturday ojo kedogun oṣu March li agbo pe awon ogun Idahomi ti ko gbogbo awon ara Isaga lo, ati pe nwon si ti ina bo ilu na li ojo keji, odabi enipe nwon ti yi ilu na ka ki awon ara ilu to mo, nigbati osi to iwon agogo mafa li nwon wo ilu Isaga, die ninu awon Egba ti ogun na di mo Isaga si duro li eti odi, nwon si yin-

bọn diẹ si awọn Idahomi, nigbati ọwọ ogun awọn Idahomi si nle ju, nwon si run wole, diẹ ninu awọn Egbá na si bẹ si ehin odi li apakan nwon si ko sinu igbo to yi ilu na ka ni iwọ idamerin mile kan, awọn to la ninu awọn Isaga ko to nkan, nitoriti agbọ pe awọn Idahomi fere pa gbogbo ara ilu na tan, lehin igbati nwon wole ilu na, ile Olorun ti owa nibẹ si ti jona pelu, asi gbọ pe oku enia pipọ ni nwon ri leti ibẹ, ati li oja nwon, ako ti gburo ọpọ'ọpọ ninu awọn onigbagbọ ibẹ, ati Akawe Mimo Olorun ti owa nibẹ titi ofi di isisiyi.

Eyiye li oṣe akarun ilu ti aṣo ninu ilu awọn Egbado lati igbati ogun Ijaye ti bere, awọn ilu ti àsi ko ni Jiga, Maṣayi, Sampa, Igan asi ti gbọ pe, awọn Egbado yi ati ma sin awọn olori olori li Abbeokuta.

EKO.

Beṣe lo ye fun awọn to nwasu lati ma so ọ, ati lati ma lo gbogbo ipa ki pa lati muu de opin, ki awọn eṣe ko le yipada, ki nwon si le di atunbi, ati pelu ki awọn ti ogbagbọ le dagba ki nwon si le ma lagbara nipa emi àyè; ki nwon ki oma le fi oju nwon si ohunkohun ti owa ni isale ṣugbọ ki nwon le fi iduro ṣinṣin teju nwon mo eyi. Ki ale mu ahon nwon gbina nipa Emi Mimo Olo-

run, ati ki ife si gbogbo okan le ma jo bi ina nipa Emi Mimo ti ati ran sokale to awọn Apostile wa bi ọwọ ina.

Ki gbogbo eni ti yio ba gboro na si ma miran eyi, bi enipe eyiye ni agbọ kehin nwon ki nwon ko le ma ri aye emi gba, ati ki nwon ko le ni ipa nipa oro na. Nitori bi otile ti dabi ise ti ko ni lari lati ma fi eti si eyiti enia eṣe bi awa tikalawa nso, ṣugbọ fi oju si i bi enipe on ni ona ti Olorun fi irorun fun awọn to gba on gbọ, ati ise igbagbọ si irorun asi yi gbogbo okan pada, asi so o di otun, bi osi ti tun bi fi si ijogun ogo. Ro o bayi, eyi ti je ododo ninu re, lehin na ki lo si dara to beṣe, je ki aiye ro o si bi oti fe, ṣugbọ ki enyin ko mo pe agbara Olorun ni fun igbala. Iwasu agbelebu ni fun awọn to nsegbe bi aṣiwere, ṣugbọ agbara Olorun ni fun awọn ti agbala, gege bi Apostile na ti wi ni Epistile ti Paul ekini si awọn Cor. i. 18. Bi iwọ ba si nfe mo eyi, bi iwọ ba nfe ni emi, ki yio si ma dagba nipa re, gbe oju re soke ki osi wo iko otosi ni, ki osi kigbe fun iranwo Olorun re, eniti ise Oluwa aye. Gege bi amoye kan ti wipe, orun iba duro si ibikan je ki ba si si ati iran de iran li aiye, beheni aki ba ti ri ohun jije tabi lilo kan li asale nihin beṣe lo si jasi pe nipa ise emi ati imisi re, li Church tabi

ile Olurun fi nni eso, enyin ki yio la se eyi ki eto wa sihin ki oju emi okan nyin ti oti di fifo, ati aiya nyin ti oti di kikuna siwaju Olurun, ki asi ma wipe Oluwa igbayi li aye wa fun o lati fi agbara oro re han, ki emi le ri iye ati agbara ninu re, sugbon ki ise emi ti agbo behe ni ki ise eniti nsoro lo see bayi fun mi, enyin ni ekun ipa re. iwo so oro na ao si see behe. Olurun wipe ki imole wa, imole si wa.

Nipa ise rere yi ninu eyiti alo oro na si ori bi Apostili na ti so niti afarawe eda titun, eyi to ti so ninu capter itele.

Gege bi omo ti abi titun, ema se je ki oto nyin titi e ofi ri ododo aye ti ose olori. Ise ati ite lorun wa li aye nyin, ninu irele re, eyi ti yio mu ki enia fi oju wa si i, iba sepe awa mo, sugbon ki opolopo ko ti le mo nwoyi, nitorina ero ti igbehin re. Oye ki awa mase kuku mo rara ju ehin igbati ati di okan ninu ajumo pin ohun titun yi.

Bi Olugbala wa ti wi pe, biko sepe adi atuubi aki yio le de ile obo. Olurun John iii. 3 - 5. Nitoto gbogbo eniti ako ba tunbi nwon yio wi nijokan pe, iba san fun nwon bi osepe ako bi nwon rara. Iru aye oti ati ise kili awa nri nibin, okun fun ibanuje ati were. Nje bi oba sepe awa ba nfe pin ninu iro-run ati aye rere, aye ti ko ni opin,

ki abere nihin yi, ibukun pelu ogo li okan, okan na si li iye,, kiki eyi lo yato pe okan li otete ko bere, ekeji lo si pari re bi oba sepe ape nwon ni ipa tabi iru aye meji, li aisiyemeji apakan gbe apa keji de; ose ohun ajeji fun awon keferi lati ma wipe ojo iku li a mberu, ojasi ojo ibi ainipekun; behe ni nitoto fun awon eniti atunbi nihin, ojo ibi ore oje jasi ojo ibi ogo; ehaiise ti awa ko fi mura lati so eyi di dajudaju nipa ti isaju.

Ko se ohun iberu fun wa lati lo igba ojo wa si asan, lehin na ka si dubule li okunkun ati li ibanuje titi aye, li aika aye emi wa si asan nigbati aba ma mura sile de igba na, ati nigbati emi na ba si njade lo, ka kigbe pe nibo ni iwo nlo iwo emi mi?

Sugbon aye titun mu wa kuro ninu ewu ulanla ati iberu iku ti ko nipekun. St. John wipe awa yo ninu iku si iye. John iii. 14. nigbati onso ti awon ti atunbi, ko si si iyipada sehin kuro lati inu iye yi si iku mo.

Ibi titun yi li St. John pe li ajinde ikini, o si pe gbogbo awon to ni ipin ninu re li alabukun. Alabukun ni fun gbogbo eniti opa ni ipin ninu ajinde iku; iku keji ki yio si li ipa li ori nwon mo. Rev. xx. 6.

Ako o li ibi ise ikowe li Ake:
ABBEOKUTA MARCH 25th. 1862.

ABBEOKUTA.

MARCH 25th. 1862.

If we consider the improvement that has taken place in England during the last hundred and especially during the last fifty years, it may well encourage us to hope that this country will still more rapidly improve in wealth and the arts of civilized life; fifty years ago there were no railways, no steamvessels, no electric telegraph. During this period the general knowledge has wonderfully increased both in the number of people who can read and the number of books published; the Bible Society has published over fifty millions copies of the Scripture; the Tract Society over 900 millions of books and tracts, chiefly in the English language besides many other books and newspapers published by different people. With this great advance in knowledge, and improvement in the means of travelling, there have been many other great changes; even Agriculture is perfectly different to what it was an hundred, fifty, or even five and twenty years ago. In 1730 Lord Townshend retired from public life and devoted himself to the improvement of his estate in Norfolk, chiefly by putting good earth upon the very light sandy

soils and introducing the cultivation of a root called turnip, which enables the farmer to get a crop from his ground every year instead of leaving it fallow one year in four, as was previously the case. Several farmers about the same time began enthusiastically to improve their breeds of sheep and cattle; the principal means used were to feed them well all the year round, and not only when food was plentiful; and to keep and buy the best animals to breed from; and to kill or sell the worst; but these improvements did not immediately spread over the country for in those days the roads were very bad, and the farmers read little, so that information travelled slowly; and farmers would scarcely believe any thing to be an improvement which was contrary to their own experience. The means by which this ignorance was dispelled, was at first the personal efforts of a single man, Arthur Young; who travelled amongst the farms of the different counties in England thus diffusing information, which he afterwards published in a book; soon afterwards some of the Nobility annually invited farmers and graziers to meet in their grounds, where of course they were able to inform one another on what they themselves found useful. But the most successful means for spreading know-

ledge among the farmers has been the establishment of two Societies, the little Smithfield club in 1798 and the Royal Agricultural Society which held its first meeting at Oxford in 1839. The Smithfield club gave prizes to farmers for exhibiting fat stock; at the same time the farmers were obliged to tell how they were fed. The club has thus been able to spread information on the best breeds of stock and the most profitable means of feeding them. The Royal Agricultural Society has held its meetings annually at different towns and though not the principal intention, the main result has been that new Agricultural Machines and Implements have been made known throughout England, and Machine-makers have been able to make and sell large quantities of them. It is probable that somewhat similar results might in a few years be produced in this town if an Abbeokutan Agricultural Society were established to offer rewards for the best specimens of the produce of the country, and the means of obtaining them.

LAGOS.

The roof of the house used as barracks has been burnt down, and much clothing lost, especially by the soldiers wives. The Prometheus will be used as barracks for the

present. The paddle shaft of the Prometheus will be transferred to the Alecto, as hers is broken.

Commander Beddingfield and Mr. Mc'Coskry have been in the Wrangler to Fernando Po. Captain Burton the Consul, who was lately in Abeokuta, had ascended the Cameroons mountain, and found it 13500 feet high; Mont Blanc the highest mountain in Europe is 15730 feet. March 11 a large French barque came into the Lagoon. Oil was beginning to come in from the Ijebu country especially Ejirin; the trade from Whydah was stopped on account of the King's expedition, which was reported to be against Abeokuta or Ijaye. Now that cowries are wanted to buy Palmoil their price has rapidly increased; exchange at Lagos is 2hds. 25strings and it is thought likely that it may go down to two heads.

ISHAGGA.

On Saturday March 15 it was reported in Abbeokuta that Ishagga had been taken and burnt on the previous night by the Dahomians, it appears that they surrounded the town without being suspected and about 6 o'clock entered the town. Some sixteen Egbas who were at the gate are said to have fired upon the Dahomians until they forced open the gate, when the Egbas escaped into the bush which surrounds

Ishagga for a breath of perhaps a quarter of mile. Very few of the Ishaggas escaped; it is said that the Dahomians put the whole population to the sword. This is the fifth Egbado town that has been destroyed since the war with Ijaye, the others were Jiga, Mashaye, Shampa, and Igan. The Egbado towns used to pay tribute to different Abbeokutan chiefs.

The Church and Mission House were burnt, and heaps of dead bodies were seen near them and in the market place. The Scripture Reader and most of the Christians have not been seen since.

IJAYE.

On Wednesday March 12th Lieutenant Dolben H. M. S. S. Prometheus and Mr E Roper started from Abbeokuta for Ijaye, when they reached Okemeji they found the caravan had already left for Ijaye, however they determined to follow and overtook the caravan at Osse, and went with it the rest of the way reaching Ijaye on Saturday. The next day there was a severe battle the Ibadans in the new camp alone appear to have been double the Egbas in number. In the evening Atambala one of the great Egba chiefs set out on his way to Abbeokuta. On Monday March 17 Lieut. Dolben with Rev A. & Mrs. Mann left Ijaye about

noon, Mr Roper remaining with the Scripture Reader at the Mission House; they reached Osse that night but had only just gone to bed when they were roused by the Egbas passing through the town; and were obliged by their carriers to go on with them to Okemeji, which they reached about half past seven in the morning. The Egbas left their camp about sunset on Monday and reached Okemeji early on Tuesday morning; from Osse Mr Mann's party consisting in great measure of children were unable to keep up with the Egbas; fortunately, the Ibadans did not follow them, but after taking the Egba camp entered Ijaye; there does not seem to have been any fighting after the Ibadans took Ijaye, so it is probable that those who remained submitted quietly, many had already fled to Abbeokuta and to several Yoruba towns Awaye, Isein, etc.

OYO.

We hear from Oyo Jan. 8th. that the Illorin people have destroyed a little village called Ire not far from Illorin and that they were talking of attacking Oyo. The news of the death of Sita king of Illorin is confirmed, he is succeeded by Suberu. A large body of Ibadans went to Oyo to try to kidnap the Ijaye caravan going to Illorin but were obliged to return

APPENDIX TO THE IWE IROHIN: MARCH 1862.

without success. On Christmas day the schoolchildren were taken to the king at his own request, he seemed much pleased with the manner in which they were taught, they read a few verses, answered some Scripture questions and sang some hymns; before this the king had not known what was being taught in the school, he promised to give one of his own children to be taught as soon as the war was over, as his people would not like to send their children unless he sent his. He also gave the Scripture Reader a bag of cowries and a large sheep.

DAHOMEY.

As may well be imagined the town of Abbeokuta has been in a great state of excitement, since the news of the destruction of Ishagga by the Dahomians reached Abbeokuta on Saturday March 15. For two or three days it was quite uncertain where the Dahomians were, but as it was reported that they had killed all the Ishaggas it seemed likely that they intended to attack Abbeokuta in order to get slaves to carry home with them. Several Egbas especially from the West of Abbeokuta came in from their farms bringing some of their sheep goats or other property with them. The wall of Abbeokuta about the Aro and Abakka roads gate was lined with men armed with muskets

and swords or billhooks, which are used for cutting off the hands of those who try to get over the wall; at the Abakka road gate there were stationed three cannon. It was several times reported that the Dahomians were on the way towards Abbeokuta and once that they were close to the Abakka road gate they probably did not intend to attack Abbeokuta but merely to destroy Ishagga in revenge for having misled them on their last attack on Abbeokuta; for a Tapa man slave to one of the Dahomians made his escape, and said that the body of Dahomians who destroyed Ishagga was only 6000 strong; this Tapa man had a load of skulls to carry, but before setting out his master sent him to fetch water and he took the opportunity of running away and gave himself up as a slave to the first Egba he met.

DEATHS.

On Saturday 22nd inst. at Ake Abbeokuta of dysentery in the 23rd year of his age Thomas Wilcoxson, son of Mrs Naylor of Manchester, and Catechist of the Church Missionary Society; he had been in the country fourteen months and had suffered much from the climate.

On the 20th inst. Gilbert 2nd son, of Rev W. Moore departed this life in the nineteenth year of his age at Oshielle; he had been a sufferer from early childhood.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 58. ABBEOKUTA APRIL 1862 Price 120 cowries.

Ninu iwe wa ikehin li ati so bi ise oko ti ngbile si li England tabi li ilu awon oyinbo, lati iwon ogorun odun wa sehin, sugbon ko ti ju iwon odun medogun tabi ogun odun lati igbati ale so ti ere pipo ti anri lati oko na, nipa iranwo ohun ilo kan ti anpe li chemistry. Ise awon agbe ni lati ma gbin oniruru nkan li oko, oniruru efo, tabi ewebe. opo'opo onje ti oje oniruru. Opolopo ewebe ti a si ngbin, nnti ipa agbara owo aferife dagba, nipa ewe nwon, nkan ti anpe li carbonic acid eyini ni idapo carbon pelu oxygen, ti owa li ofurufu, ama fi agbara mu ewebe tabi ohun ogbon dagba, nkan ti anpe li carbon yi dabi edu igi asi ma mu ohun ogbin dagba li ile rere ti oba ni irinami, nigbati igi ba jona pipo nkanyi ni isi kun sinu eru ti nwon ima lo si ti aro nileyi.

Ki irugbin ko le ma dara oje ki onje ma to fun nwon ni ile. nitori oniruru eranko ki ife onje

kanna, nitorina bi irugbin kan ba ndara ni ile kan, iru miran ki isi dara nibe na. nitoripe nwon ko ri bakanna, nitorina ni awon ti ilu oyinbo ki igbin irugbin kana li ododun libikikana, biko se iru miran li Turnips, Barley, Clover, ati Wheat; ti isaju li gbongbo ti ake, ekeji ati ekerin li oka, eketa si jasi onje fun eranko, egbo ire ti ako kuro ni ile, tabi eyiti ohun ti agbin nfe lati ma fi ru li asi fi kun ile rere na, nipa eyiti ile na fi ima mu opo ire jade litan ebe na ka li odun keji. Mr. Lawes si ti se iru nkan yi li odun mefa kanle, osi ti nko ire li opolopo ti ofi idaji ju bi ti ile ti ako ti ro ri.

IDE ATI IPINYA.

Li Friday ojo kejidilogbon osu March li Revd. A. ati Mrs Mann ti Abbeokuta sile lo si Eko, Mrs. Mann si mura ati lo si ilu oyinbo, Mr. Mann si nfe pada li Eko lehin igbati obirin re ba lo tan.

Li Tuesday ojo keji oṣu April ni Revd. C. A. Gollmer ati Mrs. pelu awon omọ nwon meji si lo si Eko. Gbogbo awon orori oko ti owa ninu oko Prometheus ni yio pada lo si England ninu elefi ti awon Revd. H. Townsend de si Eko lati inu oko to de nikehin lati England wa.

Mr. R. H. Wike si ti lo si Eko ni ireti ati lo si England.

IDAHOMI.

Lihin igbati awon Idahomi fo Isaga tan, kosi eniti omo bi nwon pada lo si ilu nwon ni tabi bi nwon fi ara nwon pamọ si ibikan titi awon Egba yio fi ye odi nwon so, li arinkan ari iwe kan gba lati Ota wa, ninu eyiti agbo pe awon Idahomi nfe lati do ti Abbeokuta li Thursday ojo ketadilogbon oṣu March, sugbon nisisiyi aro pe igbero nwon saki, ati pe nwon fere pada lo si ilu nwon, nigbana awon Egba yio si ri ayẹ lati se ise, nwon asi san gbogbo gbese ti nwon ti je lakoko ti ogun na.

Asi ti gbọ pe epo pipọ yio wa lodun yi.

EBUN FUN ALAKE.

Aga afehinti, ati apoti itise, li awon Egbe ajo iranlowo ti Africa ti owa li ilu oyinbo ti pese sile lati fi si ebun tabi itore fun Alake li Abbeokuta, gbogbo nkan nwonni si wa li ile 8 Adelphi Terrace

Strand, yio si jssi ife Secretary lati ma fi nkan nwonni han fun awon ojulumọ re. Nwonni li ati gbọ lati inu African Times wa.

AJO TI AWON MISSIONARIES.

Ohun kan si wa ni ti African Times kanna ti ose ohun ti ko yanju ni ti owo o'odun ti awon onigbagbo nfi fun awon ijo enia Olorun nitorina.

Ipade kan si wa fun gbogbo awon Onse Olorun ti owa li Abbeokuta ti nwon pade li Ake li oṣo kini oṣu July, li ajo na ni nwon si da bi oko merindilogbon, owo na ni nwon si fi si apakan lati fi ko ile iwe fun awon omobirin, ile ti asi ro pe ki yio si pe ki nwon to ko o li Abbeokuta, lehin eyiti nwon da eyi, olukuluku ipo awon enia Olorun si ti dawo jo li Ake, li Ikija, ati li Igbein, ninu iwonyi si ni lati ma fi sanwo fun awon akawe Mimo Olorun, owo ti nwon da na si poju eyiti nwon o ma fi sanwo li oṣoṣu fun awon Akawe Mimo na li iwon egbegbawa tabi dollar merinmerin fun enikan kan, li oṣu, awon ara Ikija si dawo ti nwon jo lehin ipade ti ojo kesan oṣu December, owo ti nwon da na si ju iwon oko medogun lo. Awon ara Ake da ti nwon nigbati nwon fe akawe Mimo meji li awon ara Ake nsanwo fun, okan wa li Ake, ekeji si wa li Afadi, eyiti o wa li Ake ngba dollar meta

on abo, ti Atadi ngba dollar me-
rin, nitoto awon ara Atadi si nto-
ju ti nwon.

Lehin owo nwonyi ni nwon si
nda okokowo, eyi ti ondi egbegbe-
rin li odun, owo yi li nwon nda-
jo lati ma fi ran nwon lowo nigba-
kugba ti iponju ba ba emkan ninu
nwon.

IKIYESI.

Ti Henry Vernon se si ti
agbajo ti afin oja ti anpe li Par-
liament ti ati se li odun kejile
ati iketalelogun ijoba Ayaba Gesi,
ise ati tun ohun ini re se, ati
lati yo awon olufokan le re, ni-
torina li ase ko ikiyesi ki enikeniti
oba je e nigbese ati gbogbo eniti o-
ba ni san fun Henry Vernon Har-
rop ti ilu Manchester ti owà ni ilu
nla Lancaster, eniti ise onisowo ti
owa si ile Africa ti osi ku li Eko
li ojo kerin oju July 1859; ife inu
eniti Maria Redhead aya Richard
Milne Redhead mo, eniti owà li
Springfield ni ilu Lancaster, a o si
pe oruko gbogbo eniti oni san fun
okonrin yi li ojo ketalelogun oju
February li afin oja.

IKU.

Anu se wa gidigidi lati roh'n iku
Daniel Shokelu, ara Itori, okan ni-
nu awon awon ara Church Igbein;
eniti oku nijo kerindilogbon oju
March, nipa eta ti oba a loju ogun
ni Ijaye.

EKO.

Ko si ohun to nsişe rere fun
ironupiwada bi iberu ati ife Olo-
run. Itan san ife na si ni ipa ni-
po ti ofi mu okan yo, ipa tabi
agbara re si po ju ti ina ati ibe-
ru to wa loko Sainai pelu gbigba
ofin na. Eşe ni gbongbo oşi wa,
nitorina lo si se ye ki ise anu yi
ki oyo wa kuro labẹ agbara re,
kuro labẹ ijebi ati labẹ ipa re
pelu lekan na. Eyin ba le ro pe
awa enia Olorun le ri irorun ninu
gigan ofin re, ati ninu sişe oja
re bi? wipe awon ti oti fi anu re
gbe ga soke, ki nwon si ma se
itelorun ninu igberaga awon si,
tabi awon ti ati eje omọ re wenu
mo, lehin na ki nwon si tun pa-
da lo ri ra nwon sinu ere na ewe?
bi enipe ako ti ra nwon pada ku-
ro ninu ese bikoşe sinu re, bi eni-
pe ki awa ma wipe ati gba wa
sile lati ma se oniruru ohun irira
nwonyi, bi woli Jeremiah ti wi ni
Capt. vii. 10. pe, Ah! emase jeki
ama kegan ati kama si ko idasile
ore ofe Olorun loju, bi oba sepe
awa ba nte gbala nipa re, sugbon
e e opo'opo bi oti wu ki opo to
ninu wa muma ra lati ma rio bi
awon enia Olorun, awon eniti ijo-
gun nwon je anu. Asi nri eyi pe
ore ofe si ti fi ara han fun wa,
eje ki awa si barawa po mo ijo ayo
na, ka si je ki oma ko wa lati ma

se aiwa bi Olorun ati gbogbo ife-
kufe aiye. Tit. ii. 11, 12.

Bi oba si le se ka ni ayo lati
ye fun awon yi, ati lati fo to Je-
su, eniti ise ododo ijoko anu, nje
laisiyem ji ti wa ni anu ise. Emase
je ki iberu ijebi re to gborin, le
nyin sehin, sugbon ki olukuluku le
nyin somo odo re, nitori bi wiwu-
wo ijebi re lori eyiti opolopo na
nisisiyi ti po to, behe si ni ami re
ri ni pipo, ati ogo ni yio si jasi
ninu nyin Ose ohun ajeji tabi ohun
kan ti eniti oko Psalm lo behe li
ojasi ohun otito, opin re darada-
ra osi wo ginsin nigbati owipe Olu-
wa dari ese mi ji mi, nitori ti
otobi. Psalm xxv 11. Okan ti nti ija
opo eru ese te mole, nipa tite re
na ko le se aima bebe fun idariji
lati owo idasile anu wa. Nitori oti-
to re la se mu ni lagbara, agbara
ipa re si wa ninu re. Asan li iwo
je behe li iwo ko si ju asan lo,
loto sugbon gbogbo awon ti ogba
anu yi ti ri behe lekan ri, nwon
ko si ni nkan ninu gbogbo eyiti
ati da nwon lati ni, nwon ki isi
se enia, iba ma sepe ire wa ninu
Olorun, nitoto nwon si jasi omu
ibinu, nitoto nwon ko ni ife kan
ninu nwon, titi anu yi si fi mu
nwon se behe, osi fi ara re han fun
nwon, nwon si fi ara nwon han
nwon pelu, behe lo si mu ki nwon
ni ife Olorun, osi mu ki nwon ma
rii, osi di nwon mu pelu ofa nwon
yo kuro ninu iho okunkun na.

Osi se ohun ti ko ni ibere ni ti
emi kannu pe ki ise are, ama na
nigbagbogbo, beheni ki isi na, ni-
toto ki isi to behe bi enipe ko ni
agbara, ama san bi omi odo lati
odun kan de ekeji, ama sin lodo-
dun, beheni ko si fi ara han fun
awon ti mbo lehin. Eniti oti dan
wo ni Oluwa, Idariji, ese, Irufin,
ari ese fun gbogbo awon ti owa
sodo re, sibese osi fi anu pamu fun
egbegberun awon ti yio si wa si
odo re nikelin.

Enyin ti ri anu yi gba, esi ti ni
ami re li okan nyin, laisiyemeji yio
si mu okan nyin duro si ipa ti
agbe ti da a si, yio si mu nyin wa
sipa anu na. Ikanu okan fun awon
eniti ko ti ri anu na gba, ati pe
enyin yio si ma korira ese gege
bi Oluwa na ti korira re, ati bi
oti nshanu fun awon elese pe enyin
yio si ma se behe, enyin yio si
jina rere si kikun si iwa bi Olo-
run ati ijiya re ti oni suru pipo,
gege bi eniti oto ori afa, nitoriti
enyin ti koja na, bi Augustine ti
wipe, enyin yio si ni ife nyin li
opolopo lati ma wa ona ti awon
ara iyokun yio fi ri anu na gba pe-
lu, ni mimu pe, ose ohun nla,
enyin yio si ma mura nibikibi ti
owu ki ose lati ma mu ope wa sinu
re, lati ni ife si enia ati si ogo Olo-
run.

Ako o li ibi ise ikowe li Ake:
ABBOKUTA APRIL 5th. 1862.

ABBEOKUTA.

APRIL 5th. 1862.

In our last number we mentioned the rapid progress, that has taken place in the agriculture of England during the last hundred years. but it is only within the last fifteen or twenty years that the farmers have at all generally recognized the great advantage they can derive from the assistance of chemistry. The farmer's great object is to grow vegetables of various sorts, and vegetables require food as much as animals only of a different sort. Vegetables get great part of their food from the air by means of their leaves, there is in the air a small quantity of carbonic acid, composed of carbon and oxygen, and leaves have the power of appropriating the carbon, this carbon is much the same as charcoal, which we know forms a great part of wood. Another part of the food of plants is taken up by the roots from the soil dissolved in water; when wood is burnt great part of this is left behind in the ash, from which is prepared the Eru or Potash, which is used in this country in preparing indigo for dyeing.

In order that plants may flourish it is necessary that there should be sufficient food for them in the soil, and different plants, like different

animals do not want the same food. This is the reason why one crop may flourish on a soil in which another sort of plant will scarcely grow at all, and therefore the farmers in England very seldom grow the same crop two years running but grow them in a series such as turnips, barley, clover, wheat. The first is a root crop, the second and fourth corn, and the third is a green crop for cattle, but the substances which crops take from the soil, or which the plants require for their food may be added to the soil, and by these means it is possible to grow large crops of wheat for years in succession off the same piece of ground without exhausting it, Mr Lawes has been able to grow for six successive years crops of wheat on an average more than half as large again as on the same land unmanured.

MISSIONARY MEETINGS.

There is a statement in the African times which conveys a very imperfect impression of the amount of money given annually by the native converts of the Church Missionary Society for Missionary objects. There was a general meeting of all the stations held at Ake on the 1st of July; at this meeting and in connexion with it about £25 were collected; this sum is devoted to the Female Institution which will we hope soon be established

in Abbeokuta. Besides this there has been a collection at each of the stations Ake, Ikija, and Igbein, the proceeds of which are employed in supporting Scripture Readers, each station giving more than enough to pay the salary of one of the fifth class at one bag or four dollars a month. The collection at Ikija was made after a meeting on Dec. 9th; this amounted altogether to more than £3 and 12 bags. The collection after the Missionary meeting at Igbein amounted altogether to more than £3 and 11 bags. The collection at Ake is made when required, the Ake Church supports two Scripture Readers one at Ake who has 3½ dollars and one who has charge the Station of Afadi who has four dollars; in fact Afadi station is entirely supported by them.

Besides this at each station the members pay 20 cowries weekly, a small sum amounting to half a head yearly, towards a fund for giving relief in times of distress disease etc.

CHEMISTRY.

In our last but one we mentioned seven of the thirteen Non-metallic simple substances viz Oxygen, Nitrogen, Phosphorus, Iodine, Chlorine, Sulphur, and Carbon or Charcoal. Of these Oxygen is the most widely distributed; mixed with Nitrogen it forms the great propor-

tion of our atmosphere; In Combination with Hydrogen another of the non-metallic simple substances it forms water. In combination with different metals it enters largely into the composition of the solid earth and in combination with carbon it forms Carbonic acid; which plays a most important part in the animal and vegetable kingdom. Animals take oxygen from atmosphere and give out carbonic acid (Carbon and Oxygen) and water (Hydrogen and Oxygen.) Vegetables on the contrary take Carbonic acid from the atmosphere and give out from their leaves pure Oxygen, keeping the carbon as a material for their own growth.

NOTICE.

Henry Vernon Harrop Deceased. Pursuant to an Act of Parliament made and passed in the twenty second and twenty third year of the reign of Her present Majesty intituled "An Act to further amend the law of Property and to relieve Trustees" notice is hereby given that all creditors and all persons having any claim or demand upon or against the estate of Henry Vernon Harrop formerly of the city of Manchester in the country of Lancaster and late of Lagos in Africa Commission Agent and Merchant who died on the fourth of July one thousand eight hundred and fifty nine at Lagos aforesaid

and whose will was proved by Maria Redhead the wife of Richard Milne Redhead of Springfield Pendleton in the country of Lancaster Esquire the sole executrix in the said will named on the twentyfirst day of February one thousand eight hundred and sixty in Her Majesty's Court of Probate are hereby requested to send the particulars of their respective debts or claims upon or against the said estate with the nature of their securities if any to said Maria Redhead or to the undersigned Thorbey and Robinson her Solicitors at our Offices No 7 St. James's Square in the City of Manchester aforesaid on or before the thirtieth day of July next. And notice is hereby also given that after the said thirtieth day of July, next the said executrix will proceed to distribute the assets of the said deceased among the parties entitled thereto having regard to the debts or claims of which the said executrix shall then have notice and that the said executrix will not be liable for any debt or claim of which she shall not then have notice. Dated this fifteenth day of February one thousand eight hundred and sixtytwo

Thorbey and Robinson.

St. James's Square

Manchester England

Solicitors to the Executrix
all persons indebted to or who
have any property or effects of the

said Henry Vernon Harrop deceased are forthwith to pay and deliver the same to the said Solicitor of the said Executrix.

PRESENT FOR THE ALAKE.

"A State chair and footstool, intended as a present from the African Aid Society to the Alake of Abbeokuta, are now at the offices of the Society at 8 Adelphi Terrace Strand. The Secretary will have pleasure in showing them to any visitors" African Times Feb 22.

ARRIVALS AND DEPARTURES.

Friday March 28 Rev A. and Mrs Mann started from Abbeokuta for Lagos, Mrs Mann on her way to Europe, Mr Mann intended to return after her departure. Wednesday April 2 Rev C. A. and Mrs Gollmer with two children leave for Lagos. The officer of the Prometheus were to return to England by the Allecto. Rev H. and Mrs Townsend arrived at Lagos by the last mail from England. Mr R. H. Wike has also gone down to Lagos on his way to England.

DAHOMEY.

For some time after the Dahomians destroyed Ishagga it was uncertain whether they had returned to their own country or were concealed in some bush waiting till the Abbeokutans were off their guard, once there was a letter

received from Otta saying that the Dahomians intended to attack Abbeokuta on Thursday March 27, but now the opinion is gaining ground that they have gone home. we hope this may soon be certain so that the Egbas may be able to trade freely down the river and retrieve some of the losses and debts they have incurred during the war. It is said that the season has been very favourable for Palmoil.

COMMERCIAL ASSOCIATION.

At a meeting March 21st Mr Robbin was re-elected president, Mr Ribeiro Treasurer, Mr Borgmeyer was elected Secretary, and Messrs Gerber, Coker, Young, and Rushton members of the sub-Committee; it was resolved that the proceedings be inserted in the Iwe Irohin, and the returns from Abbeokuta and Lagos be obtained as soon as possible and that the Governor's assistance be requested in obtaining those from Lagos traders.

TRADE REPORT

We noticed in our last that business was bidding fair and Palm-oil coming in in quantities to satisfy all. Cowries becoming scarce 9 heads were readily accepted. The previous rumours of the Dahomians having lost their influence the people were doing their best in the farms, working night and day to secure as much as possible of this year's crop, when all at once on the

22nd. ult. nobody thinking of the Dahomians we saw the farmpeople coming into the town once more with the dismal news of the destruction of Ishagga, already noted in our paper. A day or two later the desertion of Ijaye took place. With all this it will be readily understood that business was suspended altogether for a whole week, after which time traders resumed slowly their work. We are not aware that much palmoil is coming in at this moment, but this is readily accounted for by the short time, people have been able to attend to their work.

Of Cotton we have had a fair supply for the last fortnight which is readily bought at last rates. Should the Country remain quiet we believe we have every reason to think that the cultivation of this article will be taken up much more vigorously it presenting so many advantages to the native husbandman. The great drawback however is the want of practicable roads.

Ivory remains very scarce.

Exchange with moderate supply at last rates.

Our Lagos readers will be glad to learn that, since yesterday we have had a decided change in the weather. It set in with heavy wind and rain at about 9 P. M. and continued to rain gently half the night. This morning it was cold and cloudy and more rain will shortly fall.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 59.

ABBEOKUTA APRIL 1862 Price 120 cowries.

Agb. jo nkan pipọ li ale lò lati ma fi tun oko tabi ile se, eyini ni onje fun ohun ogbin ti a ngbin ni ile, nkan ti oti ku tabi ewe to ti ra li afi ntun awon se on eru igi eyiti asi mo pe a dara ju ti nwon si nlò li ilu Oyinbo li eyiti anpe li farmyard, tabi ibiti nwon gbe ti nso eran si, sugbon ile miran si le so eso ire po to bi ati fe, sugbon sibe asi nfe ohun kan tabi meji, eyini ni Kemistry to jasi ohun ti oniye gidigidi fun awon agbe, on lo si so ohun ti anfe si asi ma fi ipa fun awon agbe lati fi eyini kun ile lowo, nisisiyi gbo-gbo awon agbe lo si ti mo iye nkan ti afi ntun oko se, tobehe ti nwon fi nfi owo raa, nigbakugba ni nwon nsan bi iwon egbarun fun iwon eru on nikan ti awon obirin ile yi le ru li ori nwon. Nwon si nfi dindi oko ko nkan titun oko se lo si ilu oyinbo okan ninu eyiti odara julò ti anpe li guano, eyini ni iwin eiyè odo okun kan ti

nwon ima ri ko li eteti odo okun nibi apata li erekuşu ti awon enia ki ba ngbe, gbogbo re asi re mo-le li eteti odo na ti awon iru eiyè na ba wa, opolopo egugu li nwon si nfi oko ko lo pelu lati fi tun oko se, owo die ki okonrin kan ri nipa kiko nkan nwon yi lo ta lati ibi okuta ti iba Norway ti anpe li Apatite, lo fi fun awon ti oni oko.

Okan tabi meji ninu nkan ti aba ma fi tun oko se mbe ni ilu yi, eyini ni eru ati opolopo ewe ori ti anko danu, iwonyi iba si jasi ohun to dara lati ma fi tun ile se, olori re na si ni isale ekiti to ti ra. Ere nlanla meji li awon agbe ile yi iba ma ri bi ose pe nwon nlo nkan nwon yi li titun oko nwon se ekini wipe, ire oko nwon iba ma gborin ju bi nwon ti ri lo, ekeji si wipe, nwon iba ma ro li ododun ki isi se ni kiki aituka, sugbon nwon isi ma moye re siwa-ju, nipo eyi ti nwon fi nfi oko

sile niwon odun meta tabi merin lati je ki ile ni ora fun ra re.

IJEBU.

Li Monday ojo keje oṣu April li awon Egba gbe ogun jade lo si ilu awon Ijebu Iremo awon eniti oti nse oju rere si awon Ibadan li igba akoko ti ogun, asi ti gbọ li iwon ojo merin sehin pe awon ologun nlo sibikan, sugbon ko si si eniti omọ ibiti nwon gbe nlo bikoṣe awon olori ogun tikala nwon lo mo ibi ti nwon nfe kolu. Li akoko igba kanna li asi gbọ pe awon ara Ibadan si ti ran ogun jade lo si ilu ti awon Ijebu ode.

Niti apa ti awon ogun Egba, okonrin kan si ti sare lo si Ijebu osi ti wi fun nwon pe ogun mbo, nitorina awon Ijebu to wa li ilu kekeke si ri aye lati pa ara nwon mo tabi lati sa lo sibi ti nwon fe, awon Ijebu na si ta li ore o-hun die, eyini ni, eru kanun kan, pelu owo, fun okonrin na, nwon yi si li ore ti ogba, sugbon awon Egba si mu u nigbati onpada bo lati Ijebu wa, nwon si pa a li ijo kerinla oṣu kana yi li ita Baṣorun.

DOLLARS.

A gbọ pe Bale Eko nfe pa dollar da si shilling merin pelu pence meji to sunmo iye re papa ju shilling merin on pence mefa, ere kan mbẹ ti yio si dide ninu eyi, pe owo oyinbo yio si yi ilu wa

ka, nisisiyi iru owo oyinbo to si de ile yi ndi pipọ tobebe ti ako fi le mo iye nwon, idina nla si li eyi niti owo fadaka, amọ pe ki yio ni awon ara ilu wa lara lati ri aiye ati ru owo nwon lo sihin tabi si ohun, sugbon eyini di igbati nwon ba mo iyato owo oyinbo si ara nwon nwon osi ma beru lati ma re ara nwon je.

Esi.

Li Monday ojo kerinla oṣu April yi li nkan esi kan se li budo awon Egba to lo si Ijebu, li asale na li okan ninu awon Balogun Ijemọ npin etu fun awon omọ ehin re, etu na si sese gbina, opa enikan lojukanna, enia pipọ lo si gba ogbe nipa re, die ninu awon to gbogbe na si ti ku lehin na.

SI ENITI NSE IWE IROHIN.

Ni ko ti pe yi ni mo ti be Eko wo, lehin igbati mo ti fi ilu na sile niwon oṣu mejila sehin enu si ya mi nigbana si ise ti nwon nse nibe li akoko na, ise ti osi jasi gbese fun eniken ti oba se idina si nwon.

Nigbati asi nsunmo Eko ninu oko elefi, asi nranju lati ri bi oko ti Advance wa pelu awon oko to wa li ebute (tabi harbour) nwon npe oruko oko na bebe nitori pe ole rin ju gbogbo awon oko ti nwon nlo lati fi koja ibiti omi gbe le si odo oṣa, ati pelu pe osi gborin ju

oko ti awon ara Cape Coast ti o-wuwo gidigidi ti nwon ima lo li igba atijo, asi gbo nigbati a wa ninu oko elefi pe ara oko ti anpe li Advance na ko da, nitori opolopo eru ti nwon fi nko lo ati ti nwon si fi nko li ati inu oko nla wa. sugbon eyiyi ko to nkan eniti oti teri gba lati ma se itoju re yio wa ona ati tunu se, Olori oko tabi Commander ti owa ninu oko oja ti anpe li Wye si ti ipa oju rere re fun ni li oko igbaja kan ninu eyi ti a tatara lati inu oko elefi de oko elefi pelu itelurun.

Iyato pipọ lo si wa li Eko nipa ti odo oṣa awa si se akiyesi oko pipọ to wa li ebute ninu eyiti anko eru wa ti asi nko lo laisi ohun idina tabi ewu kan; awon ologun oja ti owa li ibe nmi siwa mi sehin nwon si nfi aiya iran na bale, ati ita gbangba etetido ti Bale ti owa li Eko nikotipe yi ti se fun awon oniṣowo ati lati ma ri aye gba afe-rife iru ita behe ko ti si li Eko ri.

Nisisiyi Eko si wa labẹ aṣe Ge-si, asi ro pe ki yio se kiki alafia ohun ti aiye yi uikan, sugbon pe-lu iwa rere ati iwa bi Olorun, ni-nu igbekele otito Olorun ti ati si-paya, li aisi eyi, gbogbo ohun ti nwon nse li Eko ni yio jasi asan pelu aitelurun, sugbon bi nwon ba nse ti Olorun ofo pipọ ki yio si ba nwon, aye yio si wa fun wa lati ri oju rere lodo agbagbà ilu yika.

EKO.

Nwon si ti tun oko ti anpe li Prometheus to wa li Eko wo, nwon si ti ri pe yio si se imu lo sinu oku, behen nwon si fa oko na lo.

IBI.

Li Wednesday ojo kerindilogun oṣu April ni Mrs. Betsy Graff bi omobirin kan.

IKU.

Li Tuesday ojo kejo oṣu April ni Mr. David Losi fi aiye oṣi on irora yi sile, eniti oti wa ni ibule arun lati iwon odun pipọ sehin, iro inu wa ni pe yio lo sodo Oluwa wa Jesus Kristi nibiti irora ko gbe si pelu ibi ti iku ko gbe si mo.

Lale Thursday ojo kewa oṣu kanna yi li omobirin Mr. John ati Mrs. Betsy Graff ku, asi sinku re losan ijokeji na.

Lale Saturday ojo kokandilogun oṣu yi ni Mr. James Coker fi aiye yi sile, okan ninu awon ero Sierra Leone to ti de si ile yi ni iwon odun pipọ, asi sinku re li Sunday ti ise ogunjọ oṣu na yi.

EKO.

David wipe, Oro re ni fitila si mi lese, ati imole si ipa ona mi Psa xix. 105. Ki ise kiki didun mo ni bi imole ti ri si oju, sugbon osi jasi afonahan gege bi imole ti ri si ese wa. Bayi ni Apostili na ko si fi

kiki itunu si iponju, sugbon osi dari awon enia re si ipa ona Minu, nipa eyiti afi nri ekun itunu gba. Eyiye si da ni loju pe ko se ohun miran bikose ekun eyiti ati to si nso ti nkan tutu ati ti emi okan ayè nipa eyiti ongbani li iyanju si, pelu ise to ni ireti, ver. 13. ti osi fi ara mo o. Bi enyin ba si nfe ni ireti yi, Emase fi ara nyin fun ifekufe bi aimo nyin atijo, sugbon oje mimo.

Ko si si ekò to ni adun tabi ti o si je ohnu mimo gege bi ti awon onigbagbo, ko si fi ara pamò ri didun ati ni mimo.

Igbagbo ati ireti ti awon onigbagbo jasi ohun rere tabi egbogire re ti yio wa lailai fun itunu, sugbon aki si lo eyi ni ilokilo, bi enipe ohun to danu li ibi ere ti ko mo, behe ko eyi sisonu li aiye. Gbogbo eniti oba ni ireti ju asi ma so nwon di mimo gege bi on tikalare ti ri, I John iii Nwonyi lo si pa li ase fun nwon pe ki nwon je mimo bi on tikalare ti je mimo. Igbagbo asi ma tete mu okan mo Acts. xv. 9, asi so ife ese di asan lehin eyinini asi fi itunu Kristian ati ogo kunu.

Were ati eru ainidi, ati iru iyan jije nipa ti eda ati ti ise ore ofe lati ro pe, ireti igbala ti oda ni loju, yio fi alaimo ati igberaga pelu aiya lile ninu ise, ati pe nitorina ekò ti idaju na si jasi eyiti ko joko. Awa si ti ri pe oju awon

Apostili wa ko mu bi awon enia nwonyi ti rora nwon si, on ko si fi owò si iru oran behe.

Sugbon nitoto awa ro ti apa keji, kili aini ibere, ka si mu ireti to daju ati iwa mimo bi awon otta, sugbon asi fi ara mo nwon bi ore girigiri ni idaju ireti, ko si je mimo.

Nwon si nipa bakanna nwon si npo ninu ara nwon. Opo idaju igbala, opo iwa mimo, opo fifè re, ati asaro re, bi enipe ona kan so so si ipekun na. Ati gege bi ise ti ni adun, nigbati aba ti muu dawa loju ki yio si sonu.

Ko si si ohun to le mu okan sise si iteriba. bi ororo ayo yi, eyi si ni idaju ireti ogo. Ati pelu opo iwa mimo ti owa li okan, idaju yi ni ima fi mimo re han, gege bi ati nri oju orun nigbati kurukuru ko ba po. Iponju nlanla na kosi ba ireti je tobehe. Gege bi ese kere ti le ba ireti na je, sugbon osi le mu okan na noku ati ko si ni ogbon nipa iponju, sugbon nipa ese ama mu ofo wa, gege bi ogbon gbogbo awon Kristian ti ko nwon.

Apostili wa si nfa nwon si iteriba, osi nfi gbogbo agbara ati ogbon re muu se behe, fifa re ni li ona kini lati ma se ara nwon li ona keji ni pataki pe, "Eje mimo."

Ako o li ibi ise ikowe li Ake
ABBEOKUTA APRIL 22nd. 1862.

ABBEOKUTA

APRIL 22nd. 1862.

Many different substances may be used as manure, that is they contain the food for the plants which may be wanting in the soil. Dead plants or leaves of course contain them; the ashes of wood also; one of the commonest and best used in England is farmyard manure, that is the straw and dung in the yard where cattle have been kept. But a soil may have plenty of nearly all the substances required, but one or two may be wanting, here it is that Chemistry is of so much value to agriculture. It tells what it is that is wanting and enables a farmer to add that to the soil, and now farmers know the value of manure so well that they are glad to pay money for it, often as much as one or two dollars for a load that a woman here could carry on her head. Whole shiploads of substances for manure are now imported, one of the best known is called guano, this is the dung of seabirds and is found in uninhabited rocky islands and cliffs by the seaside, where seabirds live when on shore; bones are also imported in considerable quantity. A gentleman has made a considerable sum of money by

importing from Norway a stone called Apatite and selling a preparation of it as manure. There is in this town plenty of one or two sorts of manure, woodashes, and heaps of agidi leaves and other refuse, these would probably be excellent manure especially the lower parts of the heap where it is rotted. There are two great advantages which a farmer here would obtain by using manure, the first is that his crops would be much larger, the second is that he might keep a piece of ground near his house in cultivation every year not only without exhausting it, but even steadily improving it, instead of being obliged every three or four years to let the ground lie fallow.

IJEBU.

Monday April 7 a party of Egbas went out against the Ijebu Remos who have been favourable to the Ibadans during the war, it was known four days previously that a war party was going out, but no one, except a few of the chiefs knew the exact place they intended to attack; the war party of the Egbas was unsuccessful, a man had run to the Ijebus and given them information, and consequently the Ijebus, who live in small villages, had time to hide themselves, and the Egbas were not able to catch them, the man received a load of Lubi,

APPENDIX TO THE IWE IROHIN: APRIL 1862.

a native salt from the interior, and some cowries as the price of his treachery, however the Egbas caught him on his return and he was executed at the Bashorun's place on Monday April 14th.

On that day, it is said, the Egba army reached Makun after having feasted for some days on their own farms in the Igbein district. On Tuesday they had a short engagement with the people of Makun, the latter fighting behind their own walls. On Thursday a division of the Ijebu Odes arrived and enabled the Egbas with their help to enclose the town. It is further stated that the springs of water that supply the town are taken. The Egbas go to this war at the request of Awujale King of Ijebu to punish his rebellious subjects.

TO THE EDITOR OF THE IWE IROHIN.

Sir,

Having lately visited Lagos after an absence of twelve months from the country. I was struck with the changes and improvements made there in that time, improvements that reflect much credit on those who effected them.

On approaching Lagos, per Mail Steamer, we were anxious to see whether the "Advance" was among the many vessels at anchor in the roads. This Steamer is rightly so called, she is a great advance on

the boats that are still used to cross the bar, and a still greater on the clumsy Cape Coast canoe of former days. We were informed, on board the Mail Steamer, that the Advance had not reached perfection for she was ill provided with the means of conveying cargo to and from vessels in the roads; this is a small matter and doubtless a remedy will be found for it by her enterprising owner. We were kindly offered the use of a boat of Her B. M. S. Wye by her Commander by which we made the passage from the Ethiope to the Advance with comfort.

The change in the appearance of things within the river was very marked, we observed the various vessels at anchor receiving or discharging cargoes without risk or hinderance, the number of persons, among whom were Soldiers in British uniform, moving about on the river side giving life to the scene, and the wide river side street opened by the late Acting Governor giving facilities for traffic and pleasure not before enjoyed in Lagos.

Lagos, now happily under British rule, will, we hope, not only advance in material prosperity but in good morals and religion resting on God's revealed truth. Without this all the improvements in Lagos will be incomplete and unsatisfactory, and without this we are persuaded no lasting influence will be

obtained over the minds of the rulers of the native tribes around
H. T.

IBADAN.

It is said that a large division of the Ibadan army have visited Awaye and that they have suffered some loss there. This is reported by an escaped captive from Ibadan, information from such a source is not very reliable

FATAL ACCIDENT.

An accident occurred in the Egba camp on Monday April 14, one of the Ijemo chiefs was distributing gunpowder in the evening and the powder caught fire, one person was killed on the spot and some twentywounded, more have since died.

LAGOS

The Prometheus has been re-examined and pronounced sufficiently sound to go to sea again, accordingly on the 12th inst. she left Lagos in company with the Alecto. for Sierra Leone. She was towed out of Lagos river by the Advance piloted by Lieut. Glover R. N.

We are glad to hear from Lagos that the Dahomey army has returned to Abomey, after destroying Ishagga, they destroyed another town carrying away all the people they could. The King is reported to say that he has now so many slaves as to be under no necessity to go out again for some time to come. It is to be hoped, before that time comes, a

stronger power than his will stay his work of destruction and teach him what he so much needs to learn, that his neighbours were not created to gratify his thirst for blood and power.

We are glad to hear that a very useful regulation is coming into force in Lagos shortly respecting gunpowder, a powder Magazine is to be erected and no one, under a heavy penalty, will allowed to keep on his own premises above 30lbs.

We hear also that a notice has been issued to the Brazilian residents at Lagos to register their Slaves or they will become liable to a heavy fine or other penalties,

DOLLARS.

We hear that the governor of Lagos intends reducing the value of dollars to four shillings and two pence which is nearer their true value than 4s. 6d. there is one advantage that would probably arise from this, that English money would be more generally circulated, at present the variety of coins in the country is so great that it is almost impossible to learn all of them, this is a great impediment to the introduction of silver money, for although the natives can easily see the advantage of having their money in a form which can conveniently be carried, yet, until they know the coins one from another, they will always feel in danger of being cheated.

NOTICE.

Henry Vernon Harrop Deceased. Pursuant to an Act of Parliament made and passed in the twenty second and twenty third year of the reign of Her present Majesty intituled "An Act to further amend the law of Property and to relieve Trustees" notice is hereby given that all creditors and all persons having any claim or demand upon or against the estate of Henry Vernon Harrop formerly of the city of Manchester in the county of Lancaster and late of Lagos in Africa Commission Agent and Merchant who died on the fourth of July one thousand eight hundred and fifty nine at Lagos aforesaid and whose will was proved by Maria Redhead the wife of Richard Milne Redhead of Springfield Pendleton in the county of Lancaster Esquire the sole executrix in the said will named on the twentyfirst day of February one thousand eight hundred and sixty in Her Majesty's Court of Probate are hereby requested to send the particulars of their respective debts or claims upon or against the said estate with the nature of their securities if any to the said Maria Redhead or to the undersigned Thorbey and Robinson her Solicitors at our Offices No 7 St. James's Square in the City of Manchester aforesaid on or before the thirtieth-day of July next. And

notice is hereby also given that after the said thirtieth day of July, next the said executrix will proceed to distribute the assets of the said deceased among the parties entitled thereto having regard to the debts or claims of which the said executrix shall then have notice and that the said executrix will not be liable for any debt or claim of which she shall not then have notice. Dated this fifteenth day of February one thousand eight hundred and sixtytwo.

Thorbey and Robinson,

St. James's Square

Manchester England

Solicitors to the Executrix
all persons indebted to or who have any property or effects of the said Henry Vernon Harrop deceased are forthwith to pay and deliver the same to the said Solicitor of the said Executrix.

TRADE REPORT.

Since our last we have had no alterations of price. Palmoil still comes in freely, Nutoil begins to show itself, but the price is not yet sufficiently fixed, for quotation.

Cotton has come in slowly as the farmers are holding out for higher prices which the merchants are not yet willing to give.

Ivory none.

The Rumours of the road to Lagos being shut are without authority.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 60. ABBEOKUTA MAY 1862. Price 120 cowries.

Ninu iwe wa ikehin li ati so ti bi nkan oko iti ma dagba si, ati bi asi ti ma ki ire li opolopo pelu iteloron nighati aba ntun ile na, se sugbon ni ile yi ohun idina nla kan mbe ti awon ara ile yi ko fi le se nkan nwonyi, idi re ni pe ile pipo wa fun nwon lati ma ro, opolopo ile lo si wa ninu odi ti nwon fi sile, nwon asi lo si ona jinjin lati lo roko, uitorina ni nwon se nru eru lati ona jinjin wa ki nwon to de ibi oja. Nisisiyi ofere je ipêkun ati gbin nkan li oko, nitoripe lati igbati oşu yi ti pinjo lati bere si ri ojo li opolopo, gbogbo awon agbe si fere gbin nkan nwon tan nisisiyi, beheli asi ro pe ogbehin fun wa lati ma so ti ile titunse li etile, tabi lati ma sogbin ni ibi ile rere, sugbon si be iba dun mo wa bi osepe awon ara ile yi dan a wo lati se oko die le ti ile nwon ki nwon le ri bi yio ti ri si. Awon kan ti anpe li Caf-

firs ti nwon wa niha gusu ile ti Africa, nwon ama gbin taba nwon nibi ti nwon ba ti nso eran nwon si, eyi to jasi ibi ile rere to dara fun ohun ogbin, awon enia na ama je ki eran nwon ma rin kiri li igba osan, nwon asi ma mu nwon wa sinu agbo li alale. Ni ilu oyinbo gbogbo ile nla to wa li igboro ati ile kekere gbogbo lo ni ogba diedie niha nwon, ninu ogba nwonyi ni nwon ima gbin ohun obe awon si, tabi efo, ogba nwonyi si se ohun to ye ile gidigidi, ati nipa titun ile se nwon asi ma ko ire loju ile kana li opolopo li iwon odun pipo pelu iteloron li ododun.

ILU OYINBO.

Li ibi apeje han li London ni nwon yan Mr. T. C. Taylor lati wa se Ajele li Abbeokuta.

Mr Chinery onisowo si rohin ti odun nipa eyiti oti koja, lati fi bi owò ti nlo siha iwò orun ile Africa.

ISOWO.

Ilu kan ti anpe li Batherst ti enia inu re to iwọn egbedogun, (3,000) li 1859 iye owo oja ti nwọn ra, lati oḍo awọn Oyinbo jẹ egbaje oke le medogbon le legbesan pelu egbafa, (£118,693) ti iye owo oja ti nwọn ti ta fun nwọn jẹ ti adota leli irinwo oke le meje pelu egbarun, (£227,460) Li Sierra-Leone, ibiti nwọn ko ju egbagu (40,000) enia lo, iye owo oja ti nwọn ta lodun kan jẹ ojulugba oke odi kan pelu egbasan (£248,000) iye ti eyi ti nwọn si ra jasi ti oke mokanlelogofa le egba (£170,000) nigbati Gold Coast to wa labẹ itoju oḅa Gesi ti enia inu re ko ju egba marunlela dorin, (150,000.) ati agbajo ti osi wa pelu nwọn bi iwọn odegdata oke enia (1000000) nwọn nta oja ti oto bi iwọn odegberin oke le mejileladorin (£155,000) lododun. Gbogbo oja ti anko jade ni ilu nwonyi ati ni ilu miran to wa lapa Iwo orun ile ti Africa jẹ ti egba mokandilogun oke le orindinirun (2,650,000 £). Ni ti ogbin owu, ise ibere wa si se nkan pataki niha ile Africa na.

Ise nwọn ni aso fifo, rirẹ, wiwun ati dida, nisisiyi osi mura lati ma fi ohun ile ti England to ba dara fun awon ara oke ni lilo, paro owu lowo nwọn yio si jasi ire fun nwọn lati ma boju to ati ni owu pipo, nitorina osi ye ki eyi ti nwon

yio ni ko si ma po ju bi nwon ti ni ri lo. okan re si nje e leri nigbati onso ti ebi re pe yio di pipo si ati eyini li aipe lo titi.

Awon ara oke tabi awon Yoruba si nge oko pipo nisisiyi lati ma fi gbin opo opo owu; Ise ati ma wun aso yi si gba aye pipo.

ISOWO ERU.

Olori oko ti anpe li Gordon ti ima ko eru lo, eniti osi ti mu oko kan lo ninu eyiti enia tabi odegbesan eru le mafa wa, okonrin na li nwon pa tabi ti afi oku fon li orun li afunpa lori igi li apa iha oke ti America li ojo kokanlelogun osu February, asi ro pe eyiyi fi han daju pe awon ara iha oke ile America nfe lati fi isowo eru sile nitoto.

AJO AWON OLOSOWO.

Li ojo kedogun osu April li awon Onisowo Oyinbo ti Abbeokuta pejo, ti nwon si pinu re li apejo na pe, nwon okowe si Bale Eko lati so fun awon onisowo ti owa li Eko ti nwon si nfe lati ma sowo ni ile yi laini ile nwon nihin, pe nwon yio si ma pa ase awon onisowo Oyiubo to wa li Abbeokuta mo nipa sisanwo die, sugbon bi enikan ko ba si fe lati san, nwon yio da oko eru re duro. Ati pelu pe nwon osi ni Bale na niran niti owo odun to ti koja.

Basorun si nfe ki ada gbogbo

oko to nlo si Eko duro, ki asi so nkan yi fun gbogbo awon akowe ati awon ti nso, li Aro, pe ki nwon si san owo na li gbangba.

Nwon si yan Messrs Robbin, Ribeiro, ati Gerber li awon eniti yio ma lo bere opa lowo Basorun, ati pe ki nwon si fi iwe akiyesi kan legi li Aro lati ma fi ako-ko ti awon owo oko na yio ba si han.

Idi ti nwon fi nse gbogbo nkan nwon yi ni pe, Basorun ti fi aye fun awon oloko Egba lati ma wa eru awon oyinbo lo si Eko fun nwon.

IKU.

Ninu oko Mail Steamer li ojo kejila osu April ki nwon to de Accra ni obirin Revd. A. Mann C. M. S. ti oti wa li Ijaye ku. nwon si sinku re li Christianberg; li oju ogun ni arisan na bere si, osi po gidigidi li Eko.

ORE OFE.

Mo fe lati mu ikiyesi yi wa si iwaju nyin niti oro ti anpe li Ore-ofe, ati lati ladi re fun nyin bi oti jasi. O jasi ojurerere, ojurerere Olorun si enia elesese, bi St. John ti teun mo o ni chap. iii 16. pe Olorun fe araiye to behe ge ti ofi fi Omo bibi re nikansofo fun wa, ni idi eyi pe enikeni to ba gba a gbo ki yio segbe, sugbon yio ni iye ainipekun. Ki ise kiki ojurerere sugbon omnira ojurerere ti ako si-se re eyinini, ojurerere ti afi fun ni

laisi ase nipa ofinkofin, bi enipe, bi Olorun ko ti fi ojurerere yi han on ati je ododo laise e. Sibe, ki ise kiki omnira ojurerere, sugbon ojurerere na ko ye fun wa nibikibi to wu ko je. eyinini, awa ko se ohun kan ti owu Olorun, ko si ire kan ninu wa ti iba mu ki Olorun fi ojurerere re han wa.

Oro ti mo ti ko yio ye nyin gidigidi, sugbon nigbati aba fi se akawe ara wa. ko ba mu wa lo-kan ati oye. Nigbati aba gbo pe, ofe loju ojurerere Olorun ti ako si-se re nipa eyi ti agba wa la awa ro ninu ara wa pe, ko le ri behe, ohun miran le wa pelu eyi awon omnira ro pe, ki ba ti to bi Olorun ko ti fi anu han bayi, nwon nro pe oye fun Olorun lati fi ojurerere han wa, opo enia ro ati awon omnira tile wipe ise die wa ninu nwon, ire die nipa eyiti oto fun nwon lati ma duro de ojurerere lati olo Olorun wa. Bi o ba bi nwon lere pe, ire wo ni? nwon o wi fun o pe, awon ko so opo oro eke bi awon elomiran pe, awon enia miran ama lo oro buburu eyi ni ni nwon ama gegun nwon asi ma sepe tabi bura, nwon ama pe oruko Olorun li asau; sugbon nwon ko se behe. Awon omiran yio wipe beheni, lotito emi ti njale sugbon emi ki ise agbere enia, awon omiran yio wipe, lotito emi ti se agbere sugbon emi ko jale. Awon omiran yio wipe, beheni, emi ti re

awon oloro je, awon ti oni oro pipo ti yio sofufu laimo, sugbon emi ko re talaka je ri. Awon miran tun ro pe, nitori ti nwon fi orisa nwon sile, ti nwon lo si ile Olorun ti asi baptisi nwon, ti nwon si je ero ile Olorun; nwon ti se ohun rere kan lati ri ojurerere gba. Farisi ni awon ti nwon wi niwaju Olorun pe, mo dupe lowo Olorun ti emi ko ri bi awon elomiran. Sugbon je ki nwi fun o pe gbogbo wa jasi elesese to ti nu ti asi ti da lebi nipa ofin ododo Olorun si iku ainipekun; nje ohun rere kini le wa ninu wa. Ki ise kiki ada wa lebi sugbon okan wa ko fe wa Olorun nigbagbogbo nwon nse ohun to lodi si ife re nwon nkorira ofin re nwon ko si fe ni ohunkohun lati se lodore. Iwo yio si rii nibiti ako o bayi ninu iwe Olorun nibi die ti emi ofi han o ni Jer. iv. 22. Psalm x. 4 Psalm xiv. 1., 23 Rom. viii. 7 ati Rom. i. 18 titi de ipekun chapter na.

Bi awa ti je elesese, ati bi awa ninu wa ti kojuja si Olorun, odaju pe awa ko ni nkan lati fi funu ti ba mu ki Olorun fi ojurerere re han wa. Oye ka rii pe o daju gbangba bi okan wa ko ba ti sokunkun nipa ese, bi iyin ara wa ko ba wa pelu iro igberaga lati di tabi pa imole otito mo.

Bori gbogbo eyi Eshu wa lati mu wa ro o, ati lati se ohun to lodi si Ore ofe Olorun, ki awa ma ba

sa asala kuro lowo agbara re. Mo nireti pe iwo yio ma ranti nigbagbogbo pe Ore ofe jasi omnira ofe loju ojurerere Olorun (ti ako se ise re) si awa elesese. Nitori ore ofe yi ni ofi fi Omo bibi re nikanso-so Jesu Kristi ki oku fun wa, osi fi Emi Mimo fun wa lati ma sese ninu wa si ife, ati lati se ife re rere. Nitori Ore ofe yi enia, ati pelu; enia buburu nri opolopo ibukun gba laiye yi, ti asi pa nwon mo laiye ki nwon ko le gbogbo, ki nwon ba le la. Ati si iwo to ba ka eyi ati si iwo ti ogbo eyi kaa, Olorun fi Ore ofe re tun o bi iwo ba gba a. Owi pe odariji o, on oyi okan re pada, on osi gba o sinu ara on lati toju re niwon igbati oba wa li aiye yi ati lati bukun opolopo ati pelu lehin iku ki on ko le gba o si ibi alafia. Iwo oha ko gbogbo anu nwon yi? Iwo oha ko Ore Olorun? Iwo fe iku! eyini ni iku tabi iyapa kuro ninu ife Olorun titi aiye ainipekun tabi lati wa, eyini ni, lati dapope lu re ninu alafia lorun titi aiye ainipekun. Lotito ni iwo fe lati fi ona ti mo fi han sile nisisiyi Ore ofe Olorun ni ofi han wa ninu Omo re Jesu Kristi eniti owa si aiye yi lati gba elesese la ati lati gba iwo eniti onka eyi nisisiyi. Iwo gba a?

Ako li ibi ise ikowe li Ake:
ABBEOKUTA MAY 3rd. 1862.

ABBEOKUTA

MAY 3rd 1862.

In our last numbers we have mentioned the necessity of feeding plants, if it is wished to take large crops off the ground for years in succession; in this country a special importance attaches to this subject, as there is a large quantity of land uncultivated, even inside the walls, whilst the farmers go to great distances to cultivate their crops, and consequently the crops have to be carried a great distance to market. It is now nearly the end of the planting season, the rains seem fairly to have set in, since the middle of April there has been rain on half the days and sometimes very heavy showers, so that it is rather late to talk of manuring. still we could wish that some would try the experiment for themselves in a small plot near their houses; the Caffirs in South Africa plant their tobacco in old cattlefolds which are necessarily very rich in manure, the Caffirs let their cattle run in the daytime, but always bring them home to their cattlefolds at night. In England nearly every large house in the country and many of the very poor ones have gardens attached to them, these gardens in addition to supplying vegetables

give a very pleasant appearance to the houses; and by the assistance of manure crops are being constantly taken off the same piece of ground for many years in succession.

ROADS.

It would doubtless be a great benefit to Abbeokuta to have a good road for carts to the river, there is one way in which this might be promoted by many here without leaving their present employments, namely by increasing the production of Cotton, Palmoil, and other things, which are carried to the River to be taken down to Lagos; at present there are women sufficient to do the work, and there is no immediate object in making a road, but if the quantity was much increased there would be too much for the women to carry, and the traders would wish to have a road in order to carry the increased produce.

TO THE EDITOR OF THE IWE IROHIN.

Sir

The African Times has published a letter dated Dahomey Novr 30 1861 containing important information for us Europeans dwelling in Abbeokuta. The letter unfolds the intentions of the King of Dahomey against this place and the English residents, by which we learn that we are to be caught, and there being

a place having been already named where we are to be executed, I feel assured he does not intend it to be an empty threat, he will fulfil it if possible. The English residents have done him no wrong. The offence he has received was chiefly from the British Government; it seems to have been that of stopping the slave trade and encouraging lawful commerce and civilization. He has since given us an earnest of what he will do in destroying Ishagga, a town of about 5000 people, tributary to Abbeokuta and about 15 miles S. W. from it. Suddenly, early in the morning, just as the people were preparing to go to their various avocations, the Dahomian host rushed into the town, cut down or shot all who resisted and made captives of the rest, but few escaped to report the unlooked - for visitation.

That morning the members of the Christian Church assembled with their Catechist in their place of worship to offer up their morning prayers and praises to God, when, in a very short time, before some of them had time to reach their homes, they became captives in the hands of the Dahomians. Providentially many of the converts of Ishagga were in Abbeokuta, but as it was seventeen, including the Catechist in charge of the congregation, were led off as captives. The Church

bell was carried off, but the Church and Mission premises were burnt down with the town. What can we expect to hear next but that these christian converts have been murdered in Abomey to gratify a thirst for human blood and revenge against the English, with whom these christians are identified. Is there no remedy for this scourge? The poor defenceless heathen of Ishagga have a claim upon our sympathy, their inability to save themselves from such a frightful occurrence is in itself a claim, but they have a greater in that they have received from us and protected the teachers of our religion. There is a greater bond of union still between the christian church of England and the poor captive converts of Ishagga, the brotherhood of our christian faith unites us; but here we can do nothing for them except to offer up our prayers on their behalf and commit them to the care of our heavenly Father.

Yours very truly
H. T.

ABBEOKUTA COMMERCIAL ASSOCIATION.

A meeting of the Sub-committee was called on April 25 when it was resolved that His Excellency the Governor of Lagos should be written to and respectfully requested to give notice to the Lagos traders and Merchants, desirous of trading here

without being residents, that they will have to submit to the laws of the A. C. A. regarding the payment of Duty etc. and that in contrary cases their canoes would be stopped.

Further that, by desire of the Basorun, all canoes with Oil belonging to Lagos be stopped that all clerks and watchmen at Aro be instructed to this effect and that the foregoing should be made public.

Further, that Messrs. Robbin Ribeiro and Gerber should apply to the Basorun for his staff and that a Notice should be stuck up at Aro stating the time the next fleet of Canoes will start. The foregoing arrangement was made in consequence of the Basorun's permission for the Egba canoeemen to carry down the Oyinbos produce exclusively.

VICE CONSUL.

Mr J. C. Taylor, who has been appointed Vice Consul of Abbeokuta, is to come out by the next mail.

DEATH.

On the 12th April on board the Mailsteamer before reaching Accra Mrs Mann wife of Rev. A. Mann late Missionary of the C. M. S. at Ijaye, she was buried the same day at Christiansborg; she had contracted a severe fever during her passage down the Ogun and was very ill at Lagos.

ITEMS OF NEWS.

A large body of Egbas is still before Makun. The Governor of Lagos has been to Badagry and Port-Novo. Revds. J. A. Lamb and S. Crowther arrived at Abbeokuta Tuesday April 29th. A Conference of European members and native clergy of the Church Mission was held at Rev G. F. Buhler's house in Ake May 1st. and 2nd. Mr Mason has returned to Abbeokuta to superintend the machinery of T. Clegg Esq. of Manchester; this machinery has been left at Aro in an unfinished state since Mr Mason returned to England. A steam engine is expected to work this machinery; we understand the engine will also be employed to work a circular sawmill.

The news from America by the last mail is favourable to the Northern States, the President has proposed to Congress to pass a measure to assist any State in the redemption of slaves. This together with the execution of Captain Gordon (mentioned elsewhere) indicate a determination on the part of the North to put down the slave-trade. Friday May 2nd. there was a hail-storm at 5 P. M. the rare luxury of iced wine was partaken of.

Next week Rev J. B. Wood intends to accompany Rev. J. A. Lamb to Lagos; on his return Mr V Faulkner will go to Lagos to assist Mr. Lamb.

ADVERTISEMENT.
THE FOLLOWING BOOKS
CAN BE PURCHASED AT THE
CHURCH MISSIONARY STA-
TION, AKE.

Tract Society
Katikismu Itan ti Watti
Katikismu Ekini ti Watti
Katikismu ti Ijo Enia Olorun
Iwe Adua Ille
Ihia Rere nipa ti St. John
Mark
Luke with Acts Romans James &
Peter
Book of Exodus
Itan inu Bibeli ti Dr Barth
Select Psalms and Hymns
(Tract Society)
English Primers
Spelling Cards
and a few copies of-
Barth's General History
Watt's Scripture History
Walkingame's Tutor
Mavors spelling book
Analysis of New Testament by Dr
Pinnock
Analysis of Scripture History by
Dr Pinnock
Barne's Notes Matthew Mark
Luke and John.

date.	Barometer	Thermometer
		Highest Lowest
April. 6 A.M. Noon		
E 17	29.4 29.38	83 70
F 18	29.4 29.3	87 74
S 19	29.4 29.34	86 74

S 20	29.35	29.27	86	74
M 21	29.35	29.25	87	75
T 22	29.32	29.18	87	76
W 23	29.35	29.45	77	70
T 24	29.4	29.31	83	72
F 25	29.4	29.26	87	71
S 26	29.4	29.22	81	78
S 27	29.37	19.3	87	75
M 28	29.34	29.2	87	75
T 29	29.35	29.32		

BAROMETER.

By the Barometer we measure the weight of the atmosphere. The atmosphere weighs about as much as thirty inches of mercury, that is, the pressure of the atmosphere on the ground is about the same as that of a quantity of mercury spread over the same piece of ground thirty inches thick but the weight of the atmosphere is not always the same and the Barometer tells us it's weight at any particular time.

TRADE REPORT.

Since our last we have had little or no alterations in the prices for produce. Palmoil with an upward tendency may be quoted at from 9 to 10 heads, whilst Nutoil in small quantities has been taken in at 6½ heads pr. 10 imp. gills.

Cotton remains quiet at previous rates.

Ivory none.

Exchange 3 heads.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 61. ABBEOKUTA MAY 1862. Price 120 cowries.

Awa yọ lati wipe ifihan pipọ wa pe, Abbeokuta nni ọrọ pipọ, ati awon enia ti owa ninu re nise pipọ nwon si nlogbon ni ise nwon ju ti iwọn odun meta tabi merin ti oti koja. Awon enia ti oti je pe agbadá kan ni nwon ti ni nle:ra to iwọn meji tabi meta, iyorisi rere ile kikọ nlo siwaju, ati owo ise ojo si nju ti atijo, owo ise to nga soke ko fi han pe awon alagbase san siwaju, sugbon ofihan pelu pe, awon enia nise pipọ si i nwon si ngbon si ise nwon: ako le tete ri eyi, bi oti ri ko si enia kan ti ole gba enia si ise pe ki o tama ati jire ni ise re; boye li oro pe ise ti nwon se yio ba owo oja ati owo ti osan si ise na dogba. Otitọ na ni iyatọ ni iye owo awon ti nwon ko ise ati awon ti ko mo ise npoju. Ka so ni gbolohun kan ise ti ko ngbon ni sise nwon ju ni iyekiye, enia ti ko mo ohun kan ni ise na on ni yio so-gbon ati bere ju iye ise re lo; ni

ibiti eniti omose re nfe ka wi ise ti on ose fun u nikan ni. Pelupe-lu ni Abbeokuta awa le ri iya'o diẹ ninu owo ise ti nwon nsan fun awon alagbase gege bi olawa re ti mo ise ati bi ko ti mo ise awon gbenaghena ati awon akowe ngba owo ise nwon ju awon alagbase lo. Ni ilu awon Gesi awa ri eyi bi nwon ti ngbeja ri isepo ogorun awon egberun enia wa, eniti oti mo isekise li amolaju niwon odun meta tabi meje ni owokowo ti ati ngba si ise, eniti ise re ju oke kan lo lose, ti awon omiran ti nwon ti ko ise ti osoro wa, eniti iye owo ise re ye si oke me-mewa ati awon elomiran pelu ti nwon ko tile san owo re fun, ngba ogorun oke li ose kan. Awon odomode okonrin Abbeokuta bere si iri ere ekọ, bori gbogbo re ni ise gbenaghena ati omu iwe, opolopo ise miran lo wa bi iru ise agbede, ise ono abere, ati ise bata ti yio san pada daradara fun odomode konrin

ti yio fi wahala ko o lakodaju bi
oti wu ki o soro to.

AJO EGBE IRANLOWO.

Ni Monday ojo kejila osu yi ani
ipade idapo Egbe ti Iranlowo ti
awon ti nwon wa ninu ise Olorun
ni ile Iwe Ake ni Abbeokuta lati
se atunse ofin to wa ninu Egbe
na, Rev. S. Crowther ti ise olori
Egbe na lo ko se atunse na, awon
eya egbe na si fohun soka si eyi
ti oso. Pataki atunse ofin ti nwon
se, ni iyipada ofin ti nwon se, ni
ki nwon so iye owo ti nwon oma
da ati iye owo ti nwon oma fi fun
awon opo ati awon omo alaini ba-
ba eya egbe na. Nwon si damoran
pe ki nwon ma san fadaka elegbe-
fa li oso, ati ki olukuluku san
abo fadaka olokan li owo ilele, ati
pe, bi enikan ba ku ki nwon ma
fi (30s.) ogbon fadaka elegbefa fun
opo ni ti inawo isinku, ati mewa
fun opo na titi yio fi noko bi ko
ba ti kuro leni oko, yio ma gba a
titi awon omo alainibaba yio ma
gba fadaka elegbefa meji ati abo lati
omo olodun meji titi fi di olodun
merinla li oso. Awon ti nwon
wa ni ise ti C. M. S. tabi ni Agba-
jo Egbe ti ise Olorun nikan ni yio
ma se egbe na.

Iru Ikojo egbe bayi ko ye lati
gba ghogbo enia, nitori ti ako ka
awon opo si eniti ose alaini, sugbon
bi ohun ini lati jogun nipa yekan
oko re. Behe gege ni iya na mbo
awon omo re, nigbati nwon wa li

omode, titi nwon ofi to sese le
sese ti nwon ofi bo ara nwon. Awa
ro pe ibi ipawo mo kan bi esu yio
dara gidigidi bi enikan ba fi lele
sin sin. Awon keferi ni ise ti ka ma
fi iye owo kan pamo sowo enia kan
ti nwon gbekele ni idi eyi pe ki
nwon ko le ma soro re, sugbon ni
koko ni nwon nse e, nwon ama to-
ju re ki elomiran ti oju nwon lo
ma ba wo o nitori ti ko mo ohun
ti nwon nse. Ibere yi lati fi ini
wa pamo yio se idena titi ti ifowo-
pamo tabi esu yio di igbati nwon
ba ko nipa iriri ti a ose ni eyi
bi ipamo ati ikoko bi nwon ti le fe.
Awa ni igbekele pe aada esu yi
sile yio si pelu opo'opo ohun ti o
dara ti ati se ni lilo siwaju ohun
riri ti oro ati ogbon ilu yi

IGBEYAWO.

Li Tuesday ojo ketala osu yi ni
Mr Obadiah Solola gbe Miss.
Susannah Oliyiroku li iyawo lati owo
Revd. H. Townsend.

EKO.

Behe ni O'orun da enia li awo-
ran ara re, li aworan Olorun li oda a,
atako atabo li oda nwon.

Opolopo iwa buburu li owa laiye,
ati ohun miran ti enia nse buru-
ju ti awa ko le so o. Ninu bubu-
ru ti o nwa, nitori ti enia ko mo
ofin Olorun, ohun kan wa ti o nba
ohun ghogbo je ni mo fe lati so
nisisiyi, eyini ni, ti okonrin kan nni
opolopo obirin. Olorun da okonrin,
oda obirin, osi so tabi da awon

mejeji po ni igbeyawo, ki nwon ko le ma ran ara nwon lowo, ki nwon ko ma tu ara nwon ninu ati ki nwon ko ma fe ara nwon niwon bi nwon ba ti wa laiye, Olorun ti oda okonrin mo bi on ti da a, o si mo ohun ti o ye e. ki ole wa li alafia ati ni didara Olorun fi obirin kan fun u, okanso ni, nitori ti okan dara fun u, sugbon meji ko dara. Bi okonrin kan ba ni ju obirin kan lo, oni obirin, sugbon ki ise aya. ko ye ki obirin meji wa fun oko tabi okonrin kan, osoro, ko ye ko ri behe. Awa ri i pe nigbati okonrin kan ba ni ju obirin kan lo, idapo otito ko si larin nwon; on asi ama sagbara lati ni fun ra nwon, obirin na, ti ba ma ri onje je lowo okonrin na, asi ma foju si awon ara re lati ri je. Ofin Olorun ni, pe, ki oko ati aya, ki nwon ko ma bo ra nwon, ki nwon ko sunmo ra nwon ju, ati ki nwon ko sowon si ra nwon ju elomiran lo.

Olorun wipe, ki okonrin ki oko baba ati iya re, ko faramo aya re, awon ki ise meji mo, sugbon nwon di ara kan, yekan kan ti osun mo- ra nwon ju baba, iya, arakonrin ati arabirin le se lo. Bi oti dara to lati ri ki oko ki o ma toju aya re, ti osi nbog, to si ndabobo o, ati ti osi nfe e nigbagbogbo: ati pelu ki ari ki obirin ko fe oko re, ko ma wa- no bi inu oko re yio ti se dun si on, ki osi ma ro ti oko re ju elomiran lo ki inu oko re ko dun sii ju nigbati owa lodog re. Nibe lo dara lati ri bi nwon ti dapog lati

dabobo ati lati to omo nwon dara- dara. Nibe ni ari nigbati okonrin na ba saisan ani ore otito lati ma toju re.

Sugbon niti pe, ki oko ati aya ko le dapog nitoto bi iru eyi, ohun miran wa ti oni kiyesi, ti osi ni itoju. Ki oko ko ye obirin re, ki aya ko ye oko re. Ki nwon ko ye tabi ba ra nwon dogba.

Ko dara fun Kristian ko gbe obirin ti ise Keferi li iyawo, ofin Olorun koo; E mase fi aidogba, dapog pelu awon alaigbagbo. Wo o kiyesi Olorun ko so fun okonrin tabi obirin pe ki nwon ko fira nwon sile, nitori lehin igbati nwon ba ti gbeyawo, okonrin tabi obirin na di enia Olorun, ekeji re asi wa ni keferi. Ogbagbo ni ig'eyawo tabi oro Olorun ba nyin ni igbeyawo, osi ye ko wa behe pelu aya re. Sugbon Kristian okonrin tabi obirin ti ko ba ti gbeyawo to ba lo gbe kefe- ri ni iyawo, osina, ese ni si Olorun, lbukun Olorun ki yio si nibe.

Ko dara fun ogbogbo omokonrin ko la gbe arugbo obirin ni iyawo, emi ko wipe ofin Olorun li oso eyi, sugbon gbogbo enia lo mo eyi pe ko ye. Awon odomode miran su opo obirin, odara fun nyin ki ema se su opo. A nse eyi nitori ti a nwo obirin bi ogun eni, nwon ko pe nwon li eru, sugbon ojo behe. Iwa buburu li eyi ti ko ye ti aba se, sugbon bi enikan ba se e. ki yio fi sile mo, nitoriti nwon sopo ni iwon igba bi nwon ba tiwa laiye. Mo ko eyi

fun ẹko awon ọdọmode ọkonrin ki nwon mase wipe, ara nwon, tabi yekan nwon ku, ki nwon su aya re lopo nitori ti oni opolopo obirin, nigbati nwon pin nwon, okan kan mi, tabi nwon ni ki nsu ikan emi li okan, ranti pe, iru ogun alaimo ni.

Je ko ye nyin, ko dara lati ni obirin ogun, ko ye ka gbeyawo nipa ogun, sugbon nipa ife li agbeyawo. Bi iwo ba ka kap. xviii ti Levitikus iwo ori iru enia ti oye ki oba gbeyawo, nibe lo wipe, ninu awon omiran, ki iwo mase ni obirin baba re, tabi obirin aburo baba re, tabi obirin yekan re okonrin.

Nihin pelu ko ye fun agbagba okonrin ko mu wundia fi se aya; Emi ko wi pe ese ni, ki ise ese, sugbon mo wipe ko ye, nitori ti ko dogba. Nwon ko fe ra nwon bi awon ti nwon ni ojugba nwon ti nse, agbalagba ko fe ohun ti awon omode fe, beheni awon omode ko fe ohun ti agbalagba fe pelu.

Sibe mo fe ki e ri i pe, ko ye ki omnira enia ko la ni eru laya nigbati oba je pe, eru ni obirin na ise, nibe ni awon omode re yio si je eru pelu. Bi oba sepe omokonrin kan ba fe omobirin ti ise eru, ohun ti o to ko se li eyi, ko so o di omnira ki o to gbe e niyawo.

Iwa buburu miran wa ti mo ti ri, nigbati enia ba nlo fi oju si ohun ti ki ise ti nwon, nigbati enia nfe lati fi agbara mu enia

gbeyawo nigbati ko se ife okan re. Iwa buburu nlanla ni, nitoriti oye ki obirin fe oko re, osi ye ki oko ko fe aya re pelu, agbara ko nwon ofi se e. Agbara ko ife ifi wa, sugbon nigbati aba nfi agbara mu enia ti asi nmu nwon, ija nwon asi mu irira jade kakiri, ati opo opo ibi ni yio ma tele ara nwon.

Sugbon bori gbogbo ohun nwonvi, je ki emi so fun nyin nigbati enyin ba nfe fe aya tabi oko, bere lowo Olorun nitoto, yio si se amona re daradara tabi to. Mase fe obirin tan ko ito lo bere lowo Olorun, sugbon ko tete ko bere lowo Olorun na lati ran o lowo, ki ose oluto re lona to dara lati ni aya tabi oko ti odara. Olorun ni baba kan ofe wa, yio si fi ohun to dara fun wa nigbagbogbo bi awa ba je bere lowo re, ti awa ba si gbekelee, sugbon nigbati enia ba nfo ogbon ara re, ati irorun ara re laifi ti Olorun pelu, yio sibu sinu isina re, asi wa wahala fun rare.

Oku oro kan sibe. Da ara re po nitoto mo Olorun, tete ko wa Olunwa na, ko ri idarigi ese re gba; ronupiwada ese re, ki osi ko nwon sile; wa Emi Mimo re ko joko li aiya re, nje yio si dun ati yio si rorun fun o lati ma rin ninu gbogbo ofin aiya re, sugbon boye lo ri Emi re gba asan ni iwo owa, o si ku lai ni ireti.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA MAY 19th. 1862.

ABBEOKUTA.

MAY 19th. 1862.

We are glad to say that there are indications that Abbeokuta is getting more wealthy and that the inhabitants are more industrious and skilful in their labour than even three or four years ago. Persons who now can afford two or three garments formerly had only one. Improved houses are being built, and a day's wages are more than formerly, the rise in wages not only proves that the labourers are better off, but it also shows that people are more industrious and skilful in their labour; this may not appear at first sight, however no man would employ another with a view to making a profit out of his labour unless he thought the work done would be equal to the price he paid for the labour. The fact is the difference in value of trained and untrained labour is enormous, utterly unskilled labour is dear at any price; a person who does not know anything about the work he has to do requires more watching than his work is worth; whereas a person who understands his business requires merely to be told what he is wanted to do. Even in Abbeokuta we can see some difference in the price paid for labour according as

the person is skilled or not; Carpenters and Clerks receive more pay than mere labourers. In England we see this difference, magnified a hundredfold there are thousands of men, who have received the ordinary thorough training of six or seven years in common trades and employments whose labour is worth more than a bag a week, whilst there are others who have learnt more difficult professions whose labour is well worth ten bags and some even who would be badly paid with an hundred bags a week. The young men of Abbeokuta are beginning to see the advantage of a slight training especially in carpenters work. Besides carpentering and printing, there are several other employments, such as black-smithing, tailoring, and shoemaking which would probably well repay a lad for taking the trouble to acquire as thoroughly as possible.

We are sorry to learn privately that the statement made in a recent number of our publication, about reducing the currency value of dollars by his Excellency the Governor of Lagos, was prematurely made. The reduction of the currency value of the dollar to 4s. 2d. English we feel convinced would prove a measure largely tending to develope the commerce of the country. Every one that has had

any experienced of it whatever must have felt the need of a better circulating medium than cowry shells. The Missionaries and others have from the first laboured to supersede them by the introduction of silver coins, and would have had great success, but from the fact that, a large number of Dollars, of inferior and very doubtful value, have been introduced, which has, of late, lessened their value in the estimation of the natives. Many persons have attempted to impose upon the ignorance of the natives by refusing to receive Dollars at their current rate; and have also attempted to lessen the value of English Coins by refusing the half Crown and Crown unless given as half dollars and dollars at their currency value of 2s. 3d. and 4s. 6d. each. Thus inferior coins have been passed off as worth 4s. 6d. and English coins of superior value have been reduced. The feeling of mistrust is now so great that the natives prefer gold and refuse, absolutely, many good dollars. Should the Dollar remains at the currency value of 4s. 6d. no one, with any knowledge of their real value, will put confidence in them; and from the fact that a large profit can be realized by purchasing dollars in England and circulating them here at 4s 6d. each English money is being sent out of the country to purchase a currency of inferior value

to the great injury of the country. Doubtless the reduction of the currency value of the dollar to 4s 2d. will be attended with disadvantages at the first, and a scarcity of money will be felt for some time, but the the evil can right itself.

The introduction of English coins, of a fixed lawful value, will produce confidence among the natives, and lead them to use them in all their mercantile transaction. Strangers cannot understand the great inconvenience and loss arising out of the cowry currency. The cowry currency lessens the value of English goods, for the native merchant carries into the interior English goods rather than cowries; he is obliged to sell them at a greatly reduced price in order to obtain cowries to purchase the produce of the interior, which he must sell to the white merchant at a great profit to himself to cover his losses on English goods. This entails a great loss of time as well, for he must wait until he can realize his English goods to have cowries to purchase produce. There is no barter trade among the natives. It is therefore very necessary to introduce a fixed gold and silver currency, subject to no fluctuation of value nor to the caprice of those dwelling under English laws.

The English currency will be found more advantageous in the

end than any other; it will be a bond of union between this country and England, it will facilitate commercial transactions between two countries, and it will tend to advance the civilization of the country. We do therefore sincerely hope that it will not be long before some measure will be taken by which so great an advantage, as a fixed and just currency, will be introduced into the country.

MUTUAL AID SOCIETY.

On Monday the 12th instant, an adjourned meeting of the Mutual Aid Society was held at the Ake School Room Abbeokuta to revise the rules of the Society. The Meeting was presided over by the President of the Society, the Rev. S. Crowther, and was numerously attended by members. The chief alteration in the rules of the Society was to appoint a fixed rate of subscription and to define the amount of relief to be afforded to widows and orphans of members. It was proposed that the sum of one shilling per month with an entrance fee of 2s. 3d. be paid by each member, and that in case of death the widow be allowed 30s. towards funeral expences and 10s. per month as long as she remains a widow and each child, between the age of 2 and 14 years, 2s. 6d. per month. The Society is limited to persons in the employ of

the Church Missionary Society.

Association of this kind are not likely to take among the native population, for widows are not regarded as destitute persons but as property to be inherited by some member of the husband's family. So likewise children are supported by the mother, and at an early age become useful and able to earn a subsistence for themselves. Savings Banks we think will become useful and extensively used if once established upon a solid basis. Natives are in the habit of depositing sums of money with person in whom they have confidence in order to accumulate it; but these things are done secretly and care is taken to prevent any other person than those engaged in it having any knowledge of the transaction. This desire to hide property would retard the progress of a Savings Bank until they have learnt by experience that it can be done in this way as securely and secretly as they can desire. We feel confident that Savings Banks will be established and be among the many useful things done to advance the material wealth and civilization of the country.

MAKUN.

On the 11th. inst. we understand that the Ijebus made a sally from all the four gates of the town and attacked the Egbas and Ijebu-Odes who are surrounding the town.

APPENDIX TO THE IWE IROHIN: MAY 1862.

LAGOS.

The "Investigator" came into the river on the 15th. The day before the "Handy" went to Ikorodu. Yellow fever is raging down the coast; numbers are said to have been carried off by it in the oil rivers. We are glad to hear that Messrs Le Gros and Co. of Lagos have sent Mr. Wade as their agent to Abbeokuta, this is an indication that the people of Lagos believe Abbeokuta to be improving.

The feelings of the country, as far as we can ascertain, are of a more peaceful tendency than for some time past. The Chiefs here have received information, indirectly, that, if true, will lead them to entertain proposals for peace, time will show whether the information they have received be true or not. It is evident that the chiefs believe what they have heard and that it produces a good result on them. Among the rumours of the day it is stated that the Oke-ogun Yorubas are alarmed at the progress of the Ibadans, fearing, that, after the destruction of Awaye is accomplished, they will be in like manner visited by the Ibadans. It is also rumoured that the Chief of Awaye has sent in his submission to the Ibadans and that in consequence the Ibadan army's return to Ibadan has been commanded. It is also rumoured that the Ibadans are ordered home to go to the help of Makun, but that the soldiers object to going on any

new expedition. It is also stated, that the Egba prisoners in the hands of the Ibadans have been well treated.

METEOROLOGICAL REPORT.

Day of Month.	BAROMETER		THERMOMETER	
	6 A.M.	THERM.	Min.	Max.
T 1	29.35	75	75	86
F 2	29.35	77	75	87
S 3	29.46	73		87
S 4	29.4	75	73	83
M 5	29.44	76	74	86
T 6	29.41	76	72	87
W 7	22.4	76	72	87
T 8	29.44	73	72	88
F 19	29.54	71	70	88
S 10	29.47	74	70	88
S 11	29.43	78	73	88
M 12	29.4	76	74	88
T 13	29.37	76	74	89
W 14	29.38	75	73	89
T 15	29.42	74	73	89
F 16	29.42	75		

There has been little rain during the last fortnight with the exception of a heavy shower during the night of the 9th. There was also some rain on the 8th and 14th.

TRADE REPORT.

According to a message received from the Bashorun the roads are to be kept open permanently for the Oyinbo traders.

Palm-oil from 9 to 10 heads.

Nut-oil at 6 to 6½ heads.

Cotton in but moderate quantities at 11 str.

Ivory none.

Exchange 2 40 to 3 heads.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 62. ABBEOKUTA JUNE 1862. Price 120 cowries.

Ogbon ati ise nfi agbara lo si iwaju, iye owo ise ju ohun gbogbo lo, sugbon iye owo ise na pelu upo sii nipa ohun ilo ti nwon nfi sise, eniti ogba sinu ise ti osi ni ohun ilo ise ti ole sise enia me-wa, ti osi fe ki enia kan ki oma see, ale sanwo rere fun enia kan na laisi ti afẹ ni ninu rẹ, ka si ta oja na nighana kasi dinwo rẹ, ju lona miran ti ole se, ati nighana ko jire pupo fun rare nipa eyi ni opolopo enia njere nipa ohun elo eniti oni, eniti o nfi ohun elo na sise, ati awon enia to nra oja na. Ari eyi daju ni ilu awon Gesi, ni ibi ti opolopo awon oloro ti oje awon lo ni ohun elo na, eniti baba nwon je talaka, ati nibiti owo ise po ni ilu tabi agbegbe ibiti nwon nwunso, ati nibiti nwon le ta ohun ti nwon wun dara ati poju, osi soro niha opolopo ilu miran. Awa ri die ninu eyi li Abbeokuta ni ti ise ijawu, sugbon awa nreti lati tete ri pupo re, bi awa

ti mo pe ohun elo irin elefi wa ti anreti ati jade re nihin ti nwon ofi si Aro ti yio ma yi opolopo ijawu, ati ayun ti oyika, awa le fe ki ale ri owu ti yio to sise ninu re nigbagbogbo, sugbon bi eyiyi ko ti je idi re, awa gbejule pe aori ise miran fun ohun elo irin na lati se. Ni isale ile enia dudu opolopise ni yio wa funu lati se, ni lilo oka tabi agbado gege bi awon omokoronin ara Kafa ti fe ikongi ju ti nwon nfi oka sise se, pelupelu nwon asi ma fi eso igi miran see, nihin bi oti ri awon enia na ni ikoko ekọ nwon ti nwon fi oka se ati nigba miran nwon ama ko bi a ti ise ko dara lati je alafia kongi ati akara ti afi oka se bi nwon ti nje nwon pupo nipa awon oyinbo ti owa ni isale ilu awon America.

OGUN OKO OLIRIN LI AMERICA.

Boya awon akawe wa yio mo ilu ti anpe ni America awon ara oke ilu yi se etido awon ara isale

nwon ko si je ki nwon ko ri ona lo o ta owu ati lati la sowo nilu miran. Ni Saturday ojo kejo oṣu March ojo pe awon ara isale ilu yi yio le si ona tabi le awon oko ogun awon ara oke kuro li ebute nwon, ti ko je ki nwon sowo. Awon Idapo ogun yi ti pese oko nlanla kan, nwon si fi irin bo apa oke re irin na nipon to inches meta tabi merin nwon si gbe agba nlanla mewa sinu re, meji ninu awon agba na le so eta ti ori iwon ogorun osuwon ti osi je eru wuwo fun obirin lati ru, nwon npe oko na ni Merrimak fi oṣba Akopo oko yi sile ni Norfolk li ojo ti ati wi osi kolu oko ogun ti ise ti awon ara iba oke ti oti se ebute nwon Merrimak ri oko kan ti nje Cumberland oni ogun agba, osi ri omiran ti anpe ni Kongresi eyi si nmu ogoji agba rin, li ojo keji loto iba si ti ri tabi le gbogbo oko ogun awon ara oke ti o wa nibe kuro, iba sepe ko si oko ti nwon fi irin bo lori omiran ti ise ti awon ara oke de, oko yi gboro gidigidi kiki re je ese kan tabi ogun inches ti ofi yo jade ninu omi anpe oruko re ni "Monitor" larin oko na nwon se arò kan to je ese mọkanlelogun dabu, awo irin ni nwon fi see, omiran nipon bi inches mejo, lori arò yi ni nwon fi agba meji si, nwon nso eta ti ori iwon adosan osuwon. Ojo pe oko yi ju eyi ti iba run Merrimak ko le se ni nkan

pelu agbara re, ko le sure gu ori re, bebe ni ko le fi aigbaramu u, nigbati ofe osi lo fun ra re nigbehin.

OWO IRANLOWO IJAYE.

Egbe ti o ndawo Iranlowo awon Ara Ijaye ni Abeokuta fi idupe jowo owo ti nwon da ti o tete yi lati Manchester wa asi fi ife rere sowo si wa nipa Dr. Th. S. Southam
W. ati R. Weaver £ 0 10 0
T. R. Hampson 0 10 0
Toventhal ati Henrichsen 0 10 0

ONA SI ACCRAPONG GOLD COAST.

Ninu African Times ikehin, ebe igba oke kan wa lati tun ona kan se lehin oke kan ti anpe li Aquapim li agbegbe Gold Coast ati eyi bi oti wu ki ose awon bale Aquapim, Ata, ati Ajeman sese lo si ogun, nwon mba ara nwon ja, nwon nfogun, nwon si nsubu lu ara nwon, ati pelu odo ti anpe ni Folta gba oko tabi ose ituko lo soke to iwon adojo buso, Ogagun ti anpe li Dolbin ti owa si Abbeokuta ni ko ti pe, ti osi koja lo si Ijaye (nigbati o npada bo ti omu Rev. A. ati Mrs. Mann bo ki nwon to ko Ijaye) omu ki Oba Cape Coast tu oko lo si oke odo Folta ni iwon ogofa buso, o wipe odo na si to tuko kekere lo soke niwon buso marun lo de Pong. Ona die ti nwon bere igba oke lati tunse ko ju buso mejila kuro ninu mejidiladota

idameta ona ti oku awon Basle Missionary ti nwon gboju ti nwon si bori. Ihin rere ni eyi fun ara Abbeokuta, bi oti ran wa leti lati reti eyi, bi abere ona kan ti Eko ti asi bere owo die lati pari re koja lori ira tabi iren. Awon African Timss yio ran wa lowo ni bibebe re, bi oti wu ki ori pe awa ti ni ona oju omi lodo Ogun ati die ninu awon Egba le wa logun nilu awon Ijebu nisisiyi. Awa ko fe ki ara Abbeokuta ko gbekere okan, ninu re sugbon ki nwon ko sise fun anfani ilu nwon nitori ki ole je iyanju fun nwon lati mo pe, nwon ni ore ni ilu oyinbo, awon eniti nwon fe lati ran nwon lowo lati yo kuro ninu inira ti nwon nse ni iyorisi rere ilu yi.

IHIN NIPA TI OGUN.

Opolopo iwe ejo ti isofuni ti de owo wa nigbakugba lati budo ogun wa, sugbon awa ko le gbekere nwon didaju nigbagbogbo. Akamo Makun wa sibere, nwon wipe nwon ka nwon mo patapata, die ninu awon ti ebi npa as jade, nwon si bo si owo awon ti oka nwon mo. Awa si gbo pe awon ogun Ibadan jade lati lo ran Makun lowo, sugbon oni nwon lara gidigidi ki nwon to ni ogun ti oto ba nwon lo. Awa si gbo pelu pe awon Ijebu nsona to ibi meji tabi meta. Opolopo awon Balogun Egba nmura ati lo si ogun Makun. Awa ko ti igbo pe awon ara Ibadan ko

Awaye ti nwon do ti, eni ti oso fun ni gbehin wipe nwon do ti nwon sibe. Awa si gbo pelu pe awon ti nwon wa ni iha oke ila orun ko simi tabi dake, sugbon awa ko gbekere le ihin yi.

EKO.

Ihin ti agbo lati Eko wa nikehin ni pe Lieut. Glover pelu awon omo ogun mewa ati igba Awusa gbidanwo ati koja lo si Ibadan, sugbon nwon di nwon lona lati koja li Ikorodu. Olola Bale Eko si lo sibe lati ba gbidanwo ki nwon le koja, sugbon nwon ko fe.

Lieut. Gloer fi Eko sile li Sunday lati dan ona ti Ijebu Ode wo.

Asi si gbo pe ninu awon enia to wa ninu oko ti anpe li Investigator ko san.

IKU.

Li ojo keje osu May, asi ara Maria Lubamke, ara Igbein, okan ninu awon ara Church Igbein si isa oku, eniti ofi aiye yi sile lo li alafia li oru ana, ni igbekere Jesu Kristi Oluwa wa. Ireti wa ni pe okan re ti inu wahala kuro lo si ibi isimi ainipekun.

Li ojo kedogbon osu May ni omo David ati Maria Lasilo salaisi.

IBI.

Li Thursday ojo kokandilogbon osu May, Mrs. E. George, aya Mr. George Schoolmaster ni Igbein bi omobirin niwon agogo meje owuro.

EKO.

Ki Emi rè ki o pelu nyin titi lai!. Iwa buburu miran wà ti mo ti ri, okonrin mbinu si obirin rè, o nfe kọọ sile nitori ti ko ni omọ, bi enipe agbara rè ni lati ni tabi ka ma ni. Olorun li o nfi agbara fun obirin lati bimo, Olorun ni ki isi fi fun ni nigbati oba fẹ. Beheni nigbakugba ti okonrin ba mba obirin rè ja tabi ti ko si fẹ ẹ mo, nitori idi eyi, okonrin na mba Olorun ja, osi fi ebi na fun Olorun, iwa buburu nlanla ni, osi fi iro buburu han. Nigbati Olorun ko ba fi omọ fun ni, oni idi ti odara fun u, kiki bi awa ba le fi suru teriba pelu okan idupe, awa le ri i ni igbehin ko jasi ire; ofi ohun tabi eyi to dara fun wa, asi ma fa ohun ti ori pe yio jasi ibi kuro lodo wa. Eyi ko da o loju pe, bi Olorun ri i pe yio dara fun o lati ni omọ yio fi nwon fun o, nitorina bi iwọ ko ba ni rara, fẹ aya rè sibe, nitoto, fẹ ẹ sibe, nitori ti o nje ẹ ni iya gege bi iwọ, osi nfe imuniduro ati itunu rè. Mo le pitan pupọ fun o lati fi enia die han o ti ofe gidigidi lati ni omọ, nigbati nwon ba ni awon omọ na tan, osi di egun fun nwon ki si se ibukun.

Mo si ti ri ibi miran. Obirin miran eyi ti iba ma fi toju ile nwon ati omọ nwon ki ini itelurun boye li nwon nsure kiri ilu lati ibikan lo de ikeji lati sowo. Bi oba si se-

pe oko ni ko ba fi owo ti oto fun obirin rè lati jeun, nje ebi oko na ni ti obirin rè fi nse behe, sugbon bi oba nfi owo ti oto fun u, nje ebi obirin na ni, nitori ti oye ki eyi ti oko rè fi fun tee lorun. Iwa buburu yi ni idi, ka ma lo ni obirin pupo, nibiti awon obirin na ima lo bo ara nwon ati awon omọ nwon; sugbon labẹ oko enia Olorun (oye) ka fi iwa buburu yi sile. Gege bi ofin awon Gesi, owo oko ti aya rè ni, ati gbese aya ti oko ni. Bi oko ba ku, ini oko na ti odara si ni ipin ni fiti fun aya rè.

Je ki mbe enyin to gbeyawo pelu oko ati aya, ki ema gbidanwo lati wa li alafia, ki esi ma fe ara nyin. Ki e mase feti si orokoro ti awon elomiran yio ma so si obirin rè tabi oko, mase yara lati binu, sugbon yara lati mu oju kuro ninu ohun ti oko fẹ, ki osi dariji nwon. Ranti pe gbogbo wa li ati dese si Olorun, asi nfe idariji, gege bi awa ti nfe idariji, beheni ki awa ki ofihan pe, awa nfe ẹ nipa didariji elomiran. Ife ni ile ohun ti odara ni, omu ki afi ayo ati alafia wo gbogbo nkan; sugbon ka sise lati ni i pelu, gegẹ bi ati sise ka ito ni ohun gbogbo miran. Olorun fẹ wa ka ma reru elomiran pelu eyiyi ni pataki ise oko ati aya si ara nwon.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA JUNE 4th. 1862.

APPENDIX TO THE IWE IROHIN: JUNE 1862.

ABBEOKUTA.

JUNE 4th. 1862.

Skill and industry influence the value of labour more than anything else, but the price is also influenced by machinery; an employer, who has machinery which can do the work of twelve men and only requires one to work it, can naturally pay that one man higher wages, and at the same time sell the production for less, than he otherwise would be able to do, and also make a much greater profit for himself thus everybody is benefited by machinery, the owner, the men who work the machine, and the people who buy the goods. This is well seen in England, where many of the richest men are owners of machinery, whose fathers were poor men; and where wages are higher in the manufacturing districts and where manufactured articles can be sold better and cheaper than is possible in most other parts of the world. We can see a little of this in Abbeokuta in the case of gins for cleaning cotton, but we hope soon to see more of it as we understand there is a steam-engine expected out here, which is to be put up at Aro and is to turn several large gins, and a circular saw, we could wish that there should be enough cotton to keep it employed

constantly, but as this is not likely to be the case we hope other work may be found for the steam-engine to do. In South Africa there would be plenty of work for it grinding corn, as the Caffir boys are very fond of porridge made of boiled Indian corn meal, especially made with boiled pumpkin, here however the people have their national dish of agidi made from Indian corn and would perhaps be some time in learning to make properly and to enjoy porridge, and cakes made from it though they are much eaten even by the White people in the Southern States of America.

TO THE EDITOR OF THE IWE IROHIN.

Sir,

It is instructive to observe the noble attitude of England and other civilized powers towards the Americans in their struggle, the one for union, and the other for separation. The American war inflicts a widely spread loss on England in that it cuts off the necessary supply of the raw material of the staple article of British manufacture. It is a vast loss to British shipping, merchants, traders, mill-owners and the host of operatives dependent on cotton mills for the work that supplies them with daily food. Millions of white people suffer more or less through the war, not the English only, but the French also and

APPENDIX TO THE IWE IROHIN: JUNE 1862.

Other continental nations suffer in proportion. If loss of trade were a just cause to interfere in the warfare of others surely such a cause exists there, and when the losses and sufferings of hundreds of thousands of operatives are seen surely still greater reasons can be found; but the English and French and other nations take no part in the struggle, they remain equally the friends of both. I do not understand by the conduction of the white nations that they desire to see the Americans destroy each other but I feel convinced that any or all of them will most gladly welcome the return of peace between them and do whatever they think best suited to bring about this desirable result. The conduct of European powers seem to me to be most disinterested and wise. I cannot help contrasting it with the various attempts made here by the use of language that is justly taken as threats by the chiefs to stop the native war. Threats have been used not against the whole of the parties engaged in strife but against one only. Of late it has been stated that further measure will be taken against Abbeokuta and the reason given is that their war injures the trade of Lagos. I cannot doubt but that the policy of the European countries is for more consistent with just reason and I sincerely

hope the British Government will not allow their noble conduct to be ignored at Lagos. Peace here can be obtained much sooner by kindness than by threats. The English at Lagos have lost much influence in Abbeokuta by pursuing a course that the natives regard as tending to obtain power over them; this is unfortunate, and I am sure the use of threats will not mend the matter. There is really no need for it and no good to be obtained by it. The English dwelling in Abbeokuta enjoy protection and are safe in person and property, it is bad policy therefore to make a quarrel. Hoping Sir that the policy of the Lagos Government will become one that will give satisfaction to all the native powers and tend to the advancement of religion and civilization.

I remain
Yours respectfully:
H. T.

ITEMS OF NEWS.

Rev. J. A. and Mrs Maser had arrived in England and intended going as quickly as possible to Germany.

Rev A. D. Phillips has arrived in England after a two month's voyage and his health is already much improved.

Rev J L B Wood returned from Lagos to Ikija May 30.

APPENDIX TO THE IWE IROHIN : JUNE 1862.

Mr Taylor the Vice Consul of Abbeokuta arrived at the same time and is staying at Ake.

The African Times promises to publish a map of Africa with the next number this is much needed, and if well executed will be a great boon to residents in Africa.

On the 19th of January a brig with 550 slaves on board was captured off the Southern coast of America.

Lieutenant Glover of the Handy has started from Lagos for Ibadan by way of Korodu and Makun; we hope he may be successful in restoring peace.

All the slaves in the Dutch West Indian Colonies are to be set free on the first of July 1863 the Masters to receive compensation in money, and the slaves to be bound apprentice, and kept on the estate for three years.

It was reported in Abbeokuta that Lieut. Glover had been allowed to pass Makun but we have since heard he was turned back in Ikorodu.

The sudden arrival of Mr Consul Taylor has caused a considerable amount of trouble to the Chiefs. The relation between the Government at Lagos and this has become increasingly distant, expressions of anger on the one side and feelings of mistrust on the other are doing this work. It is difficult to decide whether ignorance of native charac-

ter and want of tact in managing them on the one side is more blamable than ignorance of the English character and suspicion on the other. A Consul is sent to Abbeokuta, he comes suddenly, unannounced by letter, message or any thing else. The Chiefs and people would have been entirely ignorant of any intention to send him but for the information given in Newspapers from time to time. The cession of Lagos awakened the suspicions of the natives; they say, The English sent a Consul to Lagos first, and then, after some time, suddenly took possession of the place, and they want to do the same by us, they will send a Consul first and then entangle us by some craft until they get possession of our country. We cannot be surprised at their having such suspicions viewing it from their point of view. The various attempts at what some people hold to be peace making, but which, from dictatorial manner, and time in which done, leaves the belligerent more determined to fight than before, has not tended to lessen the awakened suspicion, more especially so as of late it has been accompanied by the expression of opinions, that the people of Abbeokuta are unjust in their war and cannot therefore prosper. The change of law at Lagos affecting the interests and so entirely contrary to the customs of their

neighbours, have a large share in increasing dissatisfaction. The wives of the Chiefs have run away to Lagos and not been restored when found there; a man of note has been imprisoned with hard labour for seeking to carry back two women claimed by the King of Abbeokuta, and punished without mercy notwithstanding the earnest entreaties of chiefs and people for his pardon. This, although just in English law is unjust by native law, and can only be viewed as such by them; the sudden unyielding administration of such a law produces a painful impression most injurious to British influence. Fear may be inspired by such but no moral influence can be obtained by it. Changes of such magnitude cannot be suddenly brought about without first enslaving the minds or bodies of the people. Doubtless these acts were done with the very best intentions. The natives, too, see in Lagos a place of refuge for runaway slaves; they see that their slave property will become without value and that great changes, and even revolutions, will be the result. It would be well if some, who have the Government in their hands on the European side of the question, would try to place themselves in the position of a native chief and view it from his point of view, much of the supposed justice and

humanity would not appear there. That the natives should object to receive a British Consul under such circumstances is not extraordinary. It is far better to take measure to conciliate and win the confidence of the native Chiefs and people than to take extraordinary measures that they cannot appreciate.

Our latest intelligence from Lagos is that Lieut Glover with a party of ten soldiers and two hundred Houssas attempted to pass to Ibadan but was stopped at Ikorodu. His Excellency the Governor of Lagos went there to endeavour to obtain a passage but failed. Lieut Glover left Lagos on Sunday to try the way by Ijebu-Ode. It is also reported that several men on board the Investigator are ill.

TRADE REPORT.

Since our last the prices for all produce have considerably advanced. Our quotation for Palmoil from 9 to 10 hds. should have been 10 hds. to 10½ hds. at which latter price it is at present scarce.

Palm-nut-oil 7 to 7½ hds.

Cotton scarce at 12 strings.

Exchange 2. 40 to 3 hds.

WANTED.

Two young men as apprentice to engineering and cotton cleaning machinery. For terms apply to Josiah Crowther, Iron House, Davenport, Abbeokuta.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 63 ABBEOKUTA JUNE 1862. Price 120 cowries.

Ninu iwe wa meji ikehin, aso ti ogbon ati ti ohun ilo irin, bi oti wa ninu ohun ti imu ki ere ise po, sugbon eyi ki ise gbogbo re, oye ki enia ye ni igbẹkele ati nitori igbẹhin eyi ko si ilana kan ti odaraju ti ale fun ni, ju Kristian nì fun nwon nipa St. Paul si awon iranṣe Efesus pe, "Ki ise aroju ni siṣe bi ariniyo, sugbon bi iranṣe ti Kristi ti nse ife Olurun lati inu aiya re wa." Opolopo ilana miran li owa fun ire ti afi fun ni ni Bible tabi ni Oro Olurun sugbon bi oti je akoro ti ihin rere ni igbala sibe. Alafia ni fun enia na eniti Olurun re ni Oluwa, ati olubukun ni fun eniti ogbẹkẹle e ati pe awon orile ede na wa li alafia, nigbati awon enia na ba pa ofin Olurun mo, odaju to, nitori ti gbogbo ise ofin si enikeji wa ni oro mo ka fe enikeji wa, ati ka se si elomiran bi ati fe ki nwon ko se si wa, ati pe a nbukun enia kan ti o gbẹkele Olurun, nitori ti a mo daju pe okonrin ti oduro sinṣin ti o nṣise lododo ojo pe yio se eyi to da-

ra ju li aiye yi, ju enia ti oloro ti osi gbọn nikan.

IMUKURO ERU.

Ati ninu iwe wa ti oṣu September ti oti koja, aso ti ero ti nwon ngba lati pa eru run, ti nwon ti bere si ise lati esi wa ni ilu Gẹsi, France, Russia, ati Turkey, awon ilu ti nwon wa ti nwon si ni agbara ju ninu orile ede awon Oyinbo nisisiyi. Asi so ti ogun America isisiyi pelu pe, nitoto yio mu iru awo ija yi wa; awa si gbo pe Federal States ti da owò Chinese Coolie duro ti oni abuku die die ju owo eru lo. Nwon si ti fi iwe sowo yika pelu pe, awon Ogbimo ti run eru ni agbege Columbia nwon osi ma san odunrun fadaka olokan fun eleru ati pelu lati ma ran awon ilu ti nwon ba nfe lati so eru nwon di omnira lowo: nibe ni nwon ko fi iwe sowo kiri ni United States pelu irorun nlanla yi lati ma fa ti eru si ehin bi iku Ogagun Gordon ni New York ti je akoku ni United States nitori ti o nsowo eru.

ILO.

Mr. V. Faulkner fi Abbeokuta sile li ojo kewa oṣu yi, osi mu ona re pon lo si Eko nibiti nwon nfe oluranlowo keji pelu, nitoriti oje ilu Gesi, ati nitori oniruru oṣo'opo ise ti nwon oma se nibe.

IKORODU.

Awa gbo pe awon Ogbimo Eko se ona owo mo Ikorodu nitoriti ilu na ko lati je ki Lieut. Glover koja la ilu nwon lo si Ibadan.

AJELE GESI.

Ninu ihin wa ti aro kehin niti idi ohun ti ose ti awon Egba fi ko lati gba Ajele Gesi, bi ati ro o pe oni idi, ti ko fi dun mo nwon lona abuku ti a lo nwon, sibe anu se wa ti nwon fi aidun mo nwon han lona yi. Egbe Iranlowo Enia Dudu ati awon ore miran lo nyo awon Ogbimo Gesi lenu lati yan Ajele wa si Abbeokuta pelu ireti ati se atunse owò ni ilu yi. Iwa Ajele nihin yio jasi alabò fun Abbeokuta si Idahomi. Alabapade ni afi nlo oro ti anpe ni Ajele ati Consul bi enipe bakanna ni oyè na ri, ninu eyiti nwon yato si ara nwon gidi-gidi nitoto. Ajele awon ara ile yi nwon afi si ilu to wa labe nwon lati ma gba owo odè ati lati ma toju ipin eniti orana. Ajele Gesi bi oti lodi si ti wa, arana wa lati ma rohin fun Ogbimo re li oran ti oba gbe nwon lidi ni ti owo

awon orile ede meji yi, ati lati ma dabobo awon onisowo Gesi, awon Ajele ki ima se kiki awon enia Gesi nigbagbogbo, nigba miran nwon aje ilu miran, Gesi ni Ajele ju ogofa lo ni France, Spain, Italy, ati ni idapo ilu ti America Ni gbogbo ilu yi, awon Gesi ko gbero ati gba ilu kan ninu nwon, ko si soro fun awon Gesi lati fi iwon irinwo Ajele si oniruru ilu yi gbogbo aye ka, bi awon enia ko ba gba ere ti owa fun nwon gbo, tabi niye-kiye, ki ise ibi si ilu.

MAKUN.

Awa gbo pe Ibadan mu onje, nwon nwa ran Makun lowo, sugbon awon Egba ti ba de nwon, nwon yi nwon ka, nwon si di oṣo'opo ninu nwon ni igbeku, ninu ara Ibadan ti nwon mu ni orohin yi fun wa ni ojo kokanla oṣu yi, ki ogun na to ri bayi, ki nwon to de Makun, Ogumola ti o je alase wi fun awon ogun ki nwon ko lo siwaju on, nigbati osi se die, eniti otele li alase se bakanna; nigbati nwon sunmo Makun nwon gbo ibon meji, awon Ibadan sebi ami ni, pe, ogun nwon de Makun li alafia, nwon si tun gbo ibon meta nibomiran, nwon ko mo bi idi ibon na ti ri, nwon si tun gbo ibon miran nibomiran, sibe ibon die ni nwon yin, sugbon awon Ibadan ri i pe, nwon yi nwon ka, ati awon ti ole sa loju agbara si bo si nwon lowo.

Mo ro nkan meji ti ojo eyiti o ba bere, ni idahun ikini, tani ise Olugbala na? ekeji, ninu ewu wo ni mo wa ti emi ofi se se? Ni idahun si ibere ikini, mo wipe "Kristi Oluwa ni," ati si idahun keji, mo wipe, Ewu ese ati iku. Olugbala na ni Kristi Omo Olo-

run. Olorun ni iṣe. Osi ni gbogbo agbara. Osi le gba gbogbo ẹniti owa sodo rẹ la, bi oti wu ki nwon po to, bi oti wu ki ebi ati ewu nwon ti tobi to. Odawa loju si eyi, nitori nigbati owa si aiye ofi ami agbara nlanla ati mimọ ọ ẹ rẹ han lati gba a la. Nipa gbolohun kan tabi ni fifi ọwọ to ni, ni o nfi mu awon alaisan lara da, ofi ẹ ẹ fun ayaro, oju fun afoju, akara fun ẹniti ebi npa, osi ji oku dide si aye. Gbogbo nwon yi li oṣe; ati pelu o paṣe fun ẹfufu ko si fe mo, ati okun ko si ru mo, on tikala rẹ nrin lori omi okun bi enipe lori ile lile.

Oṣe ju yi lo. Oyi okan awon enia buburu pada di rere; omu ki awon oluṣe buburu di oluṣerere; omu ki awon akorira Olorun di oluṣe Olorun ati ofin rẹ.

Ati ju eyi lo ni yio ma ẹ sibe, yio yi aiye buburu yi pada si aiye ododo ati alafia. Opolopo enia lo nso ati tun aiye yi ẹ, sugbon enikan soṣo li ari ti ole ẹ e, oluware ni Kristi Oluwa. Ife ni ofi ẹ gbo-gbo rẹ.

Ohun keji to wa nibe ni pe, o wa lati gba ọ la kuro ninu ẹ ẹ ati iku. Opolopo ni yio jo, ti yio bo, ti yio korin; nitoto, jubehelo opolopo ni yio yo, bi oṣepe nwon le ri enikan lati fun nwon li emi gigan nitori ti nwon ko fe lati ku, sugbon ki iṣe eyi ni mo ro, mo ro ti iyapa emi kuro lodo Olorun

ati alafia titi aiye ainipekun, ati iya orun apadi titi aiye ainipekun nibiti a o joko pelu ẹ ẹ titi aiye ainopin. Iku ti awa nri yi ki iṣe iku otito enia na ko ku, kiki oyi-pada ni; olo kuro li aiye yi ni, bi ola wa ninu ayo pelu Olorun ni, tabi ola wa ninu oṣi ni orun apadi pelu ẹ ẹ ota wa nlanla. Iwo le wipe, oran kekere ni lati ku, bi awa ti nri ti enia nku, leṣekan-na lehin igbati nwon ku tan, nwon wa pelu Olorun nibi alafia, sugbon ohun iberu nlanla ni, bi oba sepe leṣekanna ti emi fi ara sile, osi lo tara si ibi iponju. Nitori iberu eyi ni enia nfi mberu lati ku. Sugbon enia nlo si ibi iya nitoriti eleṣe ni nwon iṣe, nitori ti nwon ti ru ofin Olorun ati ti nwon ko si fe lati ma sin i. Eṣe li omu iku wa, ki iṣe kiki iku nikan, sugbon gbo-gbo iponju, oṣi, ikanu, ebi, ongbe, ogun ti omu opolopo irora ati ofu wa. Ibikibi ti oba kan ri pelupelu iṣe ati ogun ti awon ti o nṣiṣe lati ri onje je nṣe li oda sile.

Bi oti je pe ẹ ẹ li omu opolopo oṣi wa li aiye yi, oye ki awa ki ale gba eyi ti Olorun so fun wa lati ibi iponju lehin iku. Nitori bi oba sepe li aiye yi ninu eyiti Olorun fe lati fi anu han, osi npon awon eleṣe loju, bi oti ro o pe yio ẹ po to li orun apadi nibiti anu ko si.

Ako o li ibi iṣe ikowe li Ake
ABBĒOKUTA JUNE 21st. 1862.

APPENDIX TO THE IWE IROHIN: JUNE 1862.

ABBEOKUTA.

JUNE 21st. 1862.

In our last two numbers we have mentioned skill and the use of machinery as among the causes which influence the value of labour but these are not all, a man must be trustworthy, and for this end no better rule can be given than that Christian one given by St. Paul to the Ephesian servants "Not with eyeservice as men pleasers but as the servants of Christ doing the will of God from the heart" Many other rules for prospering are given in the Bible for though the first object of the Gospel is salvation, yet "happy is that people whose God is the Lord" and blessed is the man that trusteth in him; that the nation is happy when the people obey the commandments is clear enough, for the whole law of our duties towards one another is based upon that of loving one another and doing to others as we would they should do to us, and it is true also, that each man is blessed who trusts in God, for we know well enough that an honest industrious upright man is likely to do much better in this world than a man who is rich and clever only.

DIMINUTION OF SLAVERY.

In our number for September; we mentioned steps tending to the

abolition of slavery which had been taken during the last year by England, France, Russia, and Turkey, countries which have been or now are amongst the most powerful nations in Europe. We also mentioned that the present contest in America would probably produce similar results; we now learn that the Federal States have prohibited the Chinese Coolie trade, which was little else than slavetrade in disguise. Bills have also passed the senate abolishing slavery in the district of Columbia, (giving an average compensation of three hundred dollars for each slave to the owners,) and also for assisting states desiring to liberate their slaves, these are the first bills passed in the United States with the serious intention of reducing slavery; as the execution of Captain Gordon at New-York was the first execution in the United States for engaging in the slave trade.

TO THE EDITOR OF THE IWE IROHIN
Sir

As the circumstances connected with the coming and rejection of a Consul by the Chiefs of Abbeokuta will be a subject of interest to the readers of the Iwe Irohin, and as I have some knowledge of the events connected with it here, I will endeavour to relate them for their information.

The coming of a Consul here is said to have been unknown to the native Chiefs except by report and statements made in newspapers. This was unfortunate, and it appears has been one of the main causes of the result; or at least the native Chiefs would have had an opportunity of respectfully declining the offer in a proper manner, without offence, had it been made known to them officially in time. This, his coming privately without their knowledge and permission, they say, is a breach of their law. I well remember, on my first coming to the country, I committed the same mistake at the Ado camp which caused great offence there; but I was held personally blameless being an entire stranger and their customs not being then known to white people.

On the arrival of Mr Consul Taylor it became my duty to inform the King, but as I knew it was unacceptable to the Chiefs I sent to inform him that a stranger had arrived and on the morrow I would call on him and explain who it was. I did so, and called on two other Chiefs as well, using my best efforts to persuade them to receive him. The task was one of great difficulty and responsibility; I was anxious to get them to consent. There was great civility shown me, we reasoned together

at each house for a considerable time, neither manifested ill temper but seemed resolved. They had a suspicion, that as the English had first sent a consul to Lagos and then in the course of time had taken possession of it for themselves so they would do here. They were offended that their wives and slaves had run to Lagos and they could not get them back, that the English had shown them no sympathy in their war trouble, that they had neglected to help them when attacked at Ishagga and had done nothing since in the matter. This last they said was a breach of promise. They also said, that Mr Consul Taylor was sent in a manner that they thought showed they were held in very little esteem. On the following Monday I met another influential chief and spoke at great length with him but in vain.

Other friends called upon various chiefs and used their influence with no better result. It was evident that their minds were previously occupied by reports unfavourable to the Consul's remaining here and that fresh reports were being brought them that acted on the suspicion previously raised. It was evident, too, that they had no ill will against the English Home Government.

On Wednesday I was called upon to attend a meeting of the Chiefs, and to bring Mr Consul

APPENDIX TO THE IWE IROHIN: JUNE 1862.

Taylor with me. The meeting was attended by the King, Bashorun and other principal chiefs, and representatives of all classes of society. The Consul presented the letter addressed to the King by His Excellency the Governor of Lagos, which was read and interpreted by the King's Clerk. The position Mr. Taylor was sent to occupy was explained by him; several questions were asked; several persons spoke, and some attempted to speak who were not permitted. Considerable excitement was manifested. At last I was called upon to request the Consul to leave as they were not prepared to receive him. On this being said the meeting broke up. The objection was not personal. A letter was afterwards written by the foreign residents here to beg them to reconsider it without result.

I regret very much that the Chiefs were not properly informed, and that they were led to take this step, but it is to be hoped it will lead to some investigation into the cause and a clearing up of much misunderstanding that has existed for some time past.

I remain

Yours truly

H. T.

Makun was taken by the Egbas on the 19th instant.

ROAD TO ACRAPONG, GOLD COAST.

In the last African Times there is an appeal for £200 towards the construction of a road over the Aquapem mountains in the Gold Coast territory, and this notwithstanding that the chiefs of Aquapem Attah and Ajeman had just been at war with one another, fighting pitched battles and burning one another's towns, and also that the river Volta is navigable for an hundred and twenty miles. Lieutenant Dolben who was recently in Abbeokuta, (and returned with Rev. A. & Mrs. Mann from Ijaye the day before it was taken,) took the Governor of Cape Coast up the Volta in a ship's boat 120 miles, and says it was navigable for canoes five miles further to Pong and even beyond that. The portion of road towards which the £200 is asked for is only twelve miles out of forty-eight, the other three quarters of the road having been made by the enterprising and successful Basle Missionaries. This is good news for Abbeokuta as it leads us to hope that, if a road were begun to Lagos and a sum of money were required to complete it over the marshes, the African Times would lend its assistance in advocating the cause notwithstanding that we already have a riverroad down the Ogun and that a portion of the Egbas may now be at war in the Ijebu

country. We do not wish the Abbeokutans to rely on any but themselves to do works for the advantage of the town, but it may be an encouragement to them to know that they have friends in England, who are willing to help them in getting over the difficulties they may encounter in improving the country.

Various little matters of information have come to us from the seat of war from time to time but we cannot always rely on their correctness. The Siege of Makun goes on, the place is said to be closely invested, some of them driven by hunger seek relief by flight and fall into the hands of the besiegers. We hear that the Ibadan force has left Ibadan to come to the relief of Makun but that they have had difficulties in gathering together a sufficient force. We learn, too, that the Ijebus are on the watch for the Ibadans in two or three places. Many of the Egba warriors are under orders to join their army at Makun. We have not yet heard of the fall of Awaye under the Ibadan power, our latest intelligence is that they still hold out. We hear also but do not depend on the information that the country to the north east of Ibadan is very unquiet.

An error occurred in our last in stating that 200 Houssas went with Lieut. Glover, it should have been, a few Houssas as carriers.

MAKUN.

We hear that the Ibadans came to relieve Makun, bringing provisions with them, but the Egbas made an ambush, surrounded them, and took many prisoners; the account given by an Ibadan prisoner on the 11th inst, the day after the battle was to the effect, that before reaching Makun Ogumolla, who was in command, told the army to pass on before him and that shortly after the second in command did the same; when they were close to Makun two guns were heard, and the Ibadans thought it a sign that their army had reached Makun safely, then they heard three guns in another direction and they could not make out what it was, then another gun somewhere else, altogether there were few guns fired, but the Ibadans felt themselves surrounded and those who could fled by the waterworn path they came by.

TRADE REPORT.

We are sorry not to be able to report an improvement in Trade. All produce remains scarce and Palmoil cannot be bought at less than 11hds. pr. 10 imp gllns and and higher prices are even asked.

Nutoil very scarce at 7hds.

Cotton is readily bought at 12strs. in small quantities, whilst Ivory, Benniseedoil, and Sheabutter have entirely disappeared.

Exchange nominal 2. 35 to 2. 40, pr. 4d. 6s.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 64 ABBEOKUTA JULY 1862. Price 120 cowries.

Ninu iwe wa ikehin, aso ti anfani nlanla pe isin Olorun si ilu jasi, ipa ife ara ni run, ti oje idena nlanla si gbogbo ire. Bi awon alatunse ba ni ife si ara nwon, nwon ama gbidanwo ati ni opolopo owo ti nwon le gba lowo awon ti oloro, ati eyi to tele ko si eniti o nfe lati lora tabi ka mo pe olo wo ui on. Eniti ofe ara re nikan ko je ran elomiran lowo nipa ti owo tabi ni wahala; oko ti ofe ara re nikan, mu ki aya re se gbogbo ise ti osoro, tobehe ti aya na ko fi ni aye kan lati fi oju si ise re papa niti titaju ile, ati lati toju awon omo re, oluwa ti oferare nfe lati gba pupo lowo omodo re bi oti wu ki ori, ati lati fi eyiti okere julọ fun u bi oti wu ki ose, ki oba mase ri aye lati di olowo, tabi eni nla laiye. Olufarani omode se die ti ole se fun owo re ati ni gbogbo itaju aiye yi. olufarani enia yio se eyi ti ofe ti osi mo pe yio dara fun on nikan ati pelupelu,

bi oti le je fun igbe tabi ekun elomiran tabi ti opolopo enia, eyi ti otele e, iferani ni ota fun alafia tabi irorun ilu ati pelu fun ere olufarare enia nse ko buru ju eniti ontoju ara re ko ma ba se tabi pa aladogbo re lara, ko ni ore ti ofe lati ran a lowo nigbati owa ni wahala ati nigbagbogbo ko je sese nigbati oba je fun ere re lati se behe.

IPARUN OWÒ ERU.

Awon Ogbimọ Gesi ati awon Ogbimọ Idapọ Amerika ti jumọ fi owọ sinu iwe tabi mule pọ, eyiti otobi ju, ti nwon si pinu re nwon si fi ase fun gbogbo oko ogun ilu olukuluku lati wa inu oko oniṣowo ti oni asia ilu miran na ti oba jina niwon igba busọ, bi nwon ba ri ese ti nwon ba pa lati sowo eru na ki nwon mu oko na ki nwon ko si so si Cape ti anpe ni Good Hope, Sierra-Leone tabi New York. Ese oniṣowo eru ni iwonyi bi nwon

iti ima pese re fun oko eru, sugbon ki ise ninu oko onisowo, ewon owo, tabi ewon, opolopo omi. sinikafa, tabi muu, gbaguda, agbado, arò ise onje, ohun ti a nfi bu onje si ati eni sisu, ju eyi ti aba pa fun awon aganyin pataki imule yi yio ye ni bi aba ranti pe titi li odun die to koja, nwon nsowo eru labe asia ti Amerika.

SI ENITI NSE IWE IROHIN.

Alagba,

Bi oba le je ki eyi ri aye ni ila re boya ole se lati mu aimo kuro ti oti je idi alaidun mo awon Alase ati isimoye awon enia ilu nwon yi. Mo ro si idi gbogbo oro ti anpe ni "Consul." Ninu irele ironu ti emi, oro ti Yoruba ti a npe ni Ajele, ki ise oruko ti oba ti oro ti awon Gesi npe ni Consul mu. "Ajele" bi awon ibile yi ti mo si ni eniti aran lati odo eniti oja ilu na logun wa se olori awon eniti a segun re bayi lati ma pa ase oba ti owa nibe lati ma mu nwon san owode gege bi eniti osegun nwon ti fi ofin fun u nipa anu eniti aye ati ini olusegun na ise. Ni oro kukuru Oba ilu ti ko tobi ni Ajele ise. Nitorina ni riran Ajele si Abbeokuta tabi si ilu omnira miran nipa ti ajumo se ore lu, ki ise ka fi Ajele ranse si ilu na. Aki yio ri enikan ti iba fi oro Yoruba ti oye fun oro ti Gesi bi nwon ti mo idi oro Ajele ni si.

Awa fi iwe ti ti owa niwaju yi si i, bi oti je pe oro ti owa ninu re ni idi oro otito ti awon Egba ko si gba Ajele na, nwon ko ti ija Egba logun ri, nwon ko si fe jewo ara nwon pe, nwon wa labe Gesi, bi nwon ti nro pe yio ri nipa gbigba Ajele. Eyi ti ose alaidaraju Ajele Gesi ti nwon mo daju ti nwon ti fi si Eko lehin igbati awon Gesi ti gba nigbati ogun ati nitoto Ajele ni nwon ko fi sibe. Awon Egba ko mo kan ni ti irinwo Ajele miran ti awon Gesi fi si oniru ru ilu miran yi aye ka nitori iyori rere owo, ati eniti oda so ni apa ti Yoruba ni iwe wa ikelin ara tabi ibile ilu yi ni ise, nwon wa nihin nwon ko si li abe ofin oyinbo. Oro ti anpe li Ajele wa ni Ise awon Apostili Cap. xxi. fun Ajele.

ONSE SI AWON BALE.

Li Wednesday ojo kedogbon osu July ni gbogbo awon oyinbo onise Olorun, Rev. T. King ati Mr. A. Wilhelm bi alagbaso lo sodo Alake ati Basorun lati bi nwon lebi bi nwon le ri aye lati ran Mr. Roper lowo, eniti nwon mu ni Ijaye ati onise Olorun ikeji re to wa ni Ibadan ti nwon wa ni wahala pipi o nwon ko ni owo ati onje. Apesi ti ongba oro so fun Oba wipe, a da Egba li ebi nitori gbogbo rudurudu ti o wa ni gbogbo ilu yika, ara Ibadan to di oyinbo ni igbekun ti nwon si

pa mọ, diẹ li aba nwon wi, osi wi fun nwon pe, ebi ko pa awon oyinbo ti owa li Abbeokuta sugbon titi nwon fi wa nibin, anse nwon lore ati pe bi oyinbo kan ba ti Ibadan wa, a osi se nwon lore pelu, sugbon aki yio je ki enikan gba ihin lo si Ibadan bi ati da nwon lebi, bi nkankan la se nwon nko, osi so fun nwon pelu pe, nwon mo ona kan lati Ajase lo si Ibadan ona na ko ti ise. Beheni nwon si lo sodo Basorun eniti owi fun nwon pe, on oran nwon lowo lati yo awon oyinbo na wa si Abbeokuta, bi oba se pe nwon yio sa kuro nibe, sugbon aro o pe, awa ko le gba imoran ti oba wa da.

Gbogbo Testament Titun li a yi pada si ede Yoruba, asi nro pe yio de titi odun yi.

Awon Agbagba Ikorodu ti san ogojiokẹ niti ona ti nwon se mo nwon, ki yio si pe ti nwon ofi si i sile pada.

IBAPTISI.

Li Sunday fufun, Rev. T. King ni ayọ pipọ lati gba si ijo enia Olorun li aiye yi ni Baptism okonrin mefa ati obirin mejidilogun ati awon omode medogun ni ile Olorun Igbein. Li ojo kanna Rev. G. F. Buhler gba si ile Olorun nipa sisami fun okonrin meta ati obirin mesan ni ile Olorun Owu.

IKU.

Li Thursday ojo kokandilogun osu June ni Elisha Fijabi ku, eniti ise egbon Oba Alake, osi ti wa ninu awon ijo enia Olorun li iwọn odun diẹ sehin li Ake Abbeokuta, asi sinku re gege bi ise ti Church England li ogunjo osu kanna, odi eni arugbo pipọ, osi wa ninu ise ti Kristian, osi jeri si igbagbo re ni ipekun pe on wa li apa ti Olulwa fun igbalà ofi imo rere han ni ti pe ki ale sin oku on gege bi Kristian. Eyi ni ipari ibere re. Osi se ope pipọ gidigidi fun awon ero Church ni eyiti nwon nse itoju on, ti nwon si nse ike on ninu arisan.

EKO.

Gbogbo enia nigbati nwon ba fe ire si elomiran, nwon afe alafia re. Olukuluku enia ni titenumo oro si so ama fi alafia han, olukuluku enia lo nso ti alafia tabi ilaja bi ibukon, bi oti ri, ki opolopo fi lo dapọ si ogun bi enipe ohun to dara ni. Ohun meta li owa nipa eyi ti Olorun fi ima ba ilu ja nigbakugba, awon ni iyan, ogun, ati arun. Iwo orii nibiti aso ni Iwe keji ti Samuel chap. xxiv. 13. Olukuluku eyi ni o npa emi enia, nwon ko le se ohun kan to dara boye li ako enia nipa nwon lati ronupiwada ese nwon, ati ki nwon ma wa idariji lodọ Olorun bi Dafidi ti se. Bi awa ba ri arun larin wa oye ki awa ko gbidanwo lati da a duro, bi awa ba ni iyan oye ki awa ko gbidanwo lati ri onje gba

lati gba emi wa la, nisisiyi ti awa ni ogun, ise wa ni pelu daju lati gbidanwo ati daa duro nipa ilaja. Awa ko le lo sodo ota ati nipa nwon lati se ilaja ona ko se, sugbon awa le so fun awon ore wa, awa lewi fun nwon pe ilaja dara, ati ogun ko dara oburu. bi awa ti ri aye lati wi fun gbogbo awon ti oyi ni ka. Nipa sise die gbogbo enia ise pipo ni a ima se ni igbagbogbo. Emi oso die nisisiyi ni ti ibi ti ogun ki ise ni ti pataki ogun kan, sugbon bi ati ima ja gbogbo ogun. Ogun ama ru ibi fufu jade ninu enia, ama mu nwon ni ibinu pupo, lati korira ati lati wa esan gba. A ma fi agbara fun enia lati se ibi, li ogun ko si eniti ima wa enia rere, sugbon boye li alagbara enia, awon ti ara nwon le ati ti oju nwon korò tabi lila. Ogun ama mu ona ati jale wa, gbogbo onje oko enia li apa niye tan, ki awon ogun kole ri onje je, opolopo ibi ni anse nipa eyi, ki ise kiki ohun ti anji, sugbon nwon nlo o nilokulo, ati awon agbe alafia ako je ki nwon ma sise nwon li oko riro. Ninu eyi ni owonlowon onje iti jade ati iyan, opolopo awon talaka ati omo nwon aku, iwabuburu li eyi. Ninu ogun ni opolopo arun iti iwa nitori ti awon omo ogun ko ni itunu ati agbara ti oto bi iru eyi ti nwon ni nighbati nwon wa ni ile, nwon asi ma jiya otutu, orun tabi oru, ati ni onje ti ko dara.

Ati pelu opolopo enia li apa, opolopo baba li asi pa ti nwon fi omo ati ini nwon sile, opolopo iya ti nwon gbekele awon omokunrin nwon lati ma bo nwon. Nkan nwonyi mu ofu wa, irokuro okan, ati irira. Beheni ofu owo wa, enia ko le lo si ibi gbogbo lati ra, ati lati ta bi akoko alafia, eyiti ote le e, ni adanu ere; omiran pelu eyi, adanu ohun ija, amu owo lo ra ibon, etu, ati eta, kili oti ipa nwon wa? nwon sonu, ko si si ohun ti okun. Eru ti a nmu le sanwo gbogbo eyi? Emi ko ro pe ole san. Egun ni ogun ki ise ibukon ka ma gbidanwo nigbagbogbo lati yo kuro ninu egun yi. Alafia ni ibukon, ki awa ma gbidanwo lati ri i gba, nighbati aba ri i gba ka pa a mo. Sugbon ki eranti pe ogun mbe, li aya awon enia elesese si Olorun, eyi yi buru, nipa iranlowo Kristi li ale fi segun re eniti ise Onilaja ati nipa Emi Mimo ama mu iwa buburu kuro lara eniti nfe lati ma se ibi. Ilaja otito yio wa laiye nighbati gbogbo enia ba fe Olorun. Oye ki awa iba gbidanwo lati gba alafia nwonyi si aiye wa pelu Olorun ati ilaja ni ilu, ki enia ko ma si ba ara nwon ja. Bi Olorun lebi ki ofi nkan nwonyi fun nyin, fi igbona ati otito okan bere, yio si fi nwon fun o.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA JULY 5th. 1862.

ABBEOKUTA.

JULY 5th. 1862.

In our last number we mentioned the great advantage that Christianity is to a country by destroying that selfishness which is the greatest hindrance to all good. If rulers are selfish, they try to get as much money as they can from those who are rich, and consequently no one wishes to be rich or rather to be known to be rich, a selfish man will not help another if it costs him money or even trouble; a selfish husband makes his wife do all the hard work, so that she has no time to attend to her proper duties of minding the house and bringing up her children. A selfish master wishes to get as much out of his servants as possible and to give them as little as possible, so that his servants have little chance of becoming rich men or rising in the world, a selfish servant does as little as he can for his money and in every relation of life a selfish man will do what he thinks for his own interest even though it may be to the injury of another man or of many other men, and consequently selfishness is an enemy to prosperity in a country, and even for his own interest a selfish man acts far worse than one who is careful not to injure his

neighbour, he has no friends who wish to help him when he is in difficulties and he often does not work when it would be for his own interest to do so.

TO THE EDITOR OF THE IWE IROHIN.

Lagos. June 21st. 1862.

Sir.

If you allow this a place in your columns it might perhaps serve to remove an ignorance which has been the cause of an unpleasant misunderstanding in the Authorities and people of the country. I mean the general acceptance of the word "Ajelle" as given for the English word Consul. In my humble opinion the Yoruba word "Ajelle" is not the appropriate term for the English word Consul. An "Ajelle" in the natives' idea is one sent by the conqueror of a country over those who are thus conquered to supersede its King and make it tributary and conformable to the laws of the conqueror, at whose mercy are the lives and property of the conquered. In short an Ajelle is the Governor of a province. Sending a Consul therefore to Abbeokuta or to any other independent country only in friendly relations with another is not sending an "Ajelle" over it. Will no one give the appropriate Yoruba word to the current English idea of the word Consul?

An African.

We insert the foregoing letter as it contains the real reason why the Egbas would not receive the English Consul, the Egbas had not been conquered, and did not wish to acknowledge themselves subject to the English, as they fancied they would by receiving a Consul. Unfortunately the English Consul, whom they knew best was placed in Lagos after it was taken by the English, and was in fact an Ajelle; and the Egbas naturally knew nothing of the four hundred other British Consuls, who are placed in different towns all over the world for the promotion of trade and who as, mentioned in the Yoruba part of our last number, are often natives of the town they live in and not British subjects.

The word Ajelle is used in Acts xvi for magistrates.

DEPUTATION TO THE CHIEFS.

On Wednesday June the 25th. all the European Missionaries and Rev T. King with Mr Andrew Wilhelm as interpreter went to the Alake and Bashorun to ask if there was any way of assisting Mr Roper, who was taken captive at Ijaye, and the other white Missionaries at Ibadan, who are now in great distress from the want of money and food. The Apesi of Kemta who spoke for the King said that the Egbas were blamed for all the disturbances in

the country, whilst the Ibadans who were keeping a white man prisoner were less censured; he reminded them that white people had not starved in Abbeokuta, but during their residence here had received all kindness, and said that any white man coming from Ibadan would also be well treated, but that they could not allow any one to go to Ibadan as they would be blamed should any thing happen, he mentioned also that there was the wellknown road from Porto Novo to Ibadan still open. The party then called on the Bashorun who kindly offered to assist the Missionaries and escort them to Abbeokuta if they would run away from Ibadan; but it was felt that this offer could not be accepted.

TO THE EDITOR OF THE IWE IROHIN.

Sir

I am given to understand that some remarks of mine, inserted in the 62 Number of the Iwe Irohin, gave offence. I am sorry they should have done so; for although I desired to point out what I thought to be errors I did not do it with any desire to give pain to any one, nor to call in question their good intentions.

I am thankful to learn that His Excellency the Governor of Lagos has signified his desire to visit the Alake and Chiefs of Abbeo-

kuta. This is a most desirable step. I am sorry to hear that the Chiefs desire His Excellency to put off his visit for a while, as the town is unsettled and not in a fit state, just now, to receive him. A great many of the war people, in all probability, would mistake the intentions and give some trouble. The Government of Abbeokuta is not strong, and many of the evils alleged against them are the results of weakness and not of evil intention.

H. T.

ITEMS OF NEWS.

The whole New Testament is translated into Yoruba and will it is hoped be forth-coming this year.

In America the Northern armies are advancing but the Southern States seem determined to make a desperate resistance destroying large quantities of cotton rather than that it should fall into the hands of the Federalists.

The income of the Church Missionary Society was larger this year than last; it amounted altogether including the sums collected and spent in the different Missions to about £160,000.

The chiefs of Ikorodu have paid a fine of forty bags and consequently the market will soon be reopened.

Palmoil at Lagos is 10 hds 25 to 11 hds per 8 gallns. At Badagry 11 25 to 12hds per 10 gallns.

We understand that Badagry ex-

ported 2000 tons of Palmoil last year and that trade is still better this year.

A ship with nine hundred slaves or more left Whydah about three months ago.

We are glad to hear that His Excellency the Governor has formed a Council of which Mr Mc'Coskry, Capt Willams, Mr LeGros, and Mr Lewis are members.

We are given to understand that the Governor has issued some order about export and import duties.

We hear also that His Excellency left Lagos on Friday the 27th. ult. for Badagry.

It has been stated that some of Kosofo's people had arrived at Lagos that the Chief himself has not yet done so.

DEATH.

Died on the 19th of June. Elisha Fijabi, the eldest brother of the Alake, who was for several years a member of the Church at Ake Abbeokuta. He was buried according to the rites of the Church of England on the 20th. He was an old man consistent in his conduct as a christian, and to the last testified to his belief in the one Saviour alone for Salvation. He manifested great anxiety to be buried as a Christian, it was his last request. He was very thankful to the members of the Church for their attention to him and care of him in his illness.

APPENDIX TO THE IWE IROHIN: JULY 1862.

EXTRACTS OF CUSTOMS' DUTIES, AT LAGOS.

At a council held on the 24th. day of June 1862. an ordinance to provide for the collection of Import and Export duties at the ports of Lagos, Badagry, Palmas, Port Arthur and Port Lekie.

Whereas, it is expedient for obtaining a revenue to defray the expenses of the Government of this settlement that certain export and import duties should be levied at the ports within the Territories subject to its Governor and that provision should be made for the legal and lawful collection of the same.

1 Be it enacted by His Excellency Henry Stanhope Freeman Esqr. Governor of the Colony of Lagos and its dependencies with the advice and consent of the Legislative Council thereof, that there shall be levied and raised an advalorem duty of two percent on all articles of import imported into the ports within the Territories of Lagos, save and except on Bricks, Slate, Iron Stores and roofing, Punchon Packs, Hoop Iron, Rivets and Tenter Hooks, Timber and Machinery.

II And be it enacted that in ascertaining the account of advalorem duty payable in respect of any article of import within the Territories of Lagos; The value of the article in respect of which duty

shall be payable shall be the price at which it stands in the invoice of the importer with an addition thereto of 18 percent.

III And be it enacted that a duty of 2 percent be levied on all articles of export save and except raw cotton.

In the latter sections of the ordinance it is provided that a penalty of 5 times the loss to the Govt. shall be imposed for the crime of falsely entering goods &c.

That a penalty of £ 20 for evading, or disobeying, the ordinance and landing without permit and seizure of such goods so landed.

That Government is to have the option of taking any goods entered at a false value or where suspicion exists on paying 20 percent on importer's invoice.

The ordinance to come into force on the first day of July in Lagos and in the other ports as soon as arrangements can be made.

It is provided that vessels arriving before the first of July land their goods free.

TRADE REPORT.

We have to notice no alteration in the produce market.

Palmoil continues extremely scarce at 11 hds. Nutoil 7½hds.

Cotton in moderate quantities at 12 str.

Exchange quiet at 2. 35 to 2. 40.

SP 10
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IWE IROHIN

Mias walk
Ereper

FUN AWON ARA EGBA ATI YORUBA

No. 67 ABBEOKUTA AUGUST 1862. Price 120 cowries.

Awon ara Zealand Titun ko le pe 1 ti Gesi. nwon yi 1 pada si r, osi dabi enipe, nwon npe s bi enipe h, ph, ati th, bi enipe p, ati t; beheni ninu awon ara ilu na ti nwon fi je Alufa ni Zealand Titun awa ni awon oruko na Matiu, Piripi, Ihaia, Pirimona, Hohua, Heta, Rota, Tamahana, ati Riwi, gege bi Matthew, Phillip, Isaiah, Philemon, Hoshua, Seth, Lot, Thompson, ati Levi. Awa ro o pe iyipada ni kikawe nwon isiko ni, Oso ro ki ato ri orile ede meji ki nwon nlo iro ati oro kan na, ki ise ju behe lo tabi ka mu u kuro. Ninu Iwe Awon Onidajo Cap. XII. 6. Awa ri Jephthah ati awon ara Gilead nwon nlo oro ti anpe ni (Shiboleth) lati yo awon ara Ephraim kuro ninu awon ara Gilead, nitori ti awon ara Gilead ko le pe sh. Awon Kafir ti nwon wa ni isale (Africa) ile Enia Dudu, oruko awon eniti awon ara Arabia npe ni Keferi, alaigbagbo asi nlo oro na nibin fun Keferi tabi awon ti ko sin

Olorun ti nwon mborisa, nwon ko le pe r, sugbon nwon yi i pada si l, nigbati nwon ba gbidanwo lati pe Kafa, nwon a pe li Kafala, ati sugar Shugela, awon Kafa ni oro merin tabi marun ti ko si ni oro Gesi ati ti Yoruba. Opolopo oro ni Gesi mu ninu oro German; nisisiyi German ni oro ti nwon ima fi ofun ipe ch, ti awon Gesi nfi igba die iko, nigbati oro na ba jade pelu iro eyi, nwon a ko o ni gh, sugbon nwon ama pe e ni oniru ru ona marun tabi mefa. gege bi li Ede Oyinbo though, through, plough, ought, rough, ati cough. Sibe li ede Greek ati Hebrew oro miran wa li ede nwon ti awa ko iti ni, nigbati aba mu oro nwon yi li ede oyinbo awa afi oro nwon yi sile gege bi ch. th. ph, rrh, ati y pelu opin oro papa wa ni oro tabi ede Latin gege bi ation, ble, cy, ati omiran ness, ly, less, oro German ni, beheni oro nwon yi ama so ro lati ka nigbagbogbo ninu ede tabi oro Gesi nikan lati wi ki ise

kiki bi oti wa tabi nwon mu ijade ni isesebere ninu oro German, Latin tabi Greek, ati pelupelu odara dajudaju bi nwon ti nka oro na li Ede nwonyi. Anfani nwonyi ti sonu nipo ise tabi asa kika oro ajeji, bi ibile ti npe oro nigbati oba ko gbo o o dara pupo ka se bi awon Gesi ti se, nigbati nwon mu oro Esojigin tabi French bi oro ti nwon, bi (oro oyinbo tour, strait, etc.) lati ka a bi awon Esojigin ti nse, ati lati pe dajudaju bi nwon ti le pe tabi se.

IMO.

Awa yo lati wi pe, riri eko ni ara re han li Abbeokuta, sugbon alaiyorisi rere re ni idi kan tabi omiran, nitoto opelu ti rudurudu ti owa ni ilu, iye awon omode ti o nwa si ile iwe ko po to bi iba ti ri tabi bi iba ti wa. Ohun pipo li owa bi iwe kika, kiko iwe, ati isiro owo, ti gbogbo enia ni, oniruru ijoko ni ebun re nipa mimo nwon. Ohun miran wa ti olukuluku nwon ni tabi kogege bi owode ti o nto tabi nse; awa fe lati ri gbogbo iru eko nwonyi ki oma po si i larin awon enia yi, gbogbo ile eko ni nwon npé si daradara nwon si nfi awon omode si abe enia lati ko oniruru ise. Iye awon omode ti owa ni ile iwe ti Church Missionary je okandiladorun lerigba li esi, oje otalugba le marun.

LIVERPOOL.

Iye owu ti nwon mu lati ile

Enia Dudu wa li odun yi je orindilegbeta di okan de ogbondilirinwo le meji li akoko na li esi, iye owo re si nlo siwaju lati 7d. de 12d. tabi 13d. Bi awon America ti ngbin oka nipo owu, ti nwon si ti run pupo ninu eyi ti nwon ti gbin, ojo pe iye owo owu yio ma ga soke titi niwon igba die. Nigbati oko Elefi fi ibe sile, nwon ko ri ato ti itete pari ogun na. Bi oba sepe ogun na pari nisisiyi, yio pe ki nwon to mu owu pupo wa si oja bi nwon ti iti ima mu wa ri ki ogun na to bere.

IDAHOMI ATI IBADAN.

Nisisiyi oto iwon osu marun ti Oba buburu Idahomi ti wo Isaga ti osi ko gbogbo ohun ini oyinbo ati Mr. Doherty akawe Mimo Olorun, ati awon ero ilu oyinbo ti oti Sierra-Leone wa ti osi di nwon ni igbekun pelu awon ara Isaga; awa ko si ti igbo pe nwon mu ona kan lati lo ba Idahomi wi nitori abuku yi, ti nwon se si oruko oyinbo lati gba awon enia ti oti ilu oyinbo wa lowo nwon. Ni kete ti nwon ko Isaga, lojo kedogun osu March Rev. C. A. Gollmer to jasi Olori ni ile Olorun ni Ikija to je pe on ni olubojuto awon enia to wa ni Isaga, okowe larin meji, ekini nijo kedogun osu March, ati ekeji nijo ekini osu April si Oba tabi Ogbi-mo Eko, oso ti Doherty ti nwon di li igbekun lo, osi bee lati ni ohun si ati lo ra a. Ohun ti ase si ibere yi ako mo o, boye li

iwe ti ape oko lo si Igerefe nitori re. Idi re ni ki nwon ko ro o bi awon Ogbimo Ilu oyinbo ti wi (bi nwon ti wi ni ile ojo) nipa Eko ti nwon gba, ki nwon ko pa owo eru run, ki nwon ko ma gba nwon ni iyanju ninu owo ti oye, ati ki nwon ko fi opin imunilara si iwa buburu awon Idahomi. Nwon iba ti yori eyi si ibikan nipa eyi ti nwon iba fi yara mu ona imunilara lati gba awon igbekun nwonni, ati esan nitori iparun ini awon Oyinbo. Awa gbagbo pe Olofa re iba ti se bi ose pe oni agbara. Pe ko ni iwa ni ikanu pupo fun oruko Oyinbo ti o ndi egan nipa didake je bi aba je ki eyi ko koja lo behe bi oti ri li aikasi. Iwa buburu Idahomi asi aye fun nwon ki nwon ko wa behe titi, awa kole pe awon oku si aye, ki ise pe awa nfe esan, sugbon awa ti awa li Abeokuta fe ki amu ona imunilara kan lati ko iru ise buburu yi nitori ti o ndi igbaku gba. Ki ise behe nikan sugbon alanu enia yio fe fe, ati behe pelu ileri ti enia Ilu Gesi fi lele fun ara re nipa eyi ti nwon fi gba Eko. Bi ati le ka ti iwa buburu nwonni li arin awon ologbon ati awon enia Olorun ti ki yio mu ikedun ola ati ife lati fi opin si iru ise bayi? Ati bi ati ro eyi si, pe awon Ologbon enia fi ara nwon si ibi ijoko lati ma fi agbara mu nwon jeri ise yi, nipa sise behe, ka je ki iteloran iwa buburu Oba yi ki oma di pupo ni sise nwon?

IGBEYAWO.

Ati gbagbe lati rohin li osu ti okoja yi pe nijokini osu July agbe Charlotte Horpe ni iyawo fun Ezekiel Idowu; ati Jenuy Ojja fun Noah Bamjoko ni Ghureh Igbein lati owo Revd. T. King.

EKO.

Emi ofi han nyin bi Igbagbo iti ise. Talaka obirin kan omo re se arisan, Ogbolorisa kan de owi fun u pe, ki obirin na lo ra ewure tabi agutan kan wa lati fi rubo, nitori ti ose orisa, osi mbinu si i nitorina ni ose mba omo na ja, bi oti wu ki owo na ko po to, tabi iyekiye ti oba kon je. bi oba tile sepe ki ota ohun gbogbo ti o ni, ati ki on ofi ara sofa ni on yio se nitori ti ogba oro Ogbolorisa tabi Babalawo na gbo. Gbogbo eyi ti ose mu igbagbo ro wa. Okonrin kan lo si ogun, oko da Ifa re, bi oba fore pe ki on lo, on yio lo, bi oba si wipe ki on mase lo, on ojoko, bi oba pe ki on rubo on oru u, ati ni gbogbo sise nwonni nitori ti ogba Ifa gbo ni. Nwon si nwa ogun se. Elomiran se areta fun u, elomiran se akurin tabi ki ida ma ran ni, ati ogun si gbogbo ibi tabi ewu li ogun. Ofi iyebiye owo ra nwon, nitori ti o gbagbo pe, bi eniti ose nwon fun on ti wipe yio ri, beheni yio ri. Nisisiyi Olorun ti fi agbara fun wa lati ronu ati lati mo otito kuro ninu

eke, tabi orọ ohun ti ki iṣe otitọ, ṣugbọn ninu eyiti awa iba fi ṣe aṣimi lati ronu, osi gba orọ enia gbọ asi dari rẹ lairo o. Talaka obirin ni ti omọ rẹ ko san ko ronu, ati okonrin to nlo si ogun ko ronu, ṣugbọn nwọn gbagbo. Bi oṣepe ohun ti nwọn gbagbo ṣe otitọ, aje pe nwọn dari nwọn lati ṣe ohun ti yio ṣe anfani nwọn, bi osi ṣepe adari nwọn lati ṣe ohun ti ki iṣe otitọ, aje pe nwọn dari nwọn lati ṣe adanu nwọn. Awọn enia nwipe Ifa mo ohun gbogbo, ati pe osi le wi ohun ti mbo bi aba bi i lere. Awọn enia gba eyi gbọ, nwọn asi ṣe gege bi oti wi fun nwọn. Bi Ifa mo ohun gbogbo, ti osi le so ohun gbogbo ti mbo wa ṣe fun wa; Ifa tobi ju enia lo, nitori ti ko si enia to mo ohun ti mbo. Enia ni ara, oni ogbọn lati gbọ, lati mo bi ohun kan ara nwọn, lati gbọ òrùn, ati lati tọwo, ati lati ri; ole rin bi oti fe, joko nigba ti owuu, asi so ohun ti o nro nipa ti ara rẹ, ole gbọ orọ ki amọ eyi ti elomiran wi. Sugbọn Ifa ti nwọn pe omọ ohun gbogbo dajudaju ko le soro fun ara rẹ, lati riran fun ara rẹ, tabi gbọ fun ara rẹ, kiki ama soro nigbati Babalawo ba bi lere, asi ma dahun ibere ti babalawo ba so, asi dake, nwọn asi fi i sinu apo gigun kan, nwọn asi fi pamọ nibi okunkun titi di igba miran. Enyin ero o, emi le ni iru imọ bayi ati agbara lati joko nibi oṣi bayi? Eru ama soro nigbati ofe, ṣugbọn Ifa le soro ni idahun ti baba-

lawo bi lere nitorina oburu ju eru lo, eranko le rin kakiri, asi ma pa ariwo bi oti fe, ṣugbọn aṣi Ifa sinu apo, asi wa nibẹ ninu okunkun ni ibikana titi aiye bi enikan ko ba mu apo na jade, nitorina ko ni ola ju eranko ti oburu ju gbogbo eran igbo lo to nrin kakiri. Bi iwọ ba fe, ṣugbọn ro o iwọ omọ pe oṣoro were ni ati pe ko le jẹ otitọ. Iwọ pa nkiyesi pe, Ifa ko nmọ ju babalawo lo? Bi iwọ ba mu iwe lati bi Ifa lebi ki oka a fun o ko le ṣee nitoriti babalawo ko le ka iwe; li otitọ ororun ju lati ka ohun ti a ko silẹ ninu takada ju kama so ohun ti mbo wa ṣe. Sugbọn babalawo nwipe Ifa nso asotele. Bi eyi ti ri, nisisiyi sa ro na. Emi le wi pe ojo yio ro li ola, nigbati odi ola boya aro; nje emi ha le wipe mo le so asotele, nitori ti aroso mi se? Emi ko mo nitoto, ṣugbọn mo ro pe ojo yio ro. Gbogbo asotele Ifa dabi eyi, ibo ni babalawo ndi, eyiti ibo ba mu li o nwi, osi ro pe yio ri beṣe gege bi iwọ ati emi yio ro pe ojo yio ro lola, ati gege bi iba ti ro tabi ki oma ro, beṣe lo ri pelu gbogbo idahun Ifa, kiki igbati aroso rẹ ba bo si i tabi ko se, babalawo na ama gbee ga ama funnu tabi ko ma hale nitori rẹ, nigbati oba buru aṣi ebi na si ori nkan kan tabi ohun miran, asi wi pe iṣina kan ni, tabi Ifa binu, tabi ebọ ti nwọn ru ni ko to.

Ako o li ibi iṣe ikowe li Ake
 ABBEOKUTA AUGUST 22nd. 1862

ABBEOKUTA

AUGUST 22nd. 1862.

The New Zealanders cannot pronounce the English l, which they change into r, and it seems that they pronounce s as if it were h, ph and th as if p and t, thus amongst the ten native ministers in New Zealand we have the names Matiu, Piripi, Ihaia, Pirimona, Hohua, Heta, Rota, Tamahana and Riwi, apparently for Matthew, Philip, Isaiah, Philemon, Hoshua, Seth, Lot, Thompson, and Levi. We think these alterations in the spelling a mistake; It is seldom that two languages have the same sounds and letters, neither more nor less. In Judges xii 6 we find Jephthah and the Gileadites making use of the word Shibboleth to distinguish the Ephraimites from the Gileadites, because the Ephraimites could not pronounce the sh. The Kafirs of south Africa, whose name is the Arabic word Keferi, unbelievers, used here for heathen, cannot pronounce the letter r, but change it into l, when they try to say Kafir, they call it Kafoola, and and sugar shugela, the Kafirs have four or five letters which neither occur in English or Yoruba. In English there are many words derived from German; now in German there is a guttural sound ch which it takes an Englishman sometime to

learn, and when a word occurs with this sound it is generally written gh but pronounced in five or six different ways as in though, through, plough, ought, rough, cough. Again in Greek and Hebrew there are letters which we have not got, when we take these words in English we represent these letters by ch, th, ph, rrh, y, there are also particular terminations belonging to Latin words as ation, ble, cy, and others as ness, ful, less belonging to German words, so that it is very often possible from the spelling of an English word alone to tell not only whether it was originally derived from the German, Latin, or Greek, but also with tolerable accuracy how the word was spelt in those languages. These advantages are quite lost by this system of spelling a foreign word, as a native pronounces it on first hearing it, it is much better to do as the English do when they appropriate a French word, tour, trait, &c. to spell it as the French do, and pronounce it as correctly as they can.

EDUCATION.

We are glad to say that the value of education is making itself known in Abbeokuta, but unfortunately for some reason or other, probably connected with the disturbed state of the country, the number attending school is not nearly so large as it should be.

There are some things such as reading, writing, and arithmetic which every body, whatever his position, is benefited by knowing; there are other things, which each has to learn according to the trade he is following; we could wish to see both these sorts of education more general amongst the people, both the schools better attended and more lads apprenticed to the different trades. The number in the church Missionary schools in Abbeokuta is 289, last year it was 265.

LIVERPOOL.

The quantity of cotton imported from Africa this year is 519 against 372 the same time last year, and the price has advanced from 7 to 12 or 13 pence. As the Americans are now planting corn instead of cotton, and have destroyed large quantities of what they had grown, it is likely that the price of cotton will continue high for some time.

DAHOMEY.

It is reported upon reliable authority that the King of Dahomey put to death Mr Doherty, the Church Missionary Society's Scripture Reader taken captive at Ishagga, with great barbarity. It is said he was crucified, that is nailed to a tree with a nail through his head another through his breast and another through his feet and an umbrella placed in his clenched hand.

We suppose from its being said that he was crucified that he was nailed to the tree when alive. The christian, converts were said to have been butchered in a most horrible manner. It is further stated that when these butcheries were going on a shock of an earthquake was felt. The inhuman monsters of Dahomey at once said that it was a token that the victims were not enough, and the King replied he would in November obtain a sufficient quantity at Abbeokuta.

DUTIES AT LAGOS.

Merchants in England complain much of the native custom of levying duties on traders and goods passing through their territories without intending to trade there. We are sorry to see this custom adopted at Lagos, viz levying duties on goods passing through Lagos to Abbeokuta, instead of the European practice of letting such goods go free. The Abbeokuta Government required from the foreign merchants trading within their territory an annual sum not amounting to one per cent on the export, if fully collected, leaving it in the hand of the merchants to collect it in their own way. The right to compel the payment of this moderate rate upon Lagos canoes trading here has been denied, upon what ground we do not know.

DAHOMEY AND ISHAGGA.

It is now about five months since

APPENDIX TO THE IWE IROHIN : AUGUST 1862.

Ishagga and the British property in it were destroyed by that savage the King of Dahomey, and the Scripture Reader Doherty and other Sierra Leone men taken captive with the Ishaggas; we do not hear that any steps have yet been taken by the British Government to punish the Dahomians for this insult to the British name or to obtain the release of these Sierra Leone men. Rev C. A. Gollmer, as superintendent of Ikija the parent station of Ishagga, wrote twice to the Governor mentioning the capture of Doherty, and begging him to interfere to procure his release.

What was done in answer to this request we do not know except that a letter was written to Whydah about it. Three objects were contemplated by the British Government (as stated in Parliament) in taking possession of Lagos, the suppression of the slave trade, the encouragement of lawful commerce and the putting an effectual stop to the barbarities of Dahomey. These objects would have been promoted by taking an immediate and effectual step to obtain the deliverance of these captives, and recompence for the destruction of British property. We believe His Excellency would have done so had he had power. That he had not is to be much regretted for the English name is becoming a reproach by quietly allowing these outrages to pass by, as it were, un-

noticed. The inhuman deeds of Dahomey have been perpetrated; we cannot recall the dead to life nor do we desire revenge, but we, dwelling in Abbeokuta, wish that an effectual step be taken to prevent such acts being repeated. Not only so but humanity requires it, and so also the obligations that England laid herself under by the taking of Lagos. How can the account of these barbarities be read among civilized and christian men without creating a feeling of horror and a desire to put a stop to such deeds? We are sorry that civilized men have been placed in a position to be compelled to witness these deeds, and thus increase the satisfaction of the inhuman monarch in doing them.

DISTURBANCE AT LAGOS.

On the 6th inst. there was a great disturbance at Lagos which originated in some of Talabi's men, making an attack upon the police in the night, and again in the morning. About 12 o'clock the Governor with Capt. H. Williams and troops went to stop the disturbance. Talabi himself was hidden, but, following the native custom, they took several of the the white-cap chiefs as prisoners in his stead. At two o'clock they returned and, the King with his men came to the Governor. At one time it seemed likely to terminate seriously; the Investigator was taken to the native end

of the island by the Advance, but its services were not required. Since then Talabi has delivered himself up, and is to take his trial in the usual way; he was liberated on bail.

ROAD TO LAGOS.

We are sorry to say that his Excellency has given grounds for the belief, that he contemplates shutting the road to Lagos. It is a pity that when Captain Bedingfield made the treaty with the Egbas in November last, neither he nor the Egbas thought it necessary to make the article about closing the river road mutually binding, viz. that the Government of Lagos should have agreed on their part not to stop the road on any pretext without the consent of his Majesty the Alake and the chiefs of Abbeokuta, for neither Captain Bedingfield nor the Egbas seem to have had the slightest fear, that the road would ever be closed by Englishmen. We do not see how the existence of war can be a reason for closing the road, as was stated in the letter sent here by the Governor, for the war with Ibadan existed at the time the treaty was made. Captain Bedingfield had it explained to the Alake, that closing the river was an injury to the trade of Lagos; to close the same road now must appear to the natives a very extraordinary change of policy in the Lagos Government.

RUNAWAY SLAVES.

A case showing the difficulty of

dealing with the domestic slavery of the country has recently occurred. A slave ran away to Lagos. Her master, an Egba, claimed her. The case was brought before the slave court, and a sum much below value was awarded the owner as compensation. This he refused. He returned to Abbeokuta and sued the property of the judge of the slave-court, he having property in Abbeokuta, and his agent was obliged by native law to pay a sum equal to the value of a slave. How are these cases to be met? By British law no man can be regarded as a slave on British territory, by native law the man who detains a slave can be sued or his property taken within native territory. It is folly to ignore native law because every now and then native law will come in and prove its power. It is a case for compromise and proper arrangement between the Lagos Government and the various native Governments likely to be affected by it. The natives are ignorant of English law, and it is rather hard for them only to learn it by the loss of what they consider property; at least notice could have been given that the natives might have taken measures to prevent their slaves running to Lagos. This would have stopped the feeling of injustice which the action of English law gives them as at present carried out.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 68 ABBEOKUTA SEPTEMBER 1862. Price 120 cowries.

Awa ri i nwon fi silẹ ni Testament Titun bi aṣẹ ti Oluwa wa da silẹ, pe awon to nwasu ihinrere ki osi ma wa tabi je nipa ihinrere, I Kor.(ix. 14.) ṣugbon awa ko ri oye ti olukuluku enia fe fisile nitori oran yi aṣi eyi silẹ fun olukuluku enia ki nwon ko ma ṣa a ro, ati olukuluku enia to wa ni ile Olorun. Ninu lhinrere nigbagbogbo ko awa ni ofin to yato, ṣugbon pataki to bori gbogbo re julọ, ati apere die, bi awon Apostili ti se ninu iru oran bayi; tabi bi awa le wo inu Testament Lailai nibe li ari ti Jacob njeje lati fi idamewa fun Olorun bi oba mu pada wa li alafia lona re; awa si ri Moses fi ofin silẹ pe, ki olukuluku enia ki omu idamewa eso oko ati ohun oṣin re wa fi fun Olorun fun awon Levite, ati opo, ati awon alejo. Deut. (xxvi. 12.) osi jo pe ki awon Jew ko le ma je ni idamewa na nigbati nwon ba lo si ibi ase ni Jerusalem, Deut. (xii. 17.) Ni Iwe Owe (iii. 9. 10.) ati Malachi (iii. 8. 10.) awa ri ileri ti aṣẹ fun awon ti nfi oṣa fun Olorun nipa

fifi ohun iṣi nwon fun Olorun, ati idamewa nitoto, ati ni I Chr. (xxxi. 10.) awa ri i pe nwon fi ibukun fun awon enia na nigbati nwon mu idamewa wa lotẹ Hezekiah. Nigbati nwon ṣero awon omo Israel li okankan pelu ki olukuluku nwon ki o mu abo shekel wa, ki oma le, ki oma si se din, bi etutu fun okan re Ex. xxx. 13 15. nwon si fi eyi si oṣin ti ago na owo ti nwon dajo nipa ogbon yi je ogorun shekel ti fadaka, opa fitila, ati igongon ti owon na, apa keji owon na pelu ni nwon fi fadaka na bo pelu. Lẹhin na lotẹ nwon lo o lati pese akara ifihan ati eran ore ebo sisun, ati ohun miran, bi awa ti ri awon enia lotẹ Nehemiah ti nwon bu idameta shekel le ara nwon lori li ododun fun idi okan na. Neh. (x. 32.) Ni arokun idamewa to je ti awon Levite, osi wa fun nwon lati ma fi se ebo fifi fun awon omo Aaron Num. (xviii. 26.) isẹ alufa ni lati ma se ti akara ifihan, eso akoso apakan ni oniruru ebo na, apakan ninu ohun ti nwon ko li ogun, ati

ohun miran pelu ilu nla metala ti nwon fi fun nwon. Sugbon nigbati pataki ise kan ba wa fun nwon lati se, bi kiko ago, awa ri i pe, awon enia na ama mu omnira ebo wa; Ex. (xxxvi. 5.) I Chron. (xxix. 6.) Ezra (i. 6.) Ati kun ati ma se alejo, lati ma wo awon omo alainibaba ati awon opo, ati lati ma bo awon ti nsi se, awa ri Oluwa wa nigbakugba ti o nwo awon alaisan, ati awon Enia Olorun ni Corinth ati ni Galatia nfi iranlowo sowo si awon talaka enia Olorun to wa ni Jerusalem. Nje yio dara pe ise gbogbo Kristian ni lati ma fi ebun die ni ini nwon si iru ise yi, isin Olorun ni, lati ma ran awon alaisan ati alaini lowo, ati ebun tabi si se ore fun awon alejo, niti asa fifi fun ni, ojo pe gbogbo oran nwon ni oni bakanna, apa ti nwon nfi ntore lofe, gege bi nwon ti fi ohun sikan si ni, sugbon kosi iwon ofin kan ti nwon fi fun awon olutoju wa, sugbon St. Paul ti wi pe eniti oba fun irugbin li ofe yio si ka a li ofe, ati eniti oba si fun irugbin lopolopo yio ka lopolopo pelu, olukuluku enia gege bi oba ti ro li okan re, beheni ki eje ki ofi fun ni; ki ise ni ikunsinu tabi eyi li oye, nitoriti Olorun fe eniti onfi ayo fi fun ni.

OSIN LI EKO.

Lekan agbo pe nwon damoran pe, nwon ki yio gbowode li Eko, nwon oso bode re di omnira; eyiyi iba je ere nlanla fun awon enia to wa

lapa ihin, sugbon bi osepe ari i ti oye lati bu owo osin le owò Eko, nidi eyi pe, lati ma ri owó bo awon Ogbimo, iba dara ki nwon ko ma gbowo eru ti nwon nmu ti Eko jade, nigbati nwon de ilu oyinbo nibiti ere ti nwon nje fere to isepo meji, ati nitorina ogoron osin yio mu wa ni isepo meji bi ti Eko, ere eyi yio wa pe, gbogbo owo ti a nsan fun awon ti ngbowojo ati eyi ti a nsan fun awon ti ngbowode li Eko ki yio si mo, ati bi nwon oti ma gba owo osin eru ti nwon nmulo nisepe meji, kale fi gbogbo owo osin eru ti a nmu ti okere wa silé Eko, asi di omnira lati sanwode, boye li oko to nmu owu ati epo lo si ilu miran.

IGBEKUN AWON ONIGBAGBO

LI IDAHOMI: IKO SI

OLUWA PALMERSTON

Onse kan lati odo awon Egbe agbajo Oluranlowo Enia Dudu ni ola na lati ba Oluwa Palmerston soro, ni ile Cambridge, li Monday ojo kokanlelogun osu July lati ran nwon leti, ati lati be awon Ogbimo Ayaba Gesi ko ni owo lati ba nwon gba awon onigbagbo Isaga ati awon enia ero Sierra-Leone ti nwon wa labe Gesi, ti Oba Idahomi di ni igbekun lo nigbati o ko lshaga leti Abbeokuta, lojo kerindilogun osu March, ati lati ko iwa buburu Oba Idahomi silé bi aba le se.

Eyi ti aranti na ni nwonyi: Lati

odo awon Egbe Agbajo Oluranlowo Enia Duda ati awon elomiran ni London, ti nwon fi oruko nwon si inu iwe ti nwon je eya ninu Ile Olorun London, ati Egbe Agbajo ti Baptisi, lati odo awon Egbe Agbajo Oluranlowo Enia Dudu ni Manchester awon ti won fi oruko nwon sile je mejodidi-rin-wo enia, ninu awon enia giga ni Manchester, lati odo awon Egbe Agbajo Oluranlowo Enia Dudu to wa ni Birmingham, ati lati odo Egbe Agbajo ti Wesleyan.

“SI OLOLA RE TI OYE OLUWA VISCOUNT PALMERSTON, K. G., M. P., OLUWA ISURA EKINI, &c., &c., &c.,

Awa ti afi oruko wa si isale iwe yi, ni Eva Oludamoran ati Egbe Agbajo Oluranlowo Enia Dudu, ati awon omiran, awon eniti Ami tabi Apere ati oro nwon wa nihin - ti fi irora ati ajode nlanla gbo pe, Oba Idahomi wo Isaga, ati bi oti pa tabi didi gbogbo awon ara ilu na ni igbekun.

Awa gbo pe ninu awon egbe-jidi-lo-gun enia ti odi li igbekun lo si Idahomi fun pipa tabi fun tita, opolopo ero Sierra-Leone ati awon onigbagbo ara ilu na, ti nwon je ti Egbe Agbajo Ile Olorun ti Enia Olorun ti Isaga, ati Oluko nwon Mr. William Doherty, pelu awon ero Sierra-Leone wa ninu nwon.

Awa kedun pe, ni riro o kun iberu nlanla ti o dapọ pelu irira ati ibinu ti idagiri yi yio mu jade, iparun

Isaga ati awon enia re, ni pataki wiwo, awon osise oko riro ogbon ati enia Olorun li adogbo Abbeokuta bi emi ati oro nisisiyi ko le pamọ ni agbegbe ibe.

Awa daro pe emi enia to wa labẹ Gesi ati enia Olorun yio ha wa lowo Oba Idahomi, eniti o nfe se “Asa” tabi odun ninu eyiti opolopo igbekun ti o mu ni Isaga laisiyemeji yio pa nwon.

Nitorina, awa fe lati tenu mo ireti pe Ogbimo Ayaba yio yara mu ona kan lati gba emi nwon ati lati da iru awon ti afi oruko nwon si oke ti nwon wa labẹ asia Oba Gesi ati awon enia Olorun ti nwon ko ti pa tabi ta lo si ona jijin, nigbati awa o gburo lati odo Oba Eko; ati pelu lati da Oba Idahomi lekun ni fifi opin si kiko tabi jiji enia kakiri, ti o pelu, ti osi mba iwa buburu esu rin.

Nigbati nwon ka iwe na tan, Oluwa Churchill, Mr Birley, Mr Warren Colonel Sykes, Rev. W. Arthur, Mr Clegg, Oluwa Calthorpe, ati Mr Seymour, eniti obebe gidigidi lona ti fiferan enia, bi Oba Idahomi ti nsisekuse, osi fi han pe, idena nlanla lati gbin opolopo Owu li adogbo Abbeokuta, ati ibi pataki miran li agbegbe ile Enia Dudu ni iwa buburu re igbakugba.

Oluwa Palmerston so fun awon Onse na dajudaju pe, awon Ogbimo Oba wa li aye lati mu kikun iyipada to ye wa sibe; on yio si gbidanwo gidigidi lati mu oro re se.

Osi sọ diẹ niti inira ti ko jẹ ki awọn Gẹsi lọ ba awọn Idabomi ja, sugbọn o wipe amọran ti Mr Seymour da lati gba awọn Esojigin tabi French ki nwon ko ba nwon lọ, nwon o gbidanwo lati se eyi. Ironu re ni ki awọn Enia Dudu ki nwon ri ona mu opolopo owu ti awọn owunso ilu yi nfe wa fi fun nwon, gbogbo nwon li oti mo eyi dajudaju. Osi ri i daju pe nigbati nwon fi owo eru yi silẹ patapata, a osi da nwon li are ni igbehin. Oluwa Palmerston pari re nipa sisọ asodaju re fun awọn onse na pe, nwon ogbidanwo tabi gba awọn igbekun na ti nwon sọ, osi tenu mo itelọrun ti ofi fun on lati gba awọn onse yi, bi asi ti ro o kun u lati fi agbara si owo Ogbimo Olola re.

Awọn Oligbimo ti Egbe Agbajo Oluranlọwọ Enia Dudu gbo, nwon si ri ola nlanla ti nwon fi gba nwon nipa iru oran nlanla bayi.

ÈKỌ.

"Omokorin lọ sinu ogba ajara loni."

Oro nwon yi ninu apakan owe ti Oluwa wa pa ni li ati fi han pe, ibi ati enia buburu nigbagbogbo ni ima mu nwon ronupiwada ese nwon, sibe opolopo ti nwon jewo lati se enia rere ko ronupiwada.

Owe na nihin bayi, okorin kan ni omokorin meji, owi fun ekini pe Omo, lo sise ninu ogba ajara mi.

Osi dahun wipe, emi ki yio lo: sugbọn lehin na o ronupiwada, olo. Osi wi fun ekeji pe, lo sise loni

ninu ogba ajara mi. Osi dahun owipe Baba, emi olo, ko si lo.

Nipa eyi Oluwa wa fi iwa awọn elomiran han, ti nwon npe ara nwon li enia Olorun, ti nwon nje, o, si gbogbo ofin Olorun, sugbọn lese-kanna nwon ko jẹ see; osi fi iwa awọn elomiran han, ti nwon fi igboju wipe, nwon ki yio see sugbọn li elin^{na} na, nigbati nwon ba ri iwa buburu nwon, nwon a ronupiwada, nwon asi se ife Olorun.

Oye ki gbogbo enia ko ma ranti eyi pe, ki ise olukuluku enia ti o wipe Olnwa, Oluwa ni yio wo ijoba Olorun, sugbọn awọn ti yio wo o ni awọn ti nwon jewo lati ma fe li ati sin Olorun, ati lati se gege bi oti wi.

Mo ni oro diẹ lati sọ niti idi oro yi, mo si fe ki enyin ki ofiye si i gidigidi. Opolopo enia wa ti nwon ti sami baptisi ni Sierra-Leone ni isami nwon, nwon se ileri lati lo sise ninu ogba ajara Olorun sugbọn nigbati a wo nwon yika, diẹ li ari nitoto ti o nsişe, nwon wipe, nwon osişe sugbọn nwon ko see.

Emi otoka si pataki diẹ fun nyin. Iwo se ileri pe iwo oko esu ati gbogbo ise re sile, irera ati ogo asan aye buburu yi. Sugbọnⁿⁱ kini li ase, opolopo lo ti yipada to ti nsin esu tabi o mbo orişa, eyini ni kama sise ti keferi, ati ka tun pada kama borisa. ko iti pari.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA SEPT. 4th. 1862.

ABBEOKUTA

SEPTEMBER 5th. 1862.

We find it laid down in the New Testament as a rule which our Lord hath ordained, that they which preach the Gospel should live of the Gospel, 1 Cor ix. 14. but we do not find how much each man is to give for this purpose, that is left to be decided by each individual man, and each individual church. In the Gospel we do not often have distinct rules, but rather general principles, and a few examples of how the apostles acted in similar circumstances; or we may have to look to the Old-Testament Scriptures, there we find Jacob vowing to give the tenth part to God if he were brought safely on his way; we also find Moses laying down the law that each man was to give the tenth part of his crops and cattle to God for the Levite, the stranger, the fatherless, and the widow, Deut xxvi 12. the Jews, might eat of this tithe when going to the feasts at Jerusalem, Deut xii 17. In Proverbs (iii 9-10) and Malachi (iii 8-10) we find promises made to those who honour the Lord with their substance, and tithe truly, and in 11 Chronicles (xxxii 10) we find that the people were blessed when they brought their tithes in Hezekiah's time. When they were numbered also

each Israelite was required to bring half a shekel, neither more nor less, as an atonement for his soul (Ex. xxx 13-15.) this was to be applied to the service of the tabernacle, the first sum collected by this means was made into an hundred silver sockets and hooks for the pillars, and the chapters were overlaid with it. Afterwards probably it was used to provide the shewbread the continual meat-offerings burnt-offerings &c, as we find the people in Nehemiah's time charged themselves with a third of a shekel yearly for this purpose. Nehem. x 32. In addition to the tenth part of the tithes which belonged to the Levites, and was to be given by them as a heave-offering for the children of Aaron (Num xviii 26), the priests were also entitled to the shewbread, firstfruits, the first-born, part of the different sacrifices, part of the spoils taken in war, and some other things besides having thirteen cities allotted to them. But when there was any special work to be performed, as building the tabernacle or the temple, we find the people bringing liberal offerings, Ex. xxxvi 5. 1 Chron. xxix 6. Ezra i. 6. In the Old Testament these rules were laid down for the Jews, in the New Testament we find our Lord constantly healing the sick, and the christians at Corinth and Galatia sending relief to the poor Christians at Jerusalem. It would appear then that it is the duty of

every Christian to spend a fair proportion of his property in such works as these, the service of God, relieving the sick and needy, and hospitality to strangers; with regard to the mode of giving it seems generally to have been the case, that part was given freely, part according to a fixed standard, but no precise rule is given for our guidance; but, as St. Paul, says he that soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully, every man according as he purposeth in his heart, so let him give not grudgingly or of necessity, for God loveth a cheerful giver.

DUTIES AT LAGOS.

We understand that at one time it was proposed to make Lagos a freeport; this would have been an enormous benefit to this part of Africa; but if it is found necessary to levy duties on the trade of Lagos in order to support the government, it would be better to levy duties on the exports of Lagos, when they reach England, where their value is nearly double, and consequently a two per cent duty would yield about twice as much as at Lagos, the advantage of this would be that all the salaries of collectors and expences of collecting customs at Lagos would be avoided, and that as the proceeds of the export duty would be doubled, all import duties might be remitted, and Lagos

virtually become a freeport, with the exception of ships taking cotton or oil to foreign ports.

DAHOMEY MASSACRES.

We are glad to hear that the English Government are fully alive to the necessity of bringing about some change at Dahomey though there were some difficulties in the way. We believe that the King of Dahomey has now taken the most effectual means to remove or overcome these difficulties by his late atrocities, which seem especially calculated to induce the English to punish him; he has murdered Doherty and nailed him to a tree as if he wished especially to insult the christians; besides, the number put to death dressed as Sierra Leone people exceeded the number of such emigrants believed to be present in Ishagga when it was taken, this may perhaps be accounted for by supposing that some of the Ishaggas professed themselves Christians as a protection from the Dahomians, and that the Dahomians singled them out for special cruelty as an insult to the English, whom the Dahomians have no doubt long regarded as their enemies on account of their efforts against the slave-trade, and they now possibly think the English afraid of them because they have not punished the destruction of British property in Ishagga and the capture of Doherty and others; how-

ever this may be the King of Dahomey has in a very emphatic manner declared his intention of attacking Abbeokuta in November and the British are by treaty bound to defend Abbeokuta if attacked by Dahomey. On the 21st of July before the news of the massacre of Doherty and the Christians and Sierra Leone people of Ishagga reached England a deputation from the African Aid Society waited on Lord Palmerston to ask him to obtain their release. Lord Palmerston assured the deputation that the English Government would earnestly strive to effect some change in Dahomey.

COTTON.

The highest price paid in Abbeokuta, according to reliable information, has been 5 pence per pound for clean cotton. By a letter received from Manchester dated July 23 we are informed that African Cotton is worth there 15d per lb. Allowing a liberal sum for expenses there remains a large profit to recompence the merchant. The large profit will doubtless stimulate the trade, and induce the buyer to purchase at a much higher rate; this we regard with much satisfaction. It is well known, that the present unhappy war carried on here is a check to peaceful industry of all kinds, and especially to the cultivation of the soil; but, as the Government possesses but

limited power and influence, lawful commerce is a check also upon the war; for people, not being paid when at war except by the spoil they may take, find it more profitable to work their farms than to depend upon the uncertain results of war for gain, and therefore gladly avail themselves of every excuse for absenting themselves from the war camp. An increase in the value of cotton will act still more powerfully upon them, and they will feel a stronger desire to watch and encourage the growth of the cotton plant than to combat an enemy. But whilst these cultivators of the soil wish to avoid being present in the war camp, they show no disposition to advocate peace. It is generally reported and believed that a much larger quantity of cotton has been planted than at any former time, the price has stimulated production. Raw cotton, with the seed, is six times more in value than when the slave trade excluded lawful commerce. This will explain another circumstance, that, notwithstanding the very little demand upon the slave market for slaves for any other than home purposes, the value of slaves is steadily advancing. The stoppage of all the interior roads may influence the price by cutting off all supplies from that quarter, but the captives taken in war will more than meet this case. It is much to be regretted that with so strong a disposition

to settle down to peaceful pursuits they should be laid under the necessity, by neighbouring tribes, of going to war in, as they believe, defence of their just rights.

TO THE EDITOR OF THE IWE IROHIN.

Sir

In my last I briefly described the losses sustained by Church Missionary Society's Mission here by the native war, but I omitted to state that another Society, the American Baptist, has also suffered greatly. Their house and property at Ijaye were destroyed, and their agent carried off by the Ibadans. a White Missionary, the Rev Mr Read, at Oyo has been cut off from all communication with his friends for a long time, and deprived of all means of obtaining supplies. Obommosho, another of their stations at which a native agent was stationed, is in the like position.

H. T.

ATTEMPTS AT PEACE.

"In the letter of the Abbeokuta correspondent to the African Times it is stated that the obstinate persistence of Abbeokuta in war with Ibadan has stirred up all Yoruba against her." Of course the all is not to be taken literally, as the Ibadans, since taking Ijaye, have destroyed another Yoruba town, Awaye. It is implied, however that the Abbeokutans have refused offers of peace from the Ibadans or at least offers of medi-

ation from a neutral power; the contrary is the fact, an attempt at mediation was made by Lieut. Lodder with the consent of Abbeokuta but was rejected by the Ibadans. Lately the Egbas have not looked upon Lagos as a neutral power.

DEATH OF THE ALAKE.

We are sorry to have to report the death of the Alake, on the 1st instant, after an illness of some weeks. It was not expected his illness would have had a fatal termination until within a few days of his death.

He was made Chief of Abbeokuta on the death of Shodeke 1845, in 1854 he was crowned Alake, the first Alake since their dispersion. He was a well meaning sensible man, a friend to the English, and especially the Missionaries, although he never made any advance towards accepting the Christian faith for himself. We are sorry for his death; we regard it as a loss to the country, but we trust his loss will be made up by an able successor. No successor to his title has been named, it appears to be contrary to native usage to do so.

TRADE REPORT.

Oils are so scarce in the market they are not worth quoting.

There is no ivory. Cotton 13 strs. with an upward tendency.

Silver is in demand at 3 hds. the dollar.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 69 ABBEOKUTA SEPTEMBER 1862.

Price 120 cowries.

SI ENI TI NSEIWE IROHIN.

Idanwo ti ako se lati mu oṣo Olorun wa si ilu yi, awon Wesleyan li oko ti Cape Coast Castle wa Nwon bere si ikole nwon ni Badagry ni ipari odun ti 1842. Li akoko na, onisowo Epo Gesi kan wa ni Badagry lati ra epo. Ope die si i, li odun kanna li awon Church Missionary Society ko gbidanwo lati mu imo Ihinrere wa si Abbeokuta.

Bikose onisowo Epo kansoso to wa ni Badagry, gbogbo owò ti nwon nmu wa si ilu yi mbo si owo awon onisowo Eru. Bi oti je pe opolopo ohun ti ati se lati pa owo Eru run, sibe gbogbo idanwo ti ase ko mu ipari kan wa si ori awon onisowo eru ile yi. Sunmomi ni ise nwon li ojojumo. gbogbo ona li owa ni ewu ko si ogun ti o ntoju re, awon agbe roko ko le lo siwaju lo roko boye li etile. Ihin ti aima gbo ni igbagbogbo latijo ni ilu yi ni pe nwon ko abule kan lo, tabi nwon kolu awon ero lona nwon si ko gbo-

gbo nwon lo. Ni gbogbo ona ti olo ni ilu ni a rri awon orisirisi ologun ti nwon nlo, boya lati ko ero lo, tabi lati lo da ona ti ero nlo tabi abuleko, ni sese behe awon omiran npada bo igbe.

Awon Church Missionary gunle ni Badagry li Janry. 1845, ironu nwon ni lati wa kole ti nwon yio joko titi ni Abbeokuta; Sugbon iku Bale na Sodeke ati idena buburu ti o daniro ni Ado ti Egba do ti, ki nwon joko tabi kole ni Badagry.

Awon ara Badagry ko ba je ki awon Oyinbo yo tabi wa si Abbeokuta, sugbon nwon wa labe agbara awon ara Abbeokuta, nipa eyi nwon si ran wa lowo lati wa oke nigbati ona si tun la, eyiyi se ni osu July 1846.

Awa rin irin ajo wa die pelu akero, Mewu li osi mu wa laa ja, nitori ti nwon ro o pe, ona na ko dara oni ewu.

Awon Ero Ilu Oyinbo, (Sierra-Leone) nigbati nwon mbo, nwon fi

oko gunle li Eko; sugbon nwon fi iwa buburu fu nwon, nwon ko gbogbo ohun ini nwon, agbara kaka ni nwon fi de Abbeokuta, gbogbo nkan ti nwon mu ti ilu Oyinbo wa ni nwon sonu pelu. Eyiye se li odun 1838 tabi 1839.

Lehin ti afi ara wa sojo si Abbeokuta, awa gbidanwo ati de Ibadan. Awon Agbagba li oko tete ko lo beje wo, sugbon awa bori nipa yiyo nwon lenu lati je ki awa lo, beheni Mr Hinderer lo si Ibadan. Lehin na awa si tun gbidanwo lati de Ijaye ko si si idena kan lona fun wa, gege bi oti je pe, awon ara Abbeokuta ti feran awon Bale Ijaye. Lati Ijaye li ati gbero ati lo si Oyo. Sugbon Bale ko fun wa, ope ki awa to segun idena yi.

Apere nwon yi yio fi han pe, ike-dun wa larin awon Bale ilu yi ti olodi si enia funfun niti fifi lati si ona iwaju, olukuluku nfe lati wa ona ti oto lati ta oja ti oni, nwon ko si fe ki awon ti owa li okere ko ni iru re. Awon Ibadan ti fi alaise behe han lona miran. Oba Ijesha nfe lati ba awon oyinbo Abbeokuta ati ti Eko noja po; awon onse re koja larin Ibadan wa si Abbeokuta lo si Eko sugbon nigbati nwon npada awon ara Ibadan mu nwon, okan da ide osa lo si Ijaye, Are si rana si awon oyinbo li Abbeokuta li aira ara re; ekeji re awon ara Ibadan si ta a bi eru, sugbon lehin na nwon ri i awon ara ilu re fi owo nwon

ra a. Nigbati ose nwon si ba ona miran lo si ilu nwon.

Awa segun inira to dara loju Olorun lati fi si ona wa, nipa fifi suru duro de akoko to ye lati ba awon agbagba soro; ati nipa eyiti ale fi han pe awa ki ise eniti owa labẹ oba kan. awa ko si ni opin ikoko tabi ere lati mu n se. Nje awa fi ara wa han, a osi ma se bi Onse Olorun si gbogbo nwon, bi onse alafia ati ife rere.

Nigba die ti okoja, awon agbagba Abbeokuta ri anfani ise wa; nigba-kugba ni nwon njewo pe, alafia ati ailewu jade ni idanwo wa. Nwon si fi opolopo ona han nibiti nwon ti rin, ki nwon to ma rin li opolopo ero, ati labẹ akero, sugbon ni si-se behe, ki ise kiki enia kan ni nwon nmu rin, sugbon awon opolopo obirin ati awon omode le rin laisi ewu tabi li alafia, nwon nle lo roko nwon etile, nwon si nle roko lo siwaju, nwon si nle fi ghogbo agbara nwon sowo bi nwon ti nfe nipa lilo siwaju iwa agbara alafia yi ati ti nwon ri i pe ewu ko si mo ni nwon fi lo tun Ilugun tedo, ati ibe lo ni nwon si lo te Ido do; gbogbo ilu nwon yi lati ihin lo de etile Ijaye ni nwon ro loko ti nwon si mu sile lati ro li oko.

Ogun ti Ibadan ati Ijaye ti mba ara nwon ja ti fi opin si gbogbo nkan nwon yi. Ibadan gba Ido, nwon wo Ilugun, nwon si se ona ti awon ara Abbeokuta nlo fi sowo li iwaju;

ni iṣe kiki ona to koja Ijaye, su-
gbon ona to lo si Iṣeju pelu. Nipa
ṣiṣe ona li ojiji bayi, nwon sena mo
owo nlanla ti Abbeokuta, ni ṣiṣe
behe, nwon si se owò na titi lo
de Eko.

Nwon si le awon ara Abbeokuta
kuro li oko nwon, ati owo ti nwon
mba awon ara iwaju se, awon Iba-
dan parun, nwon si nmura gidigidi
lati wo ija na ni ireti pe ki nwon ko
le yara si owo ati oko riro. Bi oti
wu ki ose ni isi waju nwon ti wo ija
na. Alatanṣe Gesi ti Eko pelu awon
Oniṣowo ran Iko si Abbeokuta ati si
Ibadan lati gbidanwo ati pari ija na.
Oba Abbeokuta gba awon onse na,
osi tenume gidigidi bi on ti fe to,
ki nwon ko le bori ni iṣe ti nwon
ran nwon. Awon ara Ibadan ko awon
onise na. Bi igbehin ija na yio ti ri,
ni, oku ki awa ri, awa ko le ri ire
kan ninu re, sugbon nipa olutoju
rere Olorun ti obori laṣiyemeji eniti
mba awon orile wi nipa ohun ilo
ara nwon. Awa kole gbagbo pe eni-
kan yio le bori ekeji. Gbogbo nwon
li oye ko ronupiwada ese orile ede
nwon, ati ki nwon ko yipada nitoto
si Olorun.

Asi ti nko nwon li alaiye patapata
iboriṣa lati ran nwon lowo tabi lati
gba nwon ninu wahala nwon; ipile
ti nwon nse ti se aitera to fun ijoba
lati fi ara ti li ojo wahala.

Emi ni ti re
Alagba Olododo re
H. T.

IPADE ADUA.

Awon onigbagbo Abeokuta ngbe-
ra lati se ipade kan losose ni idapo
adua lati wa iranlowo Oluwa ati abo
fun ilu nwon ni iwa ti owa nisisiyi,
ati idagiri ti Idahomi mbo wa ko
Abeokuta. Iṣiṣe ti o to li apa ti nwon
ni, nitori ti olugbo adua ni Olorun
ati lowo lowo oluranlowo ni Olorun
li akoko wahala.

IJEBU.

Agbo pe agba emi okonrin (Ijebu)
kan la ni ilu Ijebu nipa ibere gbi-
gbona awon omo ogun onigbagbo ti
nwon wa ni budo. Nwon bebe fun u
ni titenu mo o pe Olorun pase pe
ki ama dariji awon ti orufin, nwon
si fi han pe awon keferi ni ese to,
ti osi nfe idariji nipa ifi oriṣa kun
oriṣa sibesibe nwon ko lati wa iranlo-
wo ati ibukun lowo Olorun Baba ti
gbogbo wa.

IBI.

Inu wa dun gidigidi lati so ti ibi
Mrs. W. Howells li ojo ale Sun-
day ojo keje osu September.

IGBEYAWO.

Inu wa si dun lati wipe Mr.
Elijah Ogumefu gbe Mrs. Ruth
Igbesumi ti iṣe opo ni iyawo li
ojo kesan osu yi.

IKU.

Ose ohun ibanuje fun wa gidi-
gidi lati so ti iku Apesi Erunwon,

oku li ale Sunday ti ise ojo ke-
rinla oṣu yi, oti wa ni ibule ari-
san lati ojo jojo, osi jasi eniti ise
gbajumo ati eni rere, ati olugbimo
ododo fun Oba. Ati so otito ti Kris-
tian fun u, sugbon oku ninu aigba-
gbo tabi ni ise ti keferi, opolopo si
uro pe iberu awon enia lo se ti ko
fi yipada si ti Kristian.

ÈKO.

Iwo ti se ileri lati pa ife mi-
mo Olorun ati ofin re mo titi de
opin aiye re, sugbon omiran ninu
nyin ko obirin re sile, omiran ko
obirin re ti oti gbe ni iyawo wa
ihin, osi ni omiran kun u. Nwon
se ileri fun Olorun pe okan ti o
ti gbe ni iyawo na ni oni titi iku
yio fi ya nyin, sugbon enyin ru ofin
na, enyin si ni opolopo kun okan
na ti enyin ti ni. E nwa awawi se
elomiran wipe obirin mi darugbo tan.
Iwo ti mo nigbati iwo gbe e niya-
wo pe, bi Olorun ba pa emi re mo,
yio di arugbo. Iwo tikalare ndaru-
gbo osi ngbagbe ileri re ti oti se
ati pelu akoko ironupiwada re li
ojojumo li o nkuru ju. Ki ise pe
nwon nwa awawi yi se ni, sugbon
wipe. O! bayi ni nwon nse ni ilu yi,
ki awa ma se bi nwon ti nse ka
mase ni ota. Nwon nso ti ilu yi
bi enipe iyiti ba je ti ilu, nwon
a ni Olorun ni; ati bi enipe asa
ati ofin ilu yi nara osi ga ju ofin
Olorun lo.

Ogba ajara Olorun ibi otito ni

ati otito nikan li ale so nibe, bi
opolopo ti nro pe, oye ki ama pu-
ro lati ma jire ati lati ma gba oru-
ko rere. Eyiya jasi oluware nsiye
loko Eṣu, ki ise ninu ogba ajara
Olorun. Baba eke ni Eṣu ise.

Sibesibe. Bi oye awon to nwa
si ile Olorun ti kere to! Enia melo
li ale ka, li oye awon ti nwon ti
sami ti oje pe igba sara ni nwon
ima wa gbogbo Olorun! Bi osepe
awon nwon yi nsiye ninu ogba ajara
Olorun, nwon iba ma yo niti Olo-
run, ati nibiti nwon ngbadura ti
nwon si ni iyin fun u.

Sibe. Ise Olorun ni ki ama ko
lati se mimo, ati lati ma ko tabi
fa elomiran wa di enia Olorun
pelu sugbon bi ati se kere to ni
isisiyi nipa fifa opolopo enia kuro
ni keferi tabi iborisa wa si imo
otito Olorun.

Ore mi, sugbon emi ko ko eyi
lati da o lebi, sugbon lati gba o
ni iyanju lati wa bi otile se wakati
kokanla ni ki owa, pelupelu bi otile
gbihin ju fun o lati wa nisisiyi
lati wa mu ileri re se lodu Olo-
run, ki osi ma siye ninu ogba ajara
re. Ogba ajara Oluwa dara ju ogba
ajara aiye lo, ise na dun fun awon
omodotiti ofe siye, igbehin re ni
alafia ati ayo titi aiye ninu ogo
ainipekun ni. Nje wa, ki owa siye
ninu ogba ajara Oluwa.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA SEPT. 23rd 1862.

ABBEOKUTA

SEPTEMBER 23rd. 1862.

TO THE EDITOR OF THE IWE IROHIN.

Sir,

The first attempt at introducing Christianity into this country was made by the Wesleyans from Cape Coast Castle. Their station at Badagry was commenced in the latter part of 1842. At that time there was an English Factory in Badagry for the purchase of Palm-Oil. A little later, in the same year, the Church Missionary Society made their first effort to bring the knowledge of the Gospel to Abbeokuta.

With the exception of the one Factory at Badagry, all the foreign trade of this country was in the hands of the Slave Traders. Although much had been done to suppress the slave trade, the efforts had made no impression upon the native trade in slaves. Kidnapping was a regular business; all roads not protected by an armed force were unsafe, and farming could only be carried on within a short distance of towns. The common news of the day then was, that a given farm village had been swept away, or a certain party of travellers attacked. In all the roads leading from towns armed parties

might be seen going forth, either to protect a caravan or to attack a caravan or village, and in like manner parties returning.

The Church Missionaries landed at Badagry in January 1845, with a view to make a permanent settlement at Abbeokuta; but the death of the Chief Shodeke, and the subsequent abandonment of the Ado camp by the Egbas, compelled them to make their first settlement at Badagry.

The Badagry people would not have permitted white men to proceed to Abbeokuta, but they were under the power of Abbeokuta and thereby obliged to assist us when the road was again open, which happened in July 1846. We travelled part of the way under an armed escort, furnished us by Mewu as the road was considered very unsafe.

The Sierra-Leone people, on their return, landed at Lagos; but were so badly treated and robbed that they reached Abbeokuta with great difficulty, and with the loss of almost everything they brought with them. This took place in 1838 or 1839.

After having established ourselves in Abbeokuta an attempt was made to reach Ibadan. This was resisted for some time by the Chiefs; but we succeeded in persuading them to permit it, and Mr. Hinderer went to Ibadan. After

this an attempt was made to reach Ijaye; no obstacle was put in our way, as Ijaye was favourably regarded by the Abbeokuta Chiefs. From Ijaye an attempt was made to visit Oyo. This was, for a long time, absolutely prohibited by the Chief of Ijaye, but we succeeded in overcoming this obstacle.

These instances will serve to show, that a feeling exists among the Chiefs of the country, adverse to the white man's desire of opening up the country, each desiring to monopolize what he possesses, and not to allow the like to be possessed by those beyond. The Ibadans showed the same disposition in another way. The King of Ijesha desired to open communications with the white men of Abbeokuta and Lagos. His messengers passed through Ibadan on their way down, but on their return were caught at Ibadan; one made his escape out of prison and fled to Ijaye, and was sent to the white people at Abbeokuta by the Chief of Ijaye, without ransom, the other was sold by Ibadan as a slave, but he was afterwards discovered and redeemed at the expense of his country people. They subsequently returned to their country by another route.

We overcame the difficulties placed in our way in Gods' good providence by patiently waiting for proper seasons to press our suit

with the chiefs; and by being able to prove that we were not the agents of any government, and had no private end or gain to accomplish. We represented ourselves then and still do as the messengers of God to all, - messengers of peace and good will.

In the course of time the Chiefs of Abbeokuta saw the advantage of our proceedings; they again and again acknowledged that peace and safety resulted from our efforts. They pointed out the various roads where, before, they were obliged to travel in large caravans, under escort, but subsequently not only individuals but women and children could pass safely. They were being able to reoccupy their old farms, extend agriculture and commerce to the full extent of their ability. Under the influence of this state of peace and feeling of security, the town of Ilugun was re-occupied, and then the town Ido; the whole country between this up to the border of Ijaye was being cleared or marked out for clearing.

The breaking out of the war between Ibadan and Ijaye put a stop to all this. The Ibadans took possession of Ido and then Ilugun, stopped the Abbeokuta trade roads to the interior; not only those passing through Ijaye but that towards Isein. By this a sudden stop was put to the greatly extended commerce of Abbeokuta, and conse-

quently, so far, to the commerce of Lagos. The Abbeokuta people being driven out of their farms, and their trade with the interior destroyed by Ibadan, were the more ready to enter into the conflict, with the hope of speedily reopening their trade and farms.

Before, however, they had entered upon the conflict the British Consul at Lagos, with the merchants, sent a deputation to Abbeokuta and Ibadan to endeavour to prevent the war. The deputation was received by the King of Abbeokuta who expressed his earnest desire for the success of their mission.

This mission failed at Ibadan. What the end of the conflict will be remains to be seen; we can see no good in it but through the over ruling providence of God, who, doubtless, chastises the nations though their own instrumentality. We cannot believe that any great advantage will be gained by the one over the other. They all need to repent of their national sins and truly turn to God. They are being taught the utter worthlessness of their idol worship to help or to save in their distress, and how weak a foundation it makes for a Government to rest on in the day of trial.

I remain, Sir,

Yours sincerely
H. T.

PRAYER MEETINGS.

The native christians of Abbeokuta are arranging to hold weekly and united prayer meetings to seek the Lord's help and protection for their country in its present state and threatened invasion by the Dahomians. It is a right movement on their part, for God is a prayer answering God and a very present help in times of trouble.

IJEBU.

It is reported that the life of a Jebu man was saved in the Jebu country at the earnest request of the native Christian soldiers present with the army. They pleaded for his pardon on the ground that God commands us to forgive transgressions, showing that the heathen had sins enough, that need forgiveness, in adding idol god to idol god, whilst they neglected to seek help and blessings from God the Father of us all.

PUBLIC MEETING.

A public Meeting was held on the 18th. instant to receive a message from Awujale the King of Ijebu. The messenger stated that his master did not want a present from them of slaves or any thing else, that a day did not pass without his obtaining slaves from one quarter or another, but he wanted assistance in men; if they

would only give him four-thousand he would be satisfied. He invited Bashorun to come to war, he called upon the Ijaye chief to remember what was done for the aid of Ijaye, and urged upon him to assist in the present conflict. He stated that he had his soldiers posted in thirteen different places against Ibadan. Bashorun replied, that he had been constantly urging upon the people of various townships to go to war. Osho stated, that they were all ready and had been so before Awujale's message came.

IBADAN.

Some people returned from Ibadan on Sunday the 14th. and Tuesday the 16th. instant, among them the Balogun of Kemta. By these means we learn that a man, bearing letters, news-papers, and a few necessities for the Missionaries in Ibadan, was caught by Ogumolla's people, the property he carried was taken from him, and he put in prison. We were also informed that Mr. Hinderer claimed the man as his messenger, and succeeded in rescuing him.

It was not very long since a messenger from the Niger bearing letters for the British Government was robbed and beaten by Ogumolla, he stated that he saved

his letter by concealing them on his person.

LAGOS.

The "Emmanuel" left the port for Liverpool carrying the first cargo of Palm nuts, upwards of 100 tons, exported from Lagos. She entered on the 22nd. ultimo and has been discharged and loaded in ten days; formerly vessels often lay outside three months, and ordinarily two months, waiting on the slow process of loading then practiced.

We are glad to learn that a further advance has been made towards the Commercial prosperity of Lagos by the arrival of a second Steam Tender called the "Fortschritt" belonging to the firm of Oswald and Co. of Hamburg. We are informed that the prosperity of the Advance, that led the way in this great improvement, will not be lessened by it. It is hoped that greater advances will yet be made, that steam Navigation will supersede the canoe in the rivers and Lagoons about Lagos in the ordinary traffic of the country.

TRADE REPORT.

All oils remain exceedingly scarce with an upward tendency.

Cotton with the extremely wet weather, remains scarce, and is readily bought at 14 strs. 20 cow.

Exchange 3hds to 3hds 10str.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 70 ABBEOKUTA OCTOBER 1862.

Price 120 cowries.

Bi oti jo pe owò yi yio di nla-
nla nigbati alafia ba wa, tabi nigati
ija ba pari, yio dara bi aba fi idena
diẹ han si isina re, nigbakugba ni
awa nranti bi nwon ti nna owo li
atijo oburuju bi o ti wa ni isisiyi
lo, sugbon ati yan osuwon kan eyiti
a nreti pe yio so ilu yi di omnira
nino edun li nini owo oniruru ilu
li nina, awa nreti pe awon onisowo,
ti o nfe lati sowo ki ole rolorun
ki oyara kankan bi oti wu ki ose
ki omu owo awon ilu ajeji pada lo
ifi fun won, sugbon bi awon ara ilu
yi ti mo ere tabi anfani ati gba
fadaka, sibe pupopupo li owa lati re-
ti won lati ko iye owo opolopo ilu
nwonyi, sugbon lehin igbati won
ti bo lowo fadaka olokan sibe osi
ku alaiye orisi meji bi aba jowo
mejeji na po, bi ati ro o pe oye
ki nwon ma ra a nigba diẹ, osi ye
ki a da nwon po eyini ni pe adalu
iye owo diẹ ti yio ye nwon, ki oba
Shilling dogba tabi penny kan, nisi-
siyi shilling kan je ojileliegbeje ni

Abbeokuta, asi npero fadaka olokan
li egbata nisisiyi; fadaka olokan na
si je 4s 2d tabi adota pence, asi ti
paro fadaka olokan na ni egbejilelo-
gbon asi mu iye ti atijo ti oje 4s 6d
eyiyi si mu abo okun iye kanna ti
oje ojileliegbeje Shilling kan wa. Bi
osepe okonrin kan lo si oja ti ofe
ra Oko kan li egbefa, oye ki ofi
shilling kan sile ki osi gba oko na,
ki oloja tabi oloko na ki ofi ojilugba
ti ole fun u; eyiyi li ona ti nwon
fi nraja li ilu Oyinbo, bi enikan ba
fe ra nkan pepepe ti oje pence
mewa, oto lati fi shilling kan sile,
bi oti je pe oloja na yio san pence
meji ti okun pada fun u, nihini-
sisiyi ki awon ti nra ki oma mu
egbefa lo li owo.

Bi nwon ti nse sowo Owu ati
Epo ni eyi, awon onisowo ngba
oja lati ilu Oyinbo wa, asi pin fun
awon onisowo ilu yi, asi wi fun
nwon pe oye osuwon owu ti on
ogba ni eyi oja ti mo fi fun o.
Nwon si mba asa yi lo siwaju

pupopupo titi lo li eteti odo ogun ninu eyiti nwon nwiye awon oni-sowo ile yi je awon onisowo ni iye osuwon Epo, ti nwon ki ile san niwon odun meta tabi merin, ni iru iwa behe awon onisowo a kuku bu iye owo nlanla si oja nwon, nitori gbese pipe ati gbese buburu. Li Abbeokuta ale ta oja koja li ogorun ju iye owo oja na li owo lowo, asi mu ere daradara wa fun awon onisowo, sugbon ni asa isisiyi lati ra iru ere ba mo, onisowo na asi kuku ta nwon ni ogorun lori ororun ju iye owo oja na awon ara Abbeokuta asi san idameta sii ni itori oja Gesi ju pe ohun kan wa to ye lati se, bi awon onisowo na san epo, owu, ati owo fun oja ti nwon ra li akoko ti nwon gbaa.

Awa yo lati wipe awon Egba ti san ogoji oke le meta owo eru ti nwon nmu lo si odo Oya ti nwon ti ko.

Li eyi ti ko ti ipe yi awon kan ti Idadan wa si Abbeokuta ti nwon tenu mo ihin na pe awon ara Ibadan ko lati da nkan ti nwon ko lowo awon onise ti nwon fi sowo si Mr. Hinderer.

BATA.

Awa yo lati wipe nwon nra bata nwon si nwo o li Abbeokuta, sugbon nwon nfi se eso ju lilo lo, idi re ni nisisiyi ojo pe ki nwon ko pamo ko ma ba baje ju ki nwon ki oma lo nwon, lati dabobo ese ninu okuta ko ma ba ke nwon li

ese, nwon nwo bata ni ile to dara tabi don li ojo isimi (Sunday) ati ojo akiyesi ju ki nwon ko wo o ni igbati nwon nrin ni ile olokuta li okunkun. Bata asi ma se abo nlanla fun ese nitori sobia pelu eyiyi nigbati oba wo ara enia agbagbo pe kokoro kekere ni, asi joko ni isale ohun ti a nfi mu omi ati ni ibiti ebute ere ba wa, nwon ama pe e ni ekolo inu ohun imu omi ibi pataki ti isi ima gbe pupo li ara enia ni ese, asi wipe ki ise ohun ajeji wa lati mu enia lehin ati ejika awon ti npon omi.

IHIN KEKEKE.

Awa yo lati gbo pe, nwon bere si ina owo baba Gesi yika li Eko.

Awa si yo gidigidi pelu lati gbo pe Dr. Eales, eniti owa be Abbeokuta wo li esi, ti pada de Eko, awa gbagbo pe yio wa ni ipo onisekun fun awon ti oti ilu miran wa.

Awa si yo gidigidi pelu lati gbo dide ti Rev A. D. Phillips ti pada de ni oko elefi kanna pelu ilera pupo nipa lilo ti olo be ilu ilu Oyinbo wo.

Rev. Lancelot Nicholson, ti oti wa li Sierra Leone latijo, nwon yana lati wa si Eko wa ran Rev. J. A. Lamb lowo.

Rev. Joseph Smith, bi Isaga ibujoko re ti wo, ki yio pe ki oto pada wa si Yoruba Mission.

ÒWÒ ÈRU.

Ihale ti awon enia Gesi nse ni isisiyi ni ti pe enikan ninu nwon ki ise eru ni ile nwon, osi to fun nwon lati ma gberaga nitori re, li odun 1834, iwon ogun oke million owo oyinbo bi owo esan tabi atunse fun awon eleru; sugbon bi ko ti si ijiyan ninu re pe ni ile ti gbogbo enia ibe di omnira wa ni iwa to daraju ju ibi ti eru gbe wa li opolopo, sibe awa oranti pe nwon jewo eru nibi pupo ninu Bible tabi Iwe Mimọ, ki ise kiki akoko awon baba nla ati abe ofin Moses, sugbon asodaju pelu lowo tabi nipa St. Paul eniti ofi isin ara lele ti oluwa ati omode si awon Church to wa li Efesus ati Colosi, osi kilo fun Timoti lati ko awon eru to wa li Efesus lati ka oluwa nwon ye si iyin gbogbo pelupelu bi oluwa nwon ba ise kristian I Tim. vi. 1. 2. osi ran Filimon ati Onisimus pada si oluwa re awon eniti o gbagbo nipa iwasu re ni Romu, nipa eyi St Paul fi ijewo re kikun ti oto han Filemon si eru re bi oti ro o pe oye fun on bi kristian lati da a sile, ofi si isin omo odo kristian lati gba oluwa nwon gbo, bi oti fe ki nwon ko di omnira bi nwon ba le se e, I Kor. vii. 21. La siyemeji sise awon enia Olorun ni ki apa eru run, sugbon ko se eyi lati ko awon eru lati didi si oluwa nwon tabi lati salo, bi oti lodi o pase fun nwon ki nwon ko ma se eyi to wu oluwa nwon li ohun gbo-

gbo, sugbon o kilo fun awon oluwa: bi oti se si gbogbo awon Kristian miran, ki nwon ko se si elomiran bi nwon ti fe ki nwon ki ose si nwon.

IBI.

Li Wednesday ojo kerindilogun osu September to koja yi ni Jane Konigbagbe obirin Mr George Ayiluka bi omobirin kan.

IGBEYAWO.

Li Tuesday ti ise ogbon ojo osu September to koja yi ni agbe Miss. Annie Braikenridge li iyawo fun Mr Cornelius Russell lati owo Rev. H. Townsend.

ÈKO.

ISOYIGI.

Oti jasi asa lati seye igbeyawo, bi ohun ayo ati lati fi ayo na han ni sise ase, ki ama fi tore, ati ki ama wo aso to dara. Ni ilu oyinbo asa ni larin awon talaka lati se ase fun awon ore nwon bi nwon ba le se e sugbon awon opolopo enia ni ko nse iru re, sugbon nwon a gbeyawo je je ni ile Olorun ki isi enikan nibe boye li ore kan tabi meji. Awon elomiran pelu to ni owo agu keke lo, nwon asi fi nwon asi fi amila fufun we gbogbo ori esin to nfa keke, nwon asi wo gbogbo awon ti nle esin li aso fufun. Li ehin igbeyawo, nwon ase onje nla li ako je (breakfast) ninu eyiti nwon na opolopo owo, nwon asi

ni akara didun ti iyawo, eyini ni akara didun ti otobi ti nwon se daradara, gbogbo nwon ni nje ninu akara yi. Nigba miran nwon afi die sowo si awon ore yika ti ko si nibe. Nwon fi iru na sowo si wa lati ilu oyinbo wa nigba melokan bi ami iranti rere. Lehin onje ti akoje, iyawo ati oko re alo si ilu miran tabi nibiti nwon oduro tabi joko nigba die tabi ki nwon omarin lo kiri si dede ilu. Bi osepe iwo nka Iwe Irohin ti Gesi nigbakugba ni oma ka ihin ti igbeyawo ti onje akoje, ati ti keken to gbe nwon lo si ile Olorun, iyawo ati awon ti ntoju iyawo bi nwon ti we nwon daradara ati bi nwon ti dara to ni wiwo, ati bi iyawo ati oko re ti si lehin onje akoje. Li ehin igbati nwon ba gbe iyawo tan ni ilu oyinbo laisi gbogbo nwonyi, nwon ama lo si ile Olorun je e, nwon asi pada bo je e, lai se asehan kan, Ko si si enikan ti ise ohun akiyesi re bi asise lati se behe tabi ti nwon ofi nwon se eleya nitori na li igbehin. Ona kan wa owuwo ninu orile ede Kristian oko iyawo ki isan okan fun awon ara obirin re. Bi oba sepe Babba iyawo ba la; yio fi owo tabi eru fun omore ko ma ba lo li ofo si ile oko re. Obi ati oko re bi oti wu ki ose nwon ama ran omore nwon lowo ninu ohun gbogbo, gege bi nwon si le se.

Aşa kan wa to dara gidigidi fun

awon mejeji to gbeyawo tutun, pe, gbogbo eniti oba wa si ase igbeyawo na ko mu ore wa, ohun ilo ti osi dara, yio dara nihin, yio se idena fun awon opolopo ole, awon ole enia ti nwon ima fe lati ma je tabi lati ma wa ibi onje igbeyawo nitori onje didara ati lati ma fi asa didara nwon han, bi nwon ni ebun lati mu wa, yio jasi ohun elo lati le iru awon enia behe lo.

Mo ni lati so nipa ti onje igbeyawo pe ohun rere ni fun odomode okonrin lati fi ara re si gbese nitori re, ati were nlanla gidigidi ni ki ama gbeyawo nitoriti emi ko ni owo lati se ase. Mo si ni lati so pelu pe, ohun ola ati ibukon ni igbeyawo bi aba se li eto gege bi ofin Olorun, pe obirin rere lati odo Oluwa ni iti iwa, ati ki asi wa nipa ohun elo lowo Oluwa, ati pe obirin rere yio je aya to beru to si nsin Olorun yio si je omobirin ti ogba awon obi ati olori re gbo.

Ohun were kan wa ti mo ti ri, odomode okonrin kan fe omobirin kan, nwon si ntiju lati wo ara nwon lati sorolu, ati lati njo rin po. Were ni eyi fun awon ti nwon yio njo gbe po nigbagbogbo, ti nwon ba fi bere lati mo ara nwon dajudaju ati lati ri ara nwon fin, bi nwon ye lati ni ara nwon ki oma ba ro lati yipada tabi fi ara nwon sile.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA OCTBR 4th. 1862.

ABBEOKUTA

OCTOBER 4th. 1862.

As it seems likely that the trade of this country will greatly increase as soon as peace is restored, it may be well to point out some obstacles to its developement, we have often called attention to the state of the currency, formerly it was much worse than it is now, but a measure has been adopted which it is expected will free the country of the nuisance of having coins of twelve different countries in circulation, and we hope merchants who wish trade to be prosperous, will as quickly as possible return all foreign coins to their respective countries, for though the natives may see the advantage of having silver money, yet it is absurd to expect them to learn the value of the coins of so many countries, but even after the dollars are got rid of there yet remains the inconvenience of two currencies, English money and cowries; if both are to be retained, as it seems necessary they should be for sometime at least, they ought to be amalgamated that is to say some fixed number of strings should be understood to be equal to a shilling or a penny, just now a shilling is worth thirty six strings in Abbeokuta, cowries may

be bought now at three heads a dollar, and the dollar is only worth 4s. 2d. or fifty pence, dollars have been changed at 3 heads 10, and taking the old value of the dollar 4s. 6d. this gives within half a string the same value thirtysix strings a shilling. If a man goes into the market and wants to buy a hoe at thirty strings, he ought to be able to lay down a shilling and receive the hoe and six strings in return, this is the way business is managed in England, if a man wants an article costing tenpence, it is quite sufficient to lay down a shilling, as the trader will always return the twopence change, here at present the buyer must carry the thirty strings in cowries.

The present mode of trading for cotton and palmoil is this, the merchant receives goods from England, these he distributes to native traders and charges them with so many measures of oil or pounds of cotton, this system is carried on to a much greater extent on the rivers down the coast on some of which it is said the native traders owe the merchants an amount of oil which can scarcely be paid under three or four years; under such circumstances merchants are obliged to charge a greater price for their goods on account of long debts and bad debts. In Abbeokuta ordinary goods can be sold at fifty percent more than the invoice

price for ready money and yield a fair profit to the merchant, but on the present system in order to secure the same profit the merchant is obliged to sell them about an hundred percent over the invoice price and the people of Abbeokuta have to pay a third more for English goods, than there would be any need to do if the traders paid the oil, cotton, or money for the goods at the time they received them.

SLAVE TRADE.

A slaver has just been captured near Lagos. It was going to take 500 on board it was expected in the Lagos river on the 29th. it will be the first condemned in the court at Lagos.

It is the boast of Englishmen of the present day that no one is a slave on British ground and they have a right to be proud of it for in 1834 they gave the large sum of 20 million pounds sterling as a compensation to the slave owners; but though there is no doubt that a land where every man is free is in a better state than where slavery exists to a large extent, yet we must remember that slavery is recognized throughout the Bible not only in the patriarchal times and under the Mosaic law but also very distinctly by St. Paul who lays down the relative duties of masters and servants to the churches of Ephesus and Colosse, and exhorts Timothy to teach

the slaves at Ephesus to count their own masters worthy of all honour, especially if their masters were christians I Tim. vi 1 2. and sent back to his master, Philemon, Onesimus who had been converted under his ministry at Rome, St. Paul had fully acknowledged the right of Philemon to his servant, though he thought it convenient for him as a christian to release him and he insists upon the duty of christian servants to obey their masters, though he wished them to obtain their freedom if they could I Cor. vii. 21. The tendency of christianity is no doubt to diminish slavery but it does not do this by exciting the slaves to revolt or run away, on the contrary it commands them to please their masters well in all things, but it exhorts masters, as it does all other christians, to do to others as they would they should do to them.

ITEMS OF NEWS.

We are glad to say that the Egbas have paid the fortythree bags claimed for the loads of the Niger expedition.

Persons lately arrived from Ibadan confirm the report that they refused to give up the things taken from the messenger to Mr Hinderer.

It is with much pleasure we hear that Dr Eales who visited Abbeokuta last year, has returned to Lagos in the capacity of colonial surgeon.

We have also the pleasure of hearing that the Rev. A. D. Phillips has returned by the same mail with his health much benefited by his visit to England.

Revd. Lancelot Nicholson, formerly at Sierra-Leone, has been appointed to assist the Revd. J. A. Lamb at Lagos.

Revd. Joseph Smith will shortly return to the Yoruba Mission, though his former station Ishagga is destroyed.

SHOES.

We are glad to say that shoes are being bought and worn in Abbeokuta but hitherto rather for ornament than use, the object seems to be at present to keep the shoes from being spoilt rather than to use them to protect the feet from being cut by stones; they are worn when walking on smooth ground on Sundays and holidays rather than when walking on stony ground in the dark. Shoes are also a great protection from the guinea worm; this when it enters the body is believed to be an exceedingly small worm abounding in the bottom of tanks and on low muddy shores called a tankworm, its most common place is consequently the feet, and it is said not uncommonly to attack the back and shoulders of water carriers.

DAHOMY.

When the Dahomians put to death the captives from Ishagga

they threatened openly to attack Abbeokuta in November, in order to obtain sufficient human sacrifices to satisfy the spirits of their ancestors; there is no doubt that if the Egbas are united and prepared for them, they are well able to protect their town from the Dahomians. It seems likely however that the war with Ibadan will not be over before November and that many of their best fighting men will be away at Makun it is the more necessary therefore that those who remain should prepare themselves, for this purpose it is necessary not only to practice firing and taking aim but also to form themselves into companies and appoint officers over them so that in the case of a sudden attack each may know his post and the officer he has to follow, we need scarcely add that the walls should be examined and repaired where necessary.

FLOOD.

The large amount of rain that has fallen this year has somewhat damaged the yams in low situations and spoilt some dry corn of the last crop which was left exposed to the weather. The river and small streams rose to an unprecedented height and for a short time prevented traffic on some roads. Several persons have lost their lives in attempting to ford some of the streams. Great damage has

been done in Aro the river Ogun rose on the night of Saturday the 13th. ult. and inundated the houses there and all were with one exception wholly or partially destroyed by the flood. Considerable loss has been sustained in the river by the sinking and upsetting of canoes bringing up goods from Lagos.

RUM DRINKING.

The chiefs of Abbeokuta are beginning to feel the evils which are being inflicted on the town by rum-selling, but they have not power to prevent it, we can scarcely expect the rum-sellers themselves, unless more conscientious than such persons usually are, to take any real measures to stop their own trade, it therefore remains for those who have the welfare of the country at heart to take measures for discouraging the importation of spirits and encouraging that of useful articles, the most obvious means for this purpose is to put a heavy duty say (50 percent) on spirits, and to take off all duties on books, tools, clothes and whatever else has a direct tendency to elevate the people. Useless and hurtful articles such as spirits, tobacco, and gunpowder are fair subjects for taxation, whilst every encouragement should be given to the

importation of useful articles, for as the natives learn the value of superior tools and utensils of various sorts they will desire to have them and the produce of the country will be increased. We regret to say that the selling of spirits is not confined to the heathen portion of the population, several professing Christians finding this traffic more profitable than trade in other articles have been tempted to engage in it, we think the Government at Lagos might legitimately remove this too powerful temptation by reducing profits of the spirit trade if possible below that of useful articles.

DEATH.

The people of Ogbe and especially the children whom she was bringing up in the house have suffered a severe loss in the death of Mary the beloved wife of the Revd. T. Champness the Wesleyan Missionary, she died Sept. 23rd. at Ogbe after a severe illness of three weeks.

TRADE REPORT.

Oils remaining scarce, little has come under our notice. For Palmoil as much as 14 hds. is asked whilst Palmnutoil sells readily at 8½ hds.

Cotton has been sold at 15 strs 20 cow but further advance is likely to take place as the crop begins to be exhausted.

Exchange 2 45 to 3 hds. per dollar of 4s. 2d. or 36 strings a shilling.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No 71 ABBEOKUTA OCTOBER 1862.

Price 120 cowries.

Nitori niwon ɔdun pipo ni awon Ogbimọ Oyinbo ti ro o pin lati fi opin si ɔwò eru, ti oti mu ọpolo-
po ibi wa sori ilu yi, nipa kikọ awon ara ilu na ni ima ba ara nwon jagun nitori ati mu eru, ati pelu lati ma fojusi owo ti oye pipo bi owu, epo, ati ohun miran, niwon ọdun marun di logoji ni nwon ti fi ọpolopo ọko ogun si etido, ti nwon si mu ọpolopo ọko ti nra eru, sugbon ere na papoju ti owo na fi wa sibe, bi ati ngba gbogbo ọko miran, osi wa ni yiye lati mu ọna miran siwaju, nitori idi eyi ni nwon fi se imule tabi ifi ọwo sinu iwe pelu ọpolopo awon Bale, ki nwon ko le fohunṣokan lati fi owo eru silẹ patapata ati ki nwon ki ole je eniken ti nwon ba mu ti o nṣowo eru ni iyà, ati ki nwon ko mase je ki eniken ti joko ni ile tabi ilu nwon nitori idi ati ṣowo eru ati pe, ki Oyinbo Gẹsi ati ti Esojigin bi nwon ba fe ati bi nwon ba je lati ṣowo ohunkohun to ye. Nipa

na si nwon mu li ọdun 1851, nwon fere pa owo eru run de agbedemeji lati iha oke wa. Bi oti wu ki ose oku awon alaigboran meji Oba Idahomi ati Bale Eko. Li ọdun 1849 nipa ibere Oba Idahomi Ogagan ti anpe ni Forbes ati Mr Duncan Ibikeji Ajele tabi Alatunse ni Idahomi titi lo de Abomi.

Awon onisowo eru ti owa ni Igerefe ati Ajaṣe ko fe ki awon mejeji lo si ajo yi, nwon si gbidanwo lati lo ogbon odi lati yi nwon pada, okan ninu nwon ti o nje Dan Domingo Martins na owo oja oto (5000) egbedogbon fadaka olokan, ni pataki bi oti ro ki ole se idena ki nwon ma le se nkan ni ti owo eru na, ile ti nwon wa fi Ibikeje Ajele ti anpe ni Duncan buruju, ti Ogangan Fobes fi ko o silẹ okuku lo iwa ibuwọ nibomiran; nwon si mu Ibikeji alatunse wa siwaju ibikeji Oba bi eni pe enia sakalasa fun ra re, omogun sakalasa ni ise li atijo, osi npe ara re li Alatunse lai gbase Oba,

ati Ogagun Forbes, nwon fi han bi Balogun kan ati pe ise li obere aye diẹ lati rin kiri nwon ran a wa bi onse si Idahomi; nigbati owa ni Igerefe eniti ose olori olutoju eru oko eru na, eniti ofi oko re gu ni Popo, o de, Ibikeji Oba si gba a ni wiwa pelu iwọn odegbeta omọ ogun ti nwon kí í, Ibikeji oba na si to awọn omọ ogun re gbogbo, awọn ara Igerefe si wa nibe, awọn Kabusia fi agborun ase titobi bori ati awọn egbe owo olorin ati opagun; nigbati Ibikeji Oba mu kiki ogoji omọ ogun wa iki awọn Balogun Gesi na nigbati owa ki i ni iki ola.

IPADE EGBE AGBAJO ENIA OLORUN.

Egbe Agbajo Enia Olorun ni ajo kan li Eko ti nwon jo daradara. Oba Eko li ojoko lori aga. Rev. T. B. Macaulay li okawe ti osi gba adura diẹ, eniti ojoko lori aga si soro, Rev. A. D. Phillips Egbe Enia Olorun ti anpe ni Baptist egbe ti America li Abeokuta, Rev. T. B. Macaulay ati Rev. W. Morgan awọn alufa ara ilu yi li Eko si soro li ede Yoruba. Dr. Eales ati Rev. J. A. Lamb soro li ede Gesi. Lehin ipade na Oba Eko fi oke marun sowo si nwon, gbogbo owó ti nwon da jo je oke merindilogoji.

IHIN TI OWÓ.

Epo wón pupọ bakanna. Nwon nra Ori ni odegbeta fun iwọn kan. Owa wón lo siwaju si egberin fun

osuwon kan. Nwon nparó fadaka olokan (4s 2d) li egbata, shilling je ojilelegbeje.

OLE.

Anu se wa lati wipe li Tuesday ojo keje osu yi, awon ole nlanla fi agbara ko opolopo awon oloko ti nwon nti Eko bo pelu opolopo eru nwon. Elomiran wipe, nwon pa oloko kan. Nwon si ro o pe boya awon to wa ni budo ogun li ose e. Ero ti o ju ole lo ni owa nitori ise yi, idi meji tabi ero meji li afi fun eyi, okan ni, lati da awon onisowo duro tabi lati se awon onisowo larin Abeokuta ati Eko, nipa sise eyi awon olowo yio mu ipa ti nwon lati lo si ogun yi; ekeji ni, pe, apakan ko gbo ti awon Olutoju tabi awon Alakoso Abbeokuta ti nwon wa ni isisiyi, nitorina na ni nwon se ro o ti nwon si fi fawa buburu yi, nidi eyi pe lati se nwon pelu awon Ogbi-mo Eko. Nipa sise eyi, a ro o pe, awon enia yi yio ke, ati awon ti o ro o ti iwa buburu na le jire nipa re ni lilọ siwaju. Erokero yi owu ki omu yi wa, ise na papa ni okan ti a ibewo tabi ibere lowo awon oluse na gidigidi eniken ti owu ko se. Bi awa ti le mo o si, awon Alakoso Abeokuta kedun pupo nitorina nwon yio, bi nwon ba le se je awon to se nkan nwon yi ni iya pipọ, agbara nwon lati jeni niya bi oti wu ki ose ni awa mbere pupo, Ogun na fi agbara fun awon ti ko ni ase, auu

yio se nwon pupo lati ri itete pari iwa ilu isisiyi nipa iyipada si alafia, sugbon nwon kole ro o pe awon Alase ilu yi le je ki awon ole ati enia buburu lati di pataki kan ni ilu na.

Ni ilu oyinbo opolopo enia lo wa ti nwon ngba ju oke meji li ose, awon ti nwon ro o ninu ara nwon pe nwon se talaka pupo, awon eniti nwon kole ra oti wein mu, nitoriti nwon ni ohun miran pipo ti nwon nfe lati ra, awon elomiran bi oti lodi to, bori gbogbo re, awon omode okonrin ti nwon ti to ninu ose, nwon ko fe ohun pipo, bi nwon ni egba tabi egbaji ju owo ise ti nwon ti ngba latijo, nwon ko mo bi nwon iba ti se owo na, nwon asi na a si ohun mimu amuju ati amupara to fere jo ifihan egun si ilu yi, sugbon bi awon ti owa nibi ola le se die ni biba nwon wi, sibe enia miran wa ti o nmura lati taa bi oti je pe awon omiran wa ti nwon nhara lati ra a. Bi osepe awon enia na mo riri ati ife ini ohun miran, nwon ko ba ti ni owo ti nwon ba ma na si oti tobehe. Enia die li owa ti ko ni agbara die, nipa ise lati ko awon elomiran ni riri awo oyinbo, sibi jijeun, ase bibora daradara, aga jijoko, ati aga ifi onje si, ati ile itura daradara, sugbon awon nwon yi papa nse rere, awon eniti nko awon omode ati omode nwon lati ka Iwe Mimo Olorun, ti o nfi ife fun nwon lati ni iwe, li akoko na ti nwon nko ese na, ati isubu imotipara.

OGUN.

Anu se wa lati wi pe, opolopo awon ti o nti Abbeokuta lo si ogun li Thursday ojo kerindilogun osu yi, gbogbo eniti nwon pade li ona oko li nwon ngba li owo, ase, ati opolopo ohun miran ti obirin nmu lo si oko li nwon si gba, ati ti nwon si lu nwon pelu.

OMOTI.

Anu se wa pipo lati wipe, awa gbo, awa si ri opolopo oti Gin ati oti ti anpe li Rum ti nwon nta, ohun mimu ti kole se enia ni ire kan rara boye li ibi ti oburuju.

Oye ki Kristian ki omode pe oti amupara ese nlaula ni. Iwo ori i bi ati koso sile ni kap. 5. Galatian ati ni verse 21, pe, awon omode kole jogun ijoba Olorun. Emi se ki iwo ko ri ati ki enyin ko mo pe behe li ori, ki iwo ki ole beru lati shubu sinu ese yi.

Mase kiyesi awon ti ose e, ese ni. Boya iwo ori opolopo awon ti o nmuti, eniti, lati iwa aiye nwon tabi ijewo isin nwon, ti ko tile ye rara lati sunmo iwa buruju yi lati wo inu re, nitoriti iru awon enia behe se e, pe kole si opolopo ibi ninu re, sugbon ranti pe Olorun pase fun gbogbo wa ka mase se e, Olorun wa lori gbogbo enia osi ye ki agbo eyi ti owi.

Nigbati enia ba nmuti para o dabi asiwun, enia to motipara, ki ise eyiti ofe se nigbati ko ni rara,

ama yi enia pada, asi mu u se werewere ati buburu; lati gbagbe ara re patapata ati bi oti ye ki iba wa ati lati se.

Wo ohun were ti enia le se nigbati oti ba npa nwon, elomiran ama sisokuso ati asiso, asi ma so oro ti nwon ko ba so, omiran ama ja kakiri, asi mura lati ba gbogbo enia ti oba ba jiyana ja; omiran nipa isise ni ohun mimu, afi ina si ile nwon, omiran asubu sinu omi omiran asi ma subu kiri ita, omiran ama lu awon obirin ati awon omo re, sugbon gbogbo nwon nna owo ti nwon iba na si ohun ti o dara, nwon asi lo agbara nwon danu si iru ohun ti anpe li oti Gin ati Rum, oro tabi iwo ni ti njo ifu enia, asi mu ki nwon tete ku ju bi igbati nwon ko mu oti.

Ako le gbekele omo ti, nitori ti igbati oba kuku ri aye lati muti li esekanna ki ile toju ara re mo. Tani le fi eru fun oloko ti omo ti? Tani le fe lati fi isekise si owo omo ti enia lati se e? Tani le fe lati ni omo ti omo do, tabi odo mode okonrin to nmo ti poju bi akowe re. Awon enia ni ilu Oyinbo bi nwon ba gbo pe eyiyi tabi eyinini nmo ti poju nwon ki ife lati gbekele nwon tobehe. Sugbon pelu gbogbo ibi nwon yi, ki eranti titobiju na pe ese ni, ese ti nrun okan.

Iwa buburu kan ni lati ri enia Olorun ti o nta oti. O ta ohun ti oburu fun nwon lati lo, ati ibi ti

otobi tabi lile ju li o nta fun awon to nmu u li amupara ki ise eyiti kole. Bayi ni a nfi ohun elo fun nwon lati dese; o nranlowo lati se buburu, o nta iwo tabi majele fun u, eyi to buruju nitoriti o nse amona ara ati emi enia lo si iparun.

Ere Gin ati Rum ti nwon nta ko le je ibukun. Nitori kini ase nse e? Nitori ti oni opolopo ere ju ere mimo.

Iwo ha fe ki awon omo re je omo ti? Lotito ni nigbati nwon ri ki iwo nta a kankan laiberu, nwon yio ro pe ki ise ohun buburu, yio si ma fa nwon lati to o wo, nwon osi ma fe e, nwon osi ma mu u pupo. Awon omo talaka, iwa nwon buru eniti obi re nmo ti, behe si ni awon eniti obi nwon nta oti!

Fi sile bi ohun ti ko dara, mase de ta rara, mase mu u rara, bi oba fe lati mu nkan, mu eyi to dara fun ara re, to si le se o ni ire, sugbon bi iru oti buburu ti nwon nmu wa si ilu yi lati ta fun nyin, mase fi owo kana, ohun ti ko dara fun emi ati ara re wa ninu re.

Eranti pe, oti amupara nipa ohunkohun ti aba mu ti oba pa ni ese nlanla si Olorun ni, bi oba sepe iwo fe wa li alafia nibin ati lati jogun ijoba orun lebin iku, ko pa ara re mo kuro ninu eyi, ati pelu gbogbo ohun miran.

Ako o li ibi ise ikowe li Ake ABBEOKUTA OCTR. 20th. 1862.

ABBEOKUTA

OCTOBER 20th. 1862.

The British Government have for many years determined to put a stop to the slavetrade, which has inflicted many evils on the country by inducing the natives to undertake wars against one another for the sake of catching slaves, and has also much interfered with legitimate traffic in cotton and oils; they have for five and thirty years kept a squadron on the coast which has captured many ships engaged in the slavetrade but the profits are so enormous that the trade is still profitable though every other ship should be taken; and it became necessary to adopt further measures, and for this purpose treaties were made with several chiefs that they should agree to give up the slavetrade and inflict a punishment on any one who engaged in it, and that no person whatever should be allowed to reside in their territories for the purpose of carrying on traffic in slaves, and that Great Britain might put down the slavetrade by force if it were ever carried on afterwards, and that the subjects of Great-Britain and France, if she chose, should be allowed to carry on trade in any lawful article. In consequence of these measures in 1851

the slave trade was nearly rooted out North of the Line; there remained however two determined offenders the king of Dahomey and the chief of Lagos. In 1849 at the King of Dahomey's own request Lieutenant Forbes of the Bonetta accompanied Mr Duncan Vice consul in Dahomey to Abomey.

The slave traders at Whydah and Porto-Novo naturally disliked this journey and tried to counteract its effects, and one of them Domingo Martins disbursed goods to the amount of 5000 dollars chiefly with a view of preventing any injury to the slavetrade, the apartments afforded to Vice-Consul Duncan were so wretched that Lieutenant Forbes was obliged to seek lodgings elsewhere; the Vice Consul was represented to the Viceroy as being a private individual, formerly a soldier, passing himself off as a Consul without authority and Lieutenant Forbes was represented as being merely an officer on leave and not sent on a mission to Dahomey; whilst he was at Whydah the supercargo of a slaveship, who had landed at Popo, arrived and was received by the Viceroy in state with some five-hundred soldiers who saluted him, the Viceroy then paraded the whole of Whydah attended by the Caboccers under huge painted umbrellas and accompanied by a band of

music and standards; whilst the Viceroy only brought forty soldiers to salute the British officer when he paid him an official visit.

NEW ZEALAND.

The interest attached to New Zealand is at present so general that we extract the whole of the Committee's observations on that Mission.

At the period of the last Report, the political horizon of New Zealand had assumed the most threatening aspect. British troops were mustering in large numbers, and disaffection was spreading throughout the tribes. The "native" policy of the Governor of New Zealand appeared to the Committee, and to the best friends of the colony, to be unsound. Her Majesty's Secretary of State at home hesitated to interpose his authority for the reversal of that policy; and the bishops and clergy of New Zealand were stigmatized by the public press of the colony, as well as by many of the officials, as disloyal agitators.

Under these discouraging circumstances, the only bright features in the prospect were the evidences of the restraining power of Christian principles over the native converts, and the spirit of Prayer so largely poured out upon them. The Committee pointed to these facts, in the last Report, as a ground

of hope. That hope has not been disappointed, but signally fulfilled. Soon the colonial policy was reversed by a new Parliament in New Zealand, and men were called to office who had advocated the very principles which the Committee had ventured to urge upon the home authorities. Mr. Fox, the new Prime Minister in New Zealand, brother to our Henry Fox, upon taking office, made a noble declaration of principles, which the Committee earnestly trust may ever prevail throughout the colonial empire of the British Crown. He stated, as the first and leading principle of the new policy, that the native race should be treated as men—as men of like feelings as ourselves—adding this memorable sentiment: "Whatever shortcomings the New Zealanders may exhibit in some respects (perhaps not more than among ourselves), they hold the same faith as we do; and they recognise, with a friendly feeling, the fact, that from us they derived it." Another principle enunciated by Mr. Fox was "to use the natives in working out the problem of their own native social elevation, and especially to give a legal sanction to the native council or Runanga."

TO THE EDITOR OF THE TIMES.

Sir,—As there appears to be a widely spread opinion among those

interested in the supply of cotton, that to promote its cultivation in various parts of Central Africa an immigration of free negroes is necessary, allow me, through means of your columns, to express, as far as an experience of five years travelling in Central Africa and along the countries on the Niger will justify, my belief that such an immigration, is except, perhaps, in a few exceptional cases, wholly unnecessary and uncalled for. It is true that along the coast line the tribes are both barbarous and unused to regular labour, but further inland a quite different state of matters exists, and labour is abundant. A negro here is quite another being from a negro in the West Indies or the Southern States, and he will labour as long as he can obtain profit. Though in most countries here the bulk of the labouring population are slaves, they are left with much freedom of action. Those engaged in agriculture have their farms in their own hands, being bound only to raise what is requisite for the requirements of their masters, all the rest being their own; and it is from this class that the great supply of cotton would be obtained. Inquire of Barth, Livingstone, or any one who has really been in the interior, and I am sure that all will agree that such an immigration is not needed. Indeed,

in a majority of cases it would, I believe, lead to bad results. The two races—the native born and bred in Africa, and the free negro—would not unite, but would, as my experience has shown me, be more antagonistic than Europeans and Africans. Natives here have usually much confidence in white men, and will bear from them instructions, commands or, when required, reproof, while they will not brook the least show of superiority from a coloured man, however he may be qualified. Whatever is to be done must be under European direction and superintendence, and the natives must be to a great extent left to themselves. We have here, therefore, in Sudan a fruitful soil, plenty of able and willing labourers accustomed to the cultivation of cotton, and, above all, a great water highway in the river Niger.

These remarks of Dr Baikie are borne out by the experience of the oldest residents in this country.

ROBBERY.

We are sorry to state on Tuesday the 7th. inst. a great robbery attended with violence was committed on a number of canoes coming from Lagos and property to a large amount taken. Some stated that a canoeman was killed. It is supposed to have been done by a party from the camp. A mo-

tive beyond mere plunder exists for this act, two reasons have been given for it, one is to stop the trade between Abbeokuta and Lagos to compel the trader to take an active part in the war, the other is that a party adverse to the present rulers of Abbeokuta planned and executed this outrage in order to embroil them with the Lagos Government. By so doing it is supposed a popular cry would be raised and the parties that planned the outrage be enabled to profit by it to advance themselves. Whatever motive instigated it the act itself is one that should be visited upon the authors of it most severely whoever they are. As far as we can learn the rulers of Abbeokuta feel much hurt at it and would, if they could, punish the guilty, their ability to punish however we much question. The war gives strength to the lawless, they would be very sorry to see a speedy termination to the present state of the country by a return to peace, however, we cannot think that the better disposed will allow robbery and violence to become the normal condition of the country.

RUM DRINKING.

In England there are many people with more than two bags a week who feel themselves very poor, who cannot afford to drink wine, because they have so many other

wants others on the contrary, especially boys who have been brought up in wretchedness, have so few wants that if they get one or two heads more wages than they have been accustomed to, they do not know what to do with it and very likely spend it in drink, this may afford a useful hint to those who fear that excessive rum drinking is likely to prove a curse to this country, for though those in authority may do a little towards checking it, yet there will always be persons ready to sell as long as there are others eager to buy. If the people knew the value and felt the want of other things they would have less money to spare for spirits, there are few persons that have not some power, by example at least, of teaching others the value of plates and spoons for eating, of better clothing, of chairs and tables, and more comfortable houses, but those especially are doing good who have their children and servants taught to read the Bible giving them a desire to possess books at the same time that they learn the sin and folly of drunkenness.

TRADE REPORT.

Oils remain much the same.

Shea butter has been bought at 12½ strings.

Cotton has advanced to 20 st. a lb.

Cowries 3 heads the dollar of 4s. 2d, exactly 36 strings a shilling.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 72 ABBEOKUTA NOVEMBER 1862. Price 120 cowries.

ÈKỌ LI INDIA

Nisisiyi itoju pupọ ni nwọn nse niti ijoko ẹkọ li India ati bi ijoko ilu yi ti ri nipa ẹkọ ofẹrẹ jora nwọn yio dara lati pe, ikiyesi wa si otitọ diẹ ti ojo eyiti nwọn fidasilẹ. Nwọn fẹ ẹkọ pupọ li India, sugbọn ju gbogbo rẹ lọ bi ohun elo si igbẹhin, ati igbẹhin na ni a sise rẹ, ati esan tabi ere ti agba ninu rẹ; ati olutọ na ama si ona titun silẹ fun awọn ara ilu na titi, ti ere giga julọ ati ọla, nwọn asi ma yan ẹkọ nwọn ninu eyiti odarajulọ ninu ile ẹkọ giga, bi owo awọn Oyinbo ti npọ si i, kẹkẹ elefi ti ima ko ẹru ati ero, ati ohun elo ti ima mu ihin lọ si ihin ati lọ si ilu miran nipa ami, omu ki ibere nwọn ma pọ si i titi fun isin enia si ẹkọ ti o dara. Li apa miran li India nibiti oje pe awọn ara ilu na li oni ile na, ti nwọn ni sanwo ode fun Ogbi-mọ gege bi ibu ile nwọn, imọ tabi ẹkọ wiwọn ile, kikowe, ati pipa iwe isero mọ ari i pe o jasi ere,

nidi eyi pe ki oma jẹ ka rẹ awọn ti ngba owo ara ilu na jẹ, behe gege ni ile ẹkọ iwe, nibiti anko nwọn li nkan nwonyi li ede ara ilu na, asi fi imule jẹ nibomiran nibiti ko si isinilori tabi olutọ afẹrẹ ma ri ẹkọ larin awọn onile na. Sugbọn bi oti wu ki ori, ife lile wa larin awọn Hindus lati ko ede Gẹsi; nwọn si yara kankan wa oja fun u, ati ni sise behe nwọn lọ dapo si egbe ede Gẹsi ati li ilu awọn olori awọn ọlọrọ ara ilu na ama gba owo onje nwọn nipa sise tabi dida ile ẹkọ ikọkọ kan silẹ ni ibiti nwọn nkọ ede Gẹsi ati ogbọn miran, omiran ninu ile ẹkọ ti o daraju, owo ti nwọn nsan fun ẹkọ ga to iwọn ọkẹ mewa lodun.

Idi ẹkọ na ni lati mu enia yẹ fun ijoko ti yio dimu li aye otitọ yi ni iyin ti odaraju nipa awọn ti a nkọ si ti nfoju si ere ti oyaraju, ju eyi ti awọn obi wọn ko jẹ fẹ lati lo ako-ko ti ogu lati ma wa ogbọn tabi imọ eyiti nwọn ko le ro rara Awọn

obi omo Gesi mo daju pe oye omo-de nfe eko pipe tabi pupo ki oto ye lati gba eko. Ko dara lati fi omo de-okonrin si ibi eko ise-alufa, oni-dajo, tabi onisekun; ki oto ito omo-odun merindilogun, ati opolopo ni-nu awon ti nwon mo nkan ju ko bere si eko nwon titi nwon fi di omo odun mejilelogun nwon ti ko lo akoko nwon li ero gbigba ati nipa kiko edekede tabi Isero wi-won nkan. Nilu Oyinbo gbogbo nwon li ofere ima ko iwe ika ati lati ko ede ara re tabi ti ilu re, ere na daju a ko mo bi ati ika iwe re-re ni idikidi, ati ni lilo ero re ni-pa kiko iwe si enikeni ti ofe. Ni ile awon keferi nibiti eko ati an-fani iwe iko ati ika, lati ma ko e-de ilu re osi buruju daju, kika i-we na mo si iwe die ati kiko iwe ko nilari, nitori ti enia die li ole ka a nitoto, mase je kenu ya o pe awon ara India ati Afica yan ki-ko iwe ika ati lati ko ede Gesi nwon kedun anfani na lesekan-na, nwon le sese owo nlanla ni gbogbo ise. Nwon le ka iwe ni erokero ti nwon fe ati ki nwon ma ba enia selu nibikibi li gbogbo aiye.

IDAHOMI.

Ogagun Forbes ati Mr. Duncan Oba Idahomi se nwon li alejo da-radara li Abomi Oba na li osi nna-wo fun nwon titi nwon fi wa nibe, nwon wipe, agbala tabi afin re pu-pa to iwon ese medogbon ni giga

osi gu ju iwon buso kan ni dido-gba, ori enia li ofi mo owo kan jale titi ofi de oju ona ati egbe ogi-ri afin lotun, ati losi li oteri enia mo sugbon nwon wipe osanju ti odun 1845 lo, nibiti opolopo igi ti nwon nkan enia lori mo wa loja na pelu. Ni idahun si ibere ati da owo eru duro ati lati ma se owo ti oye Oba na wipe, on ko le dahun re li akoko na, bi oti je pe on nikan li owa sug-bon bi nwon ba le pada wa li akoko ise won awon Kadusia yio yi mi ka, on asi le fi esi kankan fun nwon asi ri inawo on li akoko etutu re, on asi le se idajo re bi owo ti oye yio fi owo ti oto fun on ina li odun. Oba na fe ki owo eru ko run li ebute kekeke to wa leti ilu re, bi oti so olori owode re ni, ti ogun fadaka lori eru ti nwon nta li ebute agbegbe ilu re. Titi li osu mefa siwaju ogbonwodilirinwo eru ni nwon fi niko meta li Ajase, nwon fi Igba niko kan osi ti si ni Gerefe, okan lati Popo wa ofere to ogorun enia okan lati Volta wa pelu igba eru. Osi ku eru li Abomi, adota eru li Igerefe, egberin li Popo okan kosi rara li Ajase, Francisco da Souza Oba onisowo eru oku li ojo kejo osu May 1849. Okonrin yi lo ko de Igerefe li odun 1792, odun merindilogun li ogbo ojo re.

IGBEYAWO.

Li Tuesday ojo kerin osu yi ni Mr. Samson Sogbade gbe Mrs.

Maria Olukanju ti iṣe opo liyawo li Ikija lati ọwọ Rev J. L. B. Wood.

IKU.

Rev. T. King ara ilu yi ọkan ninu awọn Egbe Agbajo ti Church Missionary Society ku li ọjọ ketalelogun oṣu October, ni Igbein Abbeokuta.

"Linu arin aye awa wà ninu iku," otitọ kan ni ti ati nran wa leti nigbakugba li eyiti ko ti ipe. Iku ti bere si iṣe rẹ larin awọn Agbajaba ilu yi li ọkọ kan li ape nwon lati wa ṣero iṣe ajumọse nwon fun Olorun. Asi ti pa Ijo Enia Kristi lati jowo ọkan ati omiran ti ati nfi ọla fun ti asi ti fẹ ninu wa, odun na ko ti ipari, ti oti ri iku Mr. Wilcoxon ati Mrs Champness, ninu awọn enia fufun, ati nisisiyi ati pe wa lati gbariwe lori ọkan, eniti ofi wa silẹ lo sinu isimi rẹ, ninu ọwọ olododo ara ilu yi ti nṣiṣe Missionary Society nihin. Rev. T. King na ara Emere ni iṣe ni ilu yi, ati bi awọn ẹlomiran ti aya nwon kuro ni ilu nwon tabi ile lati tẹ ifẹ owo lorun enia funfun ati dudu, ati pelu, bi awọn ẹlomiran, agba nwon loko ẹru, asi mu nwon wa si Sierra-Leone; nibe, lehin igbati odi enia Olorun ti asi kọ ọ li ẹkọ nitori rẹ asi gba a si iṣe, niwon odun melokan bi Olukcni. Lehin igbati nwon ti Odo Oya de lati abẹ Capt. Trotter, nwon si rana lo soke odo Oya pelu ọkọ ti nwon ran lati se ibujoko kan ati ṣiṣe oko

kan li ipade odo Oya pelu omiran, nibiti ogbe ṣiṣe ero rere nlanla fun ero rẹ, larin inira ati ewu pupo. Nigbati oṣe ni owa dapọ mo iṣe Olorun to wa li Abbeokuta bi Katikisti, asi fi ibujoko rẹ si Abbeokuta. Li Abbeokuta na osi ni iteloran nlanla ni biba iya rẹ ti odi arugbo tan, nibe ni osi yipada di enia Kristi, ati awọn ara rẹ miran, Bishop Vidal lo fi jẹ Deacon, Bishop Weeks ni osi fi jẹ Alufa. Niwon odun diẹ ti okoja ile ati ile Olorun Igbein si wa ni itoju rẹ, ati nipa iṣe tabi iwasu rẹ, opolopo enia li osi yipada ti osi fi kun enia Olorun. On na si yi pupo pada ninu Iwe Mimo Olorun si Ede Yoruba, ati opolopo Katikismu. si ede wa; bi oluyi iwe pada, aosi kedun rẹ pupo. Awọn Oyinbo egbe rẹ, ati awọn ara ilu yi li ajumọse ni iṣe Oluwa fi ọla pupo fun u. Si iyin Olorun eniti ofi ore ofe na fun u lati se olododo, ka wipe, ko wa ọna ati so awọn ara rẹ di nla, sugbon pelu idi ọkan kan lati ṣiṣe nikan ni, lati mu ileri ipe giga rẹ se niti Kristi. Nigbati o ndi oju iku, okedun aro awọn omọ ati aya rẹ, osi kanu pe on ko ṣiṣe pupopupo fun Oluwa.

Nigba diẹ ki oto ku, ko ro ti ati la; obere nigba pupo ki nwon ko ranti on lori itẹ ore ofe, ati adura wa ki irora on ki ole kuro lara on. Yio pe ki ato gbagbe olufe julo na, ni iṣe yi bi arakonrin

ati ajumose po ni ise Oluwa.

Oku re opolopo enia pelu awon Oyinbo ati awon ara ilu yi ti nwon wa nise kanno lo towo ba nwon lo si boji re pelu gbogbo oniruru enia Olorun ti owa li Abbeokuta.

EKO.

Oro Olorun so ohun pipo fun wa ti aiye ro o pe ose ajeji ati pelupelu werewere li aiye nwipe, "Alabukun ni fun awon Oloro" ati opolopo ninu wa nro pe, bi yio ti dara to fun wa lati ni opolopo owo ki awa ki ole ra ohun ti awa fe, ka si wa lai sise; sugbon oro Olorun wipe; Alabukun ni fun awon otosi li Emi, nitori ti nwon ni ijo-ba orun. Aiye wipe O! bi oti dara to lati ma jo ati lati ma korin nigbagbogbo ati lati ma wa pelu awon keferi ti nwon nyo; sugbon oro Olorun wipe, Alabukun ni fun awon to ngbawe: nitori ti aotu nwon ninu! Sibe enia melomelo li kole mu suru lati ro ti iku, ese ni lati ba nwon so ti iku, nwon ko fe lati ro ti iku; sugbon oro Olorun wipe "Alabukun ni fun oku toku niti Oluwa." Bi eyi ti ri, Alabukun ni fun oku, sibesibe awa kole ro ti iku? Otito ni, otito to daju ni; bi oti jo pe olodi si okan wa. Oro Olorun ko pe gbogbo oku li ao bukun, sugbon ofi egbe kan papa han ninu awon oku na, nitoriti iku ninu ara re egun ni, ati iru enia bayi ove ki nwon ko beru re, nitoriti

apa miran wi ninu oro Olorun pe, "Ere ese ni iku." Awon eniti oku ni ti Oluwa ko ni ese, nitorina a bukun nwon; kosi ese kan lati da nwon lebi, nitoriti, Kristi ti ko gbogbo ese wa lo. Nje bi oti dara to lati wa li ailese titi lai, iku ohun eru nlanla ni ati ota enia, yio si jasi ibukun. Gbogbo wa li ati se, gbogbo enia to wa laiye eniken ti owu ki ose, sugbon awon elomiran Kristi ti mu ese nwon kuro, ati ese awon elomiran wa nibe; nitoriti nwon se ese, nwon si korira Kristi. Bi enia kan ba ku lai ni Kristi oku sinu ese, gbogbo ese re li aro si i lorun, ati behe li ofi ese bora, yio si nikan duro niwaju Olorun lati gbo oro iberu nwon. Lo lodo mi, iwo eni egun, sinu ina ainipekun. Nje bi were na yio ti ri fun enia lati wa behe, nigbati nwon ba ku, iku yio jasi egun fun nwon! Enia mberu lati ku, nwon si nlo opolopo ogun lati pa nwon mo ki nwon ma ba ku; sugbon sibe nwon nku, bi iba ti daraju fun wa to, bi awa ba gbidanwo lati bo lowo ese ti oso iku di egun. Ona na wa niwaju nyin, Kristi ni; eniti ole mu oro ese, kuro niwaju nyin; On si ni eni ti ise Iye wa liwaju re, Kristi ni. Wa Kristi li awari li aiye yi nje nigbakugba ti iku ba de ki yio si egun mo, boye li ibukun.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA NOVR. 5th. 1862.

ABBEOKUTA.

NOVEMBER 5th. 1862.

That a considerable change is taking place in this country for the better can be seen under various forms, chiefly by the ready use of articles of European make and the appreciation of Cotton Gins, Presses, and implements that tend to economise labour. The Rev. Wm. Moore of Oshielle states that recently, in a ride from Oshielle to Abbeokuta which occupied him about two hours, he noted down the number of persons he met in the road, and the clothes they wore, with the view of ascertaining the proportionate use of clothes made of European and clothes of native cloth; the result was, he met 1305 persons, of these two wore clothes made entirely of native cloth, a hundred and ninety five of clothes composed of both native and European material, and ten hundred and ninety eight individuals whose clothing were made entirely of cloth from Europe. Formerly Umbrellas and Shoes could only be used by royal persons, now Umbrellas are used by the natives without restriction and also shoes, their expence and the few presented for sale seem to be the reasons for their not more extensive use. It is to be regretted that ARDENT SPIRITS are

so freely introduced into the country; some restriction could be placed on this article with great advantage. With the gradual advance in material prosperity is to be noted, that the better conduct of the native Christians, as a body, is appreciated by the rulers of the country. An event occurred that manifests this. In their camp at Makun, not very long since, it was desirable that a party should be sent to a town, whose alliance they suspected to have become doubtful, to secure their continued co-operation; the native Christians were chosen to go, on the ground that others would spoil the cause by a free appropriation of other peoples property but the Christians would not, and they could be trusted to discharge faithfully the trust placed in them. The business was successfully performed.

MISSIONARY MEETING.

The Church Missionary meeting at Lagos went off well. The Governor kindly took the chair, Rev. T. B. Macaulay commenced by reading a portion of Scripture and offering a Prayer, the chairman then gave an address, Rev. A. D. Phillips the American Missionary to Abbeokuta, Rev. T. B. Macaulay and Rev. Morgan native ministers at Lagos spoke in Yoruba, Dr. Eales, Rev. Sharpe the Wesleyan Missionary at Lagos, and Rev J A. Lamb

in English. The Governor sent £5 after the meeting, altogether over £36 was collected.

DAHOMEY.

Lieutenant Forbes and Mr. Duncan were well received at Abomey, and entertained at the King's expence during their stay there, the palace wall of red clay was said to stand about twenty five feet high and to extend over a square mile one continued line of human skulls: on the thresholds and sides of the portals of the Palace were also human skulls, but even this is said to be better than in 1845, when there were gibbets in the market place in addition. In answer to the request to stop the slavetrade and to engage in legitimate commerce the King said he could not answer at the time as he was alone, but if they would return at the Customs he should be surrounded by his Cabooceers and be able to give a direct answer, and they would see the expence of his customs, and be able to judge whether legitimate commerce would afford him an equal revenue. The king wished the slave-trade abolished at the minor ports, as he lost the head-tax of 20 dollars on slaves exported from the neighbouring ports. During the previous six months, 570 slaves had been shipped in three vessels from Porto-Novo, one with 200 had sailed from Whydah, one with nearly 100 from Popo, one from the Volta with 200. There remained two cargoes of slaves at Abomey, 50 at Whydah, 800 at Popo, none at Porto-Novo.

Francisco da Souza the prince of slave-merchants had died on the 8th May 1849. This man first arrived at Whydah in 1792 in his twentyfourth year. He had for many years an extraordinary run of good luck and in consequence ship after ship was consigned to him from Havana and Brazil with full cargoes of merchandize and specie far beyond the amount of slaves he was able to supply in return; at one time there were from thirty to forty vessels consigned to him, lying at Whydah. Many from their slender build went to pieces, others lost their crews and were abandoned. Some of the owners sent out second supercargoes to see what the former were about, and frequently the second ship and cargo were lost also. During this time Da Souza, having so much property that he had not paid for, appeared enormously rich and made large presents to the King of Dahomey, soon however

the cruisers became more vigilant, and the owners of ships more cautious, and Da Souza became poorer and poorer and when he died his stores were empty, he had not the value of a keg of powder to be fired over his grave. Some prisoners of war were sent from Dahomey to be sacrificed at the custom made for him some four months after his death, two were killed over his grave, and two others on the beach.

STORING COWRIES.

The decrease in the value of cowries still continues, this gives ground for the hope that they will soon cease to be used in large transactions, for it shows a desire on the part of those that have them, to part with them and to get silver money instead. It also increases the expence of storing them, the common method is to tie them up in bags; cowries are being bought at 3 heads ten strings for a dollar of fifty pence about thirteen shillings a bag (a considerable part of last year the value was eighteen shillings.) The price asked for bags now is sixteen strings, or more than three percent of the value of the cowries contained in them and it is felt that this is too much; when kept safely under lock and key baskets might be used instead, but cowries exposed openly in baskets would be too great a temptation.

EDUCATION IN INDIA.

Much attention is being paid just now to the condition of education in India, and as the condition of this country in respect of education is very similar, it may be well to call attention to a few facts; which seem to be established, education is much desired in India, but chiefly as a means to an end, and that end is office employment and the pay attached to it; the Government is continually throwing open to natives fresh posts of higher emolument and honour, making their selection from the best educated in the colleges, while the increase of European trade, railways, telegraphs, &c creates a constantly growing demand for the services of men of tolerable education. In some parts of India, where the peasants are owners of the land and have to pay a tax to Government according to the size of their plots, the knowledge of measuring land writing and keeping accounts was seen to be of value in order to prevent being cheated by the native collectors, accordingly schools, where these things

APPENDIX TO THE IWE IROHIN: NOVEMBER 1862.

were taught in the native language, were easily established; in other parts, where there are not these inducements, education scarcely exists among the peasants. There is however a strong desire amongst the Hindoos to learn English, they find an immediate market for it, and consequently they flock to the English classes, and about the Presidency towns native gentlemen make a living by opening private schools, where the English language and sciences are taught, at some of the best of these the fees for schooling are as high as £10 a year.

The object of education is to fit a person for the position he is to hold in life, and this fact is tolerably well appreciated by parents and children, though scholars look to more immediate benefits than the parents and would not willingly spend a long time in acquiring knowledge of which, they are never to make any use, English parents however know well that a child's intellect needs a long training before it is fit to receive a certain education. It is no use setting a boy to learn the duties of a clergyman lawyer or physician before he is sixteen, and many of the best have not begun till two and twenty, having spent the previous time in cultivating their minds by studying languages or mathematics. In England nearly every one learns to read and write his own language, the benefit is obvious, he acquires the power of reading good books on any subject and of communicating his thoughts by writing to any one he pleases. In heathen lands where there is no literature the benefits of learning to read and write their native language are far less obvious, the reading is restricted to a very few books and tracts, and writing is almost useless for very few indeed can read it; no wonder that the natives of India and Africa prefer learning to read and write English, they feel the benefit immediately, they can earn higher wages in almost any employment, they can read books on any subjects they please, and communicate in writing to people in all parts of the world.

DEATH.

Died on the 23rd. of October, at Igbein Abbeokuta, the Revd. T. King native Missionary of the Church Missionary Society.

"In the midst of life we are death" is a truth of which we have been reminded very frequently of late. Death has been very busy

at work among the Chiefs of the country, one after another has been called away to render an account of his stewardship to God. The Christian Church has also been called upon to give up one and another that have been respected and loved among us, the year has not come to a close that has the seen death of Mr. Wilcoxon then Mrs. Champness, among the Europeans, and now we have been called upon to mourn over one, who has left us to enter into his rest, from among the faithful band of native agents of the Missionary Societies here. The Rev. T. King was a native of Emere in this country and, like many others, was torn away from his country and home to satisfy the love of money both of the black and white man; and, too, like many others, was delivered from captivity and brought to Sierra-Leone. There, after having become a Christian, and having been fitted by instruction for it, he was employed, for some years, as a Schoolmaster. After the return of the Niger Expedition under Capt. Trotter, he was sent up the Niger with the expedition sent to form a settlement and model farm at the confluence, where he acted with great credit to himself, amidst many difficulties and dangers. He subsequently joined the Yoruba Mission as Catechist, and was stationed in Abbeokuta. In Abbeokuta he had the great satisfaction of meeting his aged mother, then a convert to Christianity, and other relatives. He was ordained Deacon by Bishop Vidal and Priest by Bishop Weeks. For some years past he has had charge of the Igbein station, and under his Ministry a number of converts have been added to the Church. He also translated a large portion of the Scriptures and several catechisms into the native tongue; as a translator his loss will be much felt. He was much esteemed by the European Missionaries and his native fellow

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labourers in the Lord's work. To the praised of God who gave him grace to be faithful, it must be said, that he did not seek the aggrandizement of his family, but with singleness of purpose laboured only to fulfil his high calling in Christ. In the prospect of death he felt anxious about his family, and sorry that he had not laboured more abundantly for the Lord. He did not expect, for some time before his death, to recover; he asked several times to be remembered at the throne of grace, and our prayers that his affliction may be sanctified to him. He will be long and affectionately remembered in the Mission as a faithful brother and follow labourer in the Lord's work. His remains were followed to the grave by a large concourse of people together with the white Missionaries and native agents of the various Churches in Abbeokuta.

After the funeral of the Rev. T. King, on the 23rd ult. a great outrage was committed by a heathen relative. He sent a party to the house who threatened to plunder the premises of its contents, and succeeded in leading away a horse. He set up a claim to the property of the deceased as a relative and thought to take forcible possession. He has since been compelled by the force of public opinion to restore the horse.

CAPE COAST.

There has been a mutiny of the soldiers at Cape Coast Castle but fortunately it was detected and much murder and loss of life prevented, the mutineers first fled, but ultimately gave themselves up, 90 of them were taken by Captain Luce in the Brisk to Sierra Leone for trial.

APPOINTMENTS.

Mr. Pine, late Secretary at the Gambia, has been appointed Governor of Gold coast.

Major Blackall has been appointed Governor of Sierra Leone and its dependences.

Captain Eardley Wilmot of the Rattlesnake

as been appointed Commodore of the squadron on the Coast. At the time Lagos was taken Captain Wilmot was in command of the Harlequin; the Rattlesnake is armed with guns which can throw shot four or five miles.

Messrs. Mc, Coskry and Le Gros are appointed by the Queen members of the legislative council at Lagos.

THE INVESTIGATOR.

The Investigator arrived from the Niger on Sunday 26th ult: and on her way in struck on the beach outside the bar. They thought she would go to pieces, and guns were fired at intervals the greater part of the day. One white man was lost in endeavouring to save a horse which was put overboard hoping it would swim to shore which it did not do. The ship was towed off by the Advance about 5 p.m. and came into the River on Monday Evening. She is so much injured that it is probable she will be laid on the beach for repairs.

THE LATE ROBBERY ON THE RIVER.

We are glad to be able to announce that the River is open again after a stoppage of nearly four weeks consequent on the Robberies at Magbon noticed in our last.

The Bashorun has endeavoured to obtain restoration of the goods then stolen, but without success the chiefs at the camp stating that they have been unable to collect them. The Bashorun told the Merchants who met at his house on Tuesday 28th that the whole town would be responsible and that the goods should be paid for after the war, they objected to this that it gave them no security that the perpetrators of the outrage who thus go free shall not do the like again and pressed the Bashorun to recover the property from them.

The Chief stated his inability to do so now as it would interrupt the progress of the war and might lead to internal discord.

The Merchants whilst dissenting from the proposed arrangement thanked the Bashorun for his exertions on their behalf.

TRADE REPORT.

Palmoil and Nutoil maintain our last quotation. Cotton is rising 22 string, per lb. the crop is reported to be very promising.

Exchange 3 heads 10 strings per 4s. 2d. that is 38 string 16 cowries per shilling.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 73 ABBEOKUTA NOVEMBER 1862. Price 120 cowries.

Gbogbo wa li a tete yara gbagbe bi ogbon ati oro ilu oyinbo ti owo Iwe Mimo Olorun wa ati iyato ti ologbon ati alailogbon orile ede, pataki na lati ipa kanna li oti wa; bi awa ba wo alafia ati irorun ti ilu oyinbo, awa fere ima fi iyin na fun awon ohun ilo isise tabi oko, tabi agbara awon enia na ni nwon fi ri alafia bayi, nwon gbagbe pe omiran ise li a nri nigbaghogbo li arin Kristian, enia die sugbon Kristian le di igbagbo nwon mu giri-giri ninu irira awon to yi nwon kan tabi teriba ki apa nwon ju ki nwon ki ose igbagbo nwon; ati iye oko ti owa ni ilu oyinbo nisisiyi ati gbogbo aiye, ni pataki ki iyin yiye ti aba ma fi fun awon ti nwon ko gbidanwo lati ko enia li iwe Mimo Olorun; ati pe ohun ilo lati sise yio fere soro, iba ma sepe lati ni oro, ati ini oro ni, ni pataki to ye si gbomgbo lile ti ofin ni "iwo ko gbodo jale" ti fi mu enia lara. Enia ko le sise fun opolopo ini

nwon ju ife otito, bi osepe ajo eyi ti nwon ogba lowo nwon, nwon o kuku je alafia eyiti nwon ni fun ara nwon ju ki nwon ko fi ini tabi oro nlanla sile lehin nwon, boye li nwon fi nwon sile ni ife nwon tabi fun awon omo nwon.

Nigbakugba ni iro ima lofo pe awon orile ede miran wa ninu awon alaimoye keferi, sugbon olukuluku orile ede, bi ati mo ise nwon daju, asi ri pe nwon jebi bi Bible ti wi pe, ibi okunkun aiye nwonni kun fun ibujoko iwa buburu, bi awa ba wo Zealand Titun awon ara ilu ibe amaje ara tabi oku awon ota nwon. Li India, nwon a sun opo li aiye pelu oku oko re. Li Idahomi, nwon apa gbogbo igbekun nwon bi ohun irubo. Ohun ebi tabi ese nlanla ni iwonyi ti Kristian se ati ti nwon ba parun kuro ni ilu, sugbon opolopo ohun miran li owa ti aro ti ko kan eyi ti oye ti aba fisile ni olukuluku orile ede bi iru ohun jije, aso, ile, ati ofin,

*Mr. J. M. M. M.
Editor
Lagos*

sugbọn ari i pe abere lowo Kristian ki nwon mase woşo igberaga, ati ki nwon ni ile ti oye fun ikoko tabi lati pa ohun ini nwon mo, ati ni igbati enia kan ba nşise fun aşo lilo daradara ati ile daradara ki yio ni itelorun fun oniruru ohun kekeke ati aiye jiye tabi daradara ju onje re atijo lo.

Ofin lailai yio fi àye sile.

Ofin rere atijo, aşıa ope

Ni ki omu, eniti oni agbara na,

Ni ki epamo eniti oba le pamo. Ki efi aye fun ododo, ki awon onidajo ki o se idajo ododo fun awon alailagbaragege bi awon alagbara.

ASA LI IDAHOMI.

Gege bi ibere Oba Idahomi, Ogagun Forbes pada lo si Abomi lodun ti otele nidi eyi pe, ki ole wa li akoko asa re ti ima se li ododun. Alatusi ti anpe li Beecroft ba a lo, gege bi Mr. Duncan ti se ti ko pe lehin lilo be nwon wo li isaju, nwon gunle ni Igerefe li ojo kerinla osu, nwon de Abomi li ojo kerindilogbon osu May 1850. Imule ti nwon ba Oba na se ni lati pa owo eru run, nwon si pase lati fun u li owo fun odun meta bi esan fun adanu igba die to koja ti ako filele owo ti oye, sugbon o fe mo iye owo ti nwon o pinu re si lehin igbati nwon ba mo oye ti ona si asa na, behe gege li asa na, Oba na lo gbogbo agbara

re lati se ki owo na ti ona kuro ki ole di pipo bi oti wu ki ori sugbon ko ri behe bi Ogagun Forbes ti ro owo na ti o na fun ara re, awon agbari ti owa li egbe ogiri afin opolopo li osi sonu, ti osi fi omiran sibe, sugbon ori mejidiladojo ni nwon bo titun lati ogun oke Odon wa, nwon si to nwon si ile ejo.

Li ojo kini asa ti nwon npe li ojo Iffunni ti awon Olorin, mejilekan lati ka awon ogboju logun (Guezo) Geso, ati li ipari titowo nwon, olukulukuowo nwon gba owo die aso, gele, ati oti oyinbo, gbogbo eyi ti Alase Forbes ati Alatusi Beecroft sero li eyiti nwon ri ti opin fun nwon li ojo na li ti owo ti ona li ojo kan je odegbesan fadaka, sugbon li asale na awon agbamba meta de nipa ase Oba, nwon si wi fun nwon pe egba metala fadaka firi nwon na lala na, ori enia meta ni nwon be kuro. Li ojo keji asa ti nwon npe li ojo imu oja lo ita loja, ojasi ifihan ti oye ini tabi oro Oba bi oti le wa laibaje nwon mu lo soja ti Ajalee, nwon si pada niwon jija ibuso kan, ejedilegbesan obirin nru owo kiri egbata li iye, gbogbo re je ogojile-li-egbe-do-gbon oke, igba enia le merindilogun olukuluku nwon, du igon aso ti nwon ke meji ti nwon ka, ogofa otun kan wa, adota ikoko, ofefe igo je adarin ti awon obirin nru kiri, ati ohun miran pelu.

IBI.

Li Saturday ojo kejo oṣu November li Mrs. Rebeka obirin Mr. Daniel Kayode bi omokunrin kan li Oṣiele.

Ati li Tuesday ojo kọkanla oṣu kanna yi li Mrs. Susana obirin Mr. Obadiah Solotan bi omokunrin kan li Ake.

Ati pelu li Sunday ojo kerindilogun oṣu kanna yi ni obirin Mr. T. D. George bi omobirin kan li Igbore.

ÈKO.

Ọna meji li owa, ọna rere ati ọna buburu, ọkan lọ sibi alafia ni ihin ati nigbehin si ọrun, ati ekeji lọ si oṣi nibia ati nigbehin si ọrun apadi. Ọna meji li owa, ko ju behe lọ, ko si se aima to meji, ọkan gboro otile gboro gidigidi, oṣi gba gbogbo oniruru enia to nrin ọna na, ko si kọ enikeni, kiki iru enia kan li akole ri lona na, awon li eniti o nsin Oluwa Jesu Kristi. Li ọna ti ogboro ni, ari enia funfun ati enia dudu, ọlọ ọna ati oluponju enia, arugbo ati oḍomode enia, ati pelu awon omode nibe. Lona ti o ba, ari ọlọ ọna ati talaka enia, arugbo enia ati omode enia pelu awon omode enia dudu ati enia funfun. Ọlọ ni tabi talaka, arugbo ni tabi omode, funfun ni tabi dudu, ko si iyato kan nibe. Kiki Egbe enia kan lo wa lona na, awon li eniti o nsin Oluwa Jesu Kristi li imi ati li otito.

Mo kọ eyi lati ladi re fun o ki

iwo ko mase to enikeni lehin, ni itoripe odagba ni tabi omode, ọlọ ni tabi oluponju, funfun ni tabi dudu. Kiki egbe enia kan ni ki iwo ki omu to o lehin, eyini ni awon eniti o nto Jesu lehin ati awon na nikan ni, ti nwon ba kan nto Jesu lehin, Jesu ni ori kan, oluto kan, oluko kan, olugbala kan, ti ise iye wa. Ko si si oruko miran labe ọrun ti ari fun enia nipa eyiti awa le fi la sugbon ti Jesu nikan ni.

Mo kọ eyi lati tumo pe nigbati a npe wa li olibuku, awa ko ro o pe, oli iwekiwe ni sugbon enia oli iwe kan ni, ati pe kiki (Bible) Iwe Mimo Olorun ni. Egbe gberun opolopo iwe li owa laiye, enia ko dekun lati se iwe, iwe pupo ti oṣi wa laiye ti ase li ojo kan ju eyi ti awa kole ka tan li ojo aiye wa. Omiran iwe rere, omiran iwe buburu ni, bi enikeni ba to iwe buburu lehin oluware yio di buburu. Bi enia ti se le mo iwe rere kuro ninu buburu? Gege bi lona kauna, bi ati le mo enia rere ninu awon enia buburu. Olorun ti fi osuwon na fun wa, Bible ni osuwon na behe ni enikeni ti oba to Bible enia rere ni, ati enikeni ti ko ba to o, enia buburu ni.

Mo ti gbo nwon wipe iwe kan wa ti o wipe, odara lati ni opolopo obirin ju ki ani okan lo. Ale ri opolopo iru behe laiye, ako le pe ki enia ko ma so eyiti owu, ako si kọ fun enikeni lati se iwe to fe. Sugbon odara nitori ti enikan kọ o sinu iwe? Bi oba se behe ohun

gbogbo ti aoma pe ni rere, nitori ti awa le fi oṣo to wun wa sinu iwe. Iwe miran wa to wipe, Olorun ko si, iwe miran wipe, Jẹ́ is-ti enia ṣakalaṣa bi awa ni, iwe miran wipe, ko si oṣun rere, ko si oro, tabi oṣun apadi, iwe miran wipe, nigbati enia ba ku ibe ni tire pari, ko si wa ni ipo miran, sugbon kini gbogbo eyi, ko ju keferi lo, bi okan ba gba Ifa gbọ, omiran gbekele Sango, omiran asi di Imale. Ibere nlanla na ni, kini otito? Ibere na ni ki ise eyiti enia ko, ki ise eyiti enia wi.

Otito ni Olorun. Bible na ni iwe Olorun, ki ise iwe ti enia. Nibe na ni iyato re gbe wa, ekiki Bible na ni iwe Olorun, gbogbo iwe miran ni iwe enia. Iwe miran awon enia rere li oko o, osi je iwe ti odara, asi ko wa li ohun to dara, sugbon bi oti je pe kosi enia kan ti owa laisi ese, ko si eniti ope, behe ni ko si iwe enia kan bi oti wu ki odara to, ki yio le dara bi Iwe Olorun. Akowe miran nitori idi tabi ero buburu nipa awon enia buburu, osi je iwe buburu. Bi Olorun ti je otito, beheni iwe ti ofi fun wa yio je otito pelu.

Awon ti nwon npe ara nwon li Kristian, ti nwon nso o nipa wiwi bayi pe, awon oyinbo miran ni ju obirin kan lo, ati iwe miran wipe oye ki nwon ni ju obirin kan lo. Ese ti nwon ko fi wipe lati ma sin orisa igi ati okuta, ise owo

enia dara osi to, nitoriti opolopo enia nse e tabi sini. Ese ti nwon ko fi wipe otito ni opolopo orisa, nitori akowe miran lati se ojurerere fun nwon? Lati ni opolopo obirin ju okan lo olodi si iwe Olorun, ati awon enia eniti o nse eyiti olodi sii, nwon sina, nitori ti nwon se eyiti iwe Olorun wipe ki nwon mase se e, ati iwe ti ako lati mu ki enia gba iwe ibi yi gbọ ni awon olutanje rere. Ko ha sepe Eṣu wi fun Eve ni Agbala Eden pe, eso igi buburu ni dara, Eve ko mo pe eṣu ni oso eyi fun on, o gbaa gbọ, osi mu ninu eso igi na, osi je e, osi ku. Beheni ise awon enia nwonyi ti nwon fi lele ati eyi ni eko awon olibuku miran ti asi nmu nwon gba gbọ pe, ko buru lati ni obirin meji; sugbon Olorun wipe ese ni, ati ese si ni, ati bi oti je pe ese ni, Olorun yio pon wa loju li aiye yi ati li aiye ti mbo. Ese ti enia fi nfi ayọ fi eti sii, ti nwon si ngba iru eko ti enia le koni nipa ti obirin, ti eke nfi ro nwon lorun lati gbagbo? Nitori ti nwon nfe lati ri behe, nwon nfe lati wa awawi fun ara nwon ninu iwa buburu nipa asa awon elomiran, Bible ko wa pe ona, to lo si oṣun apadi gboro gidigidi ati opolopo enia li osi nlo ninu re, sugbon ko wi fun wa pe nitori ti nwon po nwon ki yio se gbe.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA NOVR. 22nd. 1862.

ABBEOKUTA

NOVEMBER 22nd. 1862.

We are all too apt to forget how much the civilization and prosperity of England is due to the Bible, and that the differences between a civilized and uncivilized nation are mainly from the same source; if we look at the prosperity of England we are inclined to attribute it to the machinery, or the education, or the energy of the people, forgetting that independence of character is generally found amongst the results of Christianity; few men but Christians have been able to hold their belief steadily in spite of the opinion of those around them, or to submit to be put to death rather than deny their belief; that the present amount of education in England and throughout the world is mainly due to the efforts of those whose first object was to teach the Bible; and that machinery would scarcely be possible were it not for the security of property, and this security is mainly due to the strong root which the commandment "thou shalt not steal" has taken in the feelings of the people. Men will not labour for much more than their actual wants if they know that it is likely to be taken from them, they will rather enjoy what

they have themselves than leave a large property behind them unless they can leave it at their own will or to their children.

It has often been a notion afloat that there are some innocent nations amongst the ignorant heathen, but each nation, as its customs are better known, is found still guilty as the Bible says, the dark places of the earth are full of the habitations of cruelty; if we look at New-Zealand the natives there used to eat the flesh of their enemies. In India the widows used to be burnt alive with their husband's body. In Dahomey captives are murdered in cold blood as sacrifices. These are crimes which Christianity does and ought to root out of a country; but there are it is fancied, many other things, which are indifferent and which had better be retained in each nation such as food, clothes, houses, and laws, but it is found that Christianity requires that people should be modestly clothed, that houses should have conveniences for privacy, and when a man has to labour for better clothing and better houses he will not be content with the small variety and indifferent quality of his former food; and even

The good old law the simple plan,
That he should take who has the power
And he should keep who can

must give way to even justice.

APPENDIX TO THE IWE IROHIN: NOVEMBER 1862.

CUSTOMS AT DAHOMEY.

In accordance with the King of Dahomey's request Lieutenant Forbes returned to Abomey the following year in order to be present at the customs, he was accompanied by Consul Beecroft, as Mr. Duncan died shortly after their former visit, they landed at Whydah on the 14th., left on the 21st., and reached Abomey the 26th. of May 1850. In the treaty they were to make with the King to abolish the slave-trade, they were authorized to give a sum of money for three years as a compensation for the temporary loss during the first establishment of legitimate commerce, but the precise sum was to be fixed after they had seen the expences of the customs, and accordingly at the customs the king used every effort to make his expenditure appear as large as possible, but it was not effectual as Lieutenant Forbes calculated the expence for himself; the skulls on the palace wall were mostly blown down and not replaced, but 148 newly cleaned from the Okeadon war were placed on the Palaver-house. On the first day of the customs called "the Day of Giving" the troubadours, two at a time, recited the warlike adventures of Guezo, &c. And at the conclusion of their lays each pair with their band received some cowries, cloth, handkerchiefs, and rum; reckoning the whole that Commander Forbes and Consul Beecroft saw distributed the day's expenditure was under 1700 dollars, but in the evening three chiefs at the King's command came and explained to them that it was 26000 dollars; that night six human heads were cut off. The second day's custom was called "Carrying Goods to Market" and is a display of as much of the King's wealth as can be without damage carried to the market of Ahjahlee and back a distance of about a mile; 1793 women carried cowries about 3 heads on an average, altogether about 540 bags, 216 carried each one piece of cloth cut in two and rolled, there were 120 jugs, 50 pots, 70 blue bottles carried by as many women, 47 carried six Dutch pipes a piece, 90 women carried his Majesty's plate amongst which were teapots, coffeepots, and creamjugs, but 33 were merely silver-headed canes and several were said to be large native hollow silver ornaments, but they were wrapped in cloth and not seen, an emu and ostrich and several dogs of strange breed were also exhibited.

The most disgusting part of the exhibition was twelve unfortunate human victims, carried round eight on men's heads four on women's, tied hand and foot in small canoes dressed in white with high glazed red caps, followed by an alligator and a cat for sacrifices on the morrow; as they passed the King's throne a head of cowries was sent to each to purchase a last meal.

The third day of the custom is called "Throwing away Cowries from Ahtoh" there were about 100 bags of cowries and 300 dollars worth of cloth thrown away but the scramblers were a body of soldiers about 300 and the cowries and cloth were probably their pay. In the afternoon fourteen human victims besides the alligator and cat were brought on the stage for sacrifice, eleven only were sacrificed as the white men were allowed to save three by purchasing. These victims were thrown down a height of twelve feet and stunned and before they recovered their heads were cut off, the bodies beaten by the mob were dragged by the heels to a pit at a little distance and there left for a prey to the Wolves and Vultures; the first was pushed over the parapet by the King himself.

PRICE OF COWRIES.

In estimating the amount spent at the Customs at Dahomey twelve years ago the dollar is reckoned as being worth less than sixty strings, lately in Abbeokuta dollars have been in demand at one hundred and sixty strings. One reason of this diminution in the value of cowries is no doubt the fact that they could be imported much cheaper than the first mentioned price and consequently that the country became overstocked with them, another reason is their great inconvenience as compared with silver for carrying to a distance; whenever a cargo of tobacco comes into Lagos those who have cowries wish to convert them into silver in order to go to Lagos to purchase tobacco, for which there is a great demand, and as there are so many wanting to part with cowries at the same time the price naturally falls. We hope the time is not far distant when silver money will be used in the markets; for the time occupied in counting cowries necessarily limits the day's trading to a very small amount. In England an article costing ten bags is paid for almost as quickly

APPENDIX TO THE IWE IROHIN: NOVEMBER 1862.

as one costing ten strings, here it would be a day's work for two persons to count the cowries for articles to the value of three or four bags.

WAR NEAR SIERRA LEONE.

The Sierra Leone papers mention that the war which commenced in March last between the Timmanees and Kossohs still continues with unabated violence. It would appear that the Timmanees were the aggressors and that in revenge for the assistance which the Kossohs gave the Colonial Govt. in the last Quiah war, they attacked them at Sevahoo and other places where the Kossohs lost ninety five people killed or captured, several British subjects were also killed, others caught, and a large account of property carried off. The Kossohs retaliated, laid waste much of the Quiah land, and recaptured and sent to the Colony some of the British subjects. Meantime the Timmanee chiefs and King of Quiah visited the Colony and requested the Government to remain neutral.

The Timmanees have now again attacked the Kossohs in a strong stockade at Ribbee and have been defeated with a loss of 200 or more killed and wounded and it has since been ascertained that it was their intention to have attacked Prince Alfred's town in British Quiah had they not been repulsed by the Kossohs. The Colonial Government has despatched a company of troops to the Quiah frontier for protection. It is said that the Timmanees are preparing in great force to attack the Kossohs again and should the latter be defeated it is expected the Colony will be involved in a war with the Timmanees.

LAGOS.

There has been a fire near the King's which burnt some six houses, there were hundreds of men posted on the roofs of adjoining houses armed with large green boughs to extinguish any sparks which fell near them while others were engaged pulling down the burning rafters; the military and police were present and did their full share in extinguishing the flames. Mr. McCoskry was present on a horse which reared and fell upon him breaking his left leg.

The burial ground is to be removed further inland.

THE INVESTIGATOR.

The "Investigator" which was injured in crossing the bar at Lagos after its return from the Niger was to start for Sierra-Leone on the 10th. inst. Captain Lefroy has quite recovered and will go with her.

The Handy went to Beshe about nine miles from Lagos on account of the unhealthiness of the river, large quantities of green weed comes down floating on the water.

HOME INFLUENCE.

In former years in India there were very few English ladies, the consequences of this want were so bad, that Englishmen who went to India were said to leave their religion behind at the Cape, since white ladies have gone to that country the whole tone of Society has been much improved, no doubt the same cause would produce a like effect in this country, there are at Lagos about sixty white men and only a single married English lady amongst them but we hope there will soon be an improvement in this respect Captain Davies one of the leading native merchants in that town has brought out a lady who has received an English education since Capt Forbes' visit to Dahomey partly in Sierra-Leone but the greater part of the time in England.

ROBBERIES.

Another robbery of much larger amount has been committed on the river by the Egbas which has caused a great feeling of indignation among the better disposed inhabitants and great fears as to the consequences. We have made enquiries as to the nature of the property stolen, it appears to consist mainly of guns, gunpowder, tobacco, and rum; amounting to £2000. Rum or Gin or by whatever name the spirits sold to the natives may be designation has done much to demoralize the people, the country cannot be flooded by such an article without the usual results following.

We have received various reports respecting the Dahomians all to the effect that they are getting ready to attack this place. We hope it will prove a false alarm. We hear it stated too, that Doherty who was said to have been crucified was taken to Whydah and died there, we should like to see the statement confirmed.

APPENDIX TO THE IWE IROHIN: NOVEMBER 1862.

PROCLAMATION.

A proclamation has been received by the Commercial Association, issued by His Excellency the Governor of Lagos, ordering all who claim his protection to leave Abbeokuta without delay. A meeting was held at Mr. Robbin's house to hear the proclamation read, it was numerously attended. The leading Commercial firms will leave, we hear, in obedience to it which it is to be hoped will have the desired effect.

NOTICE.

Landed from the Schooner Zeal
on the 21st. October.

Five Casks of Rum marked T.B.T.

Five Do. T.T.

Any parties claiming the same can
obtain them on producing the Bills
of lading and paying expences.

(Signed)

C. W. Faulkner.

Ehingbeti, Lagos.

November 7th. 1862.

SCEPTICISM.

In an article in the September number of "Good words" are mentioned two phrases which have a sort of acknowledged currency amongst sceptics Here is one: "A benevolent God would not make creatures, and then damn them."

It is smooth and round. It passes easily from hand to hand. Is it Good? As to material, is it pure gold? and as to authority, has it the image and superscription of the king? One or two questions may suffice to pierce this bladder, and then we may leave it to collapse. Does moral evil exist in the world? Who is the evil-doer? Should a just God make no distinction in his treatment of sin and holiness? How do you account for the obvious

fact that sin brings suffering on the sinner in this life? If sin bring suffering on the sinner in this life, are you sure that it will not do so in the life to come? How shall God give his children a happy home, if the evil shall inhabit it as well as the good?

Another proposition, more refined and more fashionable, is that "God will not punish men for an erroneous belief, if it be sincere." This philosophy issues from the schools, and is echoed from the factories. It's exterior is plausible, but its heart is hollow. It assumes that in things spiritual and eternal, an erring course will lead you to the desired haven, as well as the true course, provided always that you honestly think your falsehood is a truth. Testimony on the subject, apart from the Scriptures, we have none; and analogy, the only other source whence evidence may be obtained, goes sheer against the doctrine. A shipmaster is steering homewards. He has been many days at sea without sight of land. He has calculated his course according to the best of his ability; but from the use of inaccurate instruments, or blunders in his figures, he has cast up his course several points wide of the truth. He steers accordingly, sincerely believing that his course is right. Will the sincerity of his belief in error prevent his ship from being broken when it strikes the rocks?

DEATH.

Mr. Jeffries died of dysentery at Ibadan on the 22nd. of September after a long illness of several months making the sixth European of the small band of Missionaries in this country who have died within two years leaving only eighteen Missionaries of all Societies.

TRADE REPORT.

Foreign trade for the present is suspended as the merchants are ordered out of the town, by His Excellency the Governor.

Exchange remains 3 hds. 10 str. per dollar of 4s. 2d.

Or 38 str. and 16 cowries a shilling.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 74 ABBEOKUTA DECEMBER 1862. Price 120 cowries.

Li aṣiṣiyemeji iparun Owo Eru patapata yio ṣe anfani nlanla fun Enia dudu gidigidi. Iba maṣe pe nitori ti owo eru na Oba Idaromi iba ti simi lati ma ṣe ibeṣu nlanla, ati paṣan tabi oṣe lati ma na gbogbo ilu to yi i ka. Eto ati ẹta to nri gba fun eru ti o ndode mu kakiri ni o nran a lowo lati ma ṣe e lo sibe. Owo eru na fi iṣe otito fun ogun ni ilu yi, nwon ko nṣanwo fun awon omọ ogun nwon, ole jiya ati eru ti nwon nmu ni nwon nfi bo ara nwon, nitorina ironu nwon ni ki nwon kuku ma mu eru ju ki nwon ma pa enia ati ki nwon ma ṣegun awon ota nwon, ogun nwon yi ba oko pipọ je pelu ati iroko, bi oti je pe nwon nje oko pipọ, awon agbe roko tikala nwon ko ni alabo lati toju nwon loko, beheni nwon wa li ewu lati mu lowo awon ota. Ayo nlanla ni fun wa niti ipakipa ti nwon mu, to jo iranlowo lati da owo eru yi duro, li oṣu July ti esi, aso ti imule nlanla to wuwo, ti ati se pelu Federal State ti Amerika nipa eyiti asia Amerika ko

maṣe dabo bo oko to nṣowo eru mo, gege bi oti ri; awa gbo nisisiyi pe, Olori ti anpe li Lincoln ti kede wipe lati ojo kini oṣu January ti ombo, gbogbo enia ti o nse eru li opolopo (States) tabi ilu tabi akan ilu li akoko na ti oba se aigboran si Idapo ilu (United States) lati igbana lo yio di omnira titi aiye ainipekun. Ko si aniani ninu re pe, idi ikede yi ki iṣe anfani awon eru na, sugbon lati ran awon ilu ti oke (Northern State) ti idanwo nwon lati segun awon ti isale (Southern States) ati lati mu nwon pada si irepo. Sugbon sibe bi iro na ko ti se eyi ti o dara, ofere jo eyiti o daju pe, iparun eru nṣunmo tosi, nitori nipa re, awon ara ti apa oke, ti idapo na, li igbehin ti fi ogbon ti nwon nfi bo eru nwon sile.

IṢE LI IDAROMI.

Li ojo kerin oṣu June li ojo kerin asa na, iran atunwo nlanla kan wa, oto iwon idameta awon ologun tabi jagunjagun obirin; ni

olukuluku egbe tabi owo ogun ti o ko de li awon to di ihamora nwon, lehin na, awon ti oni opagun, ohun ilo to ye, ti nwon nmu to awon balogun lehin, nwon si ga agborun le nwon lori, li igbehin, ni awon owo ogun de. Ninu awon ti ogbehin li olukuluku awon opolopo okonrin ati obirin ti nwon nwa wo Oba li owuro, ipe kanna ni didogba ohun ilo, opagun ilu, ati opolopo aporun, gbogbo re ni nwon fi agbari ati gbari ereke enia se li eso. Ojo yi ni eyiti gbogbo orile ede ihamora ogun, oba na awo eha ti French ofefe kan, osi di omo ogun, sokoto kukuru, ati fila awo ti ofi ori enia se; ko si bata ati aso, boye li apoti etu on eta ati ohun ilo ogun miran. Abuke ati Akogun ati Rara enia hamora ogun, nwon mba ara nwon ja bi ati ija li ogun; sugbon ikiyesi apakan ojo na ni ise nwon ni, ki nwon lo wo iya oba, awon obirin re, ati awon olukoni obirin larin awon ologun obirin, gbogbo nwon lo si we bakanna, ati ihamora, olukuluku nwon gbe ibon, ida ati ogo, eyiti olukuluku nwon ni han nipa ise re pe amo bi a iti lo gidigidi; gbogbo nwon si dara gidigidi; ati opolopo nwon si we daradara. Ninu awon opagun meta di-lo gorin lo wa ninu nwon, ati ogojo agborun ti otobi, eniti o mu u nyii biribiri lori nwon, gbogbo nwon si fi oja bi lawani we ibon nwon, nwon si nso soke nwon si nwon o, bi awon marundilogota owo kan ti tukakiri, ati ti hiho nwon

ti di enia leti, nibe ni nwon si ni asa ireje kan pelu bi enipe ota ni nwon. Oba na jo ijo ogun. Oko bere ni isise lele, lesekanna asi duro, asi fi owo re si oju re asi ma kase bi oti jina to, asi ran ami lo wo awon ota, atun jo, asi tun duro, nisisiyi odaju pe ori awon ota re oyin ilewo re.

Awon ogun na ho, nwon yinbon, nwon rin siwaju, nwon si duro, oba na si pada si ijoko re, o wipe on ti lo si ogun. Li ojo na Domingo Martins ti Igerefe de, ibopo ni ofi rin ajo re li wakati merindilogun oni awon eleru ti nwon nran ran nwon lowo lona lati ruu; nigbati ode awon ogun dupe fun Martin nitori etu die ti oti fi fun nwon li ogun ti nwon ja li esi. Oba na ranse pe olori nwon ati ago ti nwon nfi nmu Meigan na, tani ise balogun to gaju ni ijoba na ti nwon dimu ni oye miran ti ode nipa eniti ise olori ijogun ago nmu omi ogun yi, agbari enia ti nwon fi nkan pa ni. Awon egbata le egberin omo ogun kan wa, ti nwon gba irinwo leliegbaji okonrin ati egbejila obirin. Oba na gbidanwo lati se e ki iye awon enia ko po ju bi oti wa ri, nipa mimu die ni owo ogun ti otobiju rin koja lo ni iwaju nwon li arinmeji ati okan ninu awon li arinmeta. Titi li gbogbo sise nwon ase ati oko ni nwon fiyesi, oso kanna ti nwon nse yani lenu gidigidi. Ifihan oniruru ila, oniruru agborun ti ote lori, oniruru idan ati ami bi idi ti awon ara Rome

ati ibon ti nwon oda didan ku dara ju gbogbo re se ohun ti oje otun to daraju lati wo. Li ojo keji osu June je ojo Sunday se ojo ti otutu li ojo keji ose, nwon se ifihan keji ti oro oba bi ti isaju nipa pipa enia mefa bo orisa.

EKO.

Opolopo nwipe bi nwon ti le se ni kiki obirin kan, nitoto ni, gbogbo wa li a di omnira, iwo si adi omnira lati ni obirin meji, bi Eve ti wa lati je eso igi ti Olorun pe ko mase je. Sugbon ranti pe le Eve jade ni Paradise ibi alafia nitori na, aosi ya o kuro lodo Olorun lakoko na ati titi aiye ainipekun bi iwo ko ba ronupiwada; bi iwo ko ba gbo lati wa pelu obirin kansoso, bi iwo ti ma se le wa li orun apadi titi aiye? Iwo ro o pe osoro ju lati mu o ni obirin kan soso, sugbon yio soro fun o lati wa ninu o si titi aiye. Iwo nwa ona kakiri lati wa awawi se, boya iwo ri enia funfun kan owa ninu iwa buburu, iwo si ro o bi enipe ole gba o la, o gbagbe pe, ise ni o nrin lona iparun, iwo si gbo ti iwe kan, yara kankan lati mu oro re pamo, bi enipe oro iwe miran ti ako nipa awon eniakenia ti nwon ko san ju iwo lo, le gba o la.

Iwo ko ti ika ninu Bible, niti awon olukoni eke ti yio de li awo ekegege bi enipe, ki koriko ko gbe awo agutan wo, ni sise behe,

ki osi wo arin wa li ojiji, titi yio fi ri aye lati mu nwon ki opa nwon, ki osi je nwon bi oti fe, ma sora nipa iru eyi, iru re wa ninu nyin. Oro Kristi ni nwon yi pe "Enia sora nyin nipa awon eke woli, ti yio to nyin wa li awo agutan, sugbon apanije koriko ni nwon ninu. Nipa eso nwon li a osi mo nwon. Eke woli ni nwon tabi olukoni si nyin, eniti yio wa lati ko nyin, lati ni opolopo obirin ju okan lo, ibase enia tabi iwe.

Oro Olorun wipe, Lati ko agbere sile, je ki olukuluku okonrin ni obirin re, ati ki olukuluku obirin ni oko re, I Kor. vii. 2. Bi olukuluku obirin se le ni oko tire nigbati opolopo obirin yio ni oko kan na, oko na ko lati se tire nigbati awon omiran ni i loko behegege? Bi olukuluku okonrin ti se le ni obirin re, nigbati oni obirin meji odi opolopo obirin, nje ki ise obirin kan?

Siwaju ojo Olugbala wa nwon ro o pe odara lati ko obirin sile nitori idi oran kan. Awon Farisi to o wa nwon bi lere pe, oye fun okonrin lati fi obirin sile? nwon ndan a wo. Osi da nwon lohun, owi fun nwon pe, Bi Mose ti pase fun nyin? Nwon si wipe, Mose gba fun nwon lati kowe ikosile ki nwon ko si fi nwon sile. Jesu si dahun owi fun won pe, Nitori lile aiya nyin li ofi fi ase yi fun nyin: Sugbon lati isesebere eda aiye, Olorun da nwon lako atabo. Nitori idi eyi ni okon-

rin yio še fi baba ati iya re sile asi fi ara mo obirin re; awon mejeji asi di ara kan: beheni nwon ki ise meji mo sugbon ara kan; Nje nitori na ohunkohun ti Olorun ba sopo, ki eniken ni mase ya nwon "Mark cap. x. ferse 2-9. Osi tun wi ni. ferse 11. 12." Eniken ti o ba ko obirin re sile, ti oba si gbe omiran ni iyawo o se pansaga si obirin re. Bi oba si sepe obirin ba fi oko re sile ti osi gbe omiran ni iyawo se pansaga" oro le daju ju eyi lo? oro na daju to behe, ti ako fi le so ju behe lo. Enia wo li owa nibe ti ale mu oro re siwaju ti Kristi? Iwo ha le ri oro asoye ti iwaju re yi, ki osi ma wipe, obirin keji, nigbati nwon ba ti fi ogbon ko nwon sile laye? Ati pelu nigbati okonrin ba fi obirin akoni re sile, bi oba ni omiran pansaga li ose. Sugbon enia nfe lati mu ileri ifekufe ara se, nwon nfe lati ni opolopo obirin ju okan lo, nwon nwa awawi se lati da ara nwon lare, sugbon Olorun fi ofin re mule, ako si le yi i pada lati mu u ye si ifekufe ara enia. Nwon nwipe, wo oyinbo yi tabi oyinbo ni se behe. Je ki mbere, ise oyinbo na li o rufin Olorun, Olorun re ni ki iwo ki oma to ohun mimu re? Je ki mbi o lere lati fi ibe na han ni ninu iwe Olorun ti owi fun o pe ki nwon ko ma to enia funfun lehin lati se buburu. Olorun se ofin re fun enia funfun ati fun enia dudu, ati nigbati enia funfun ba ba ofin Olorun je

aosi je niya gege bi enia dudu, nitori ti o dese nipa rirufin Olorun.

Kristi wipe, "Bi enikan ba fe to on lehin, ki ose ara re, ki osi gbe agbelebu re ko ma to mi lehin" Osi tun wipe, Ere kini enia iba je, bi otile je gbogbo aye li ere, ti osi so emi re nu? tabi kini enia le fi se pasiparo okan re? nitori ati ni obi rin kansoso opolopo enia li oti ta ara re lati se buburu nwon si se oluwa eniti nwon ti jewo lati sin.

O! ikanu li eyi, Kristi wipe, bi okonrin kan ba ni obirin miran ose pansaga. Awon pansaga enia ki yio de ijoba Olorun, bi enia ba yana lati fi iye ainipekun sile li orun ju ki oma ni obirin miran.

Beheni enia nitori ifekufe ara nwon, nwon yio mu itiju wa sinu ile Olorun, nwon yio je ki awon keferi soro buburu si otito, nwon yio si se idena fun opolopo lati di otito Olorun mu si igbala nwon. Mase wa awawi se, ni wiwape, "Emi ko ro o behe," tabi elomiran se behe nitoriti mo ti ko wipe, ona to losi iparun gboro gidigidi, ati opolopo enia li o nrin ninu re ati bi nwon ti je opolopo kole gba nwon la. Bi iwo ba fe la, fi eyiti Olorun ko fe sile, si ronupiwada li otito nitorti ese re, eyinini ona kansoso ti oku fun o. Ki Olorun ki ofi ironupiwada si iye fun o!

A ko o li ibi ise ikowe li Ake ABBEOKUTA DECR. 5th. 1862.

ABBEOKUTA

DECEMBER 5th. 1862.

The entire suppression of the Slave-Trade would no doubt be a very great benefit to Africa. Were it not for the slave-trade the king of Dahomey would cease to be the terror and scourge of the surrounding countries. It is the powder and shot he obtains for the slaves he catches in his slave hunts which enable him to continue them. The slave-trade gives a certain character to wars in this country: soldiers are not paid and therefore support themselves by plunder and selling prisoners, and consequently their object is rather to take captives, than to kill or conquer their enemies: these wars interfere much with the cultivation of the ground as the farms are very likely to be plundered and the farmers themselves being unprotected at their farms are exposed to the danger of being caught. It is with pleasure we hear of any steps taken which are likely to assist in stopping this traffic; in July last we mentioned a most important treaty which had been made with the Federal States of America by which the American flag was to cease to be a protection to vessels engaged in the Slave-Trade as it had hither-

to been; we now hear that President Lincoln has issued a proclamation, declaring that from the first of January next all persons held as slaves in any State or part of a State, at that time in rebellion against the United States, shall be thenceforward and forever free. There is no doubt that the object of this proclamation is not the benefit of the slaves, but to assist the Northern States in their endeavours to conquer the Southern States and bring them back to the Union, but still though the motive may not be good, it is nearly certain that it indicates the approaching doom of Slavery for by it the Northern section of the Union have at last given up their political support of Slavery.

CUSTOMS AT DAHOMEY (continued.)

On the fourth day of the customs, June 4th, there was a grand review, about one third were Amazons; in each regiment or company first came the armed, then the banners, stool of office, followed by the officers under umbrellas, lastly the band. In the rear of each of the kings levees, male and female, was an equal number of stools, banners, drums, and umbrellas, all ornamented with skulls and jawbones. This day the whole nation was military; the king was a soldier in French grey

tunic; short trowsers, and fur skull-cap; no sandals and no ornaments except a neat cartouche-box and other military apparel. The hunch-back and court-fool vied with the dwarf in military address; but the extraordinary part of the day's proceedings was to see the royal mother, wives, and female ministers in the midst of the Amazons, all in uniform, and armed each with a musket swords and club, which each by her actions showed she knew well how to use; they were all well and many handsomely dressed. There were 77 banners and 160 large umbrellas flirited by the bearers, muskets ornamented with ribbons were thrown in the air to be caught again, while 55 discordant bands and the shouts of the soldiery were deafening they then had a sham engagement with an imaginary enemy. The king danced a war-dance. It commenced with a quick-step march, presently he halted, and putting his hand over his eyes scanned the distance, sent out scouts; danced again, again halted, now certain the enemy was in sight fired his piece. The soldiers shouted, fired, advanced and retired, and the king returned to his seat saying that he had been to war. On this day Domingo Martins arrived from Whydah he performed the journey in a hammock in sixteen hours having relays of hammock-men all along the road; on his arrival the

soldiers sang thanking Martins for some powder he had given last war. The king sent for their inspection the drinking cup of the Meigau, who is the highest officer in the realm holding amongst other offices that of hereditary heads-man, this war drinking cup was a polished human skull. There were 6800 soldiers reviewed 4400 men and 2400 women. The king tried to make the number appear larger than it was by having some of the largest regiments march past twice, and one of them three times. During the whole proceedings order and discipline were observable; the uniformity of dress was exceedingly striking. The show of colours, variety of flat-topped umbrellas, various devices and emblems like the eagles of the Romans, and the highly polished muskets made altogether a very novel and pleasing effect. The next day Sunday June 2 was a quiet day and on the Monday there was a second exhibition of the king's wealth preceded as before by six human sacrifices.

NOTICE.

A Wesleyan Missionary Meeting will be held at Ogbe on Tuesday next December 9th. The Chair to be taken at 10 o'clock. Those who wish for seats should be there in good time as a large attendance is expected.

SHERBRO.

The "Early Dawn" published by the American Missionaries at the Sherbro draws attention to the absurdity of expecting inconsistent lines of conduct from the same person.

"Suppose a young man should come into the Sherbro to trade for Mr. A, B, C, or Z, and endeavour to make the above injunction Phil. iv, 8. a principle of his life. How long would he retain his principles and hold his situation? Would he not soon be told that he must not bring his conscience into the trade in dealing with the country people.

And yet he must be strictly honest with his employer! Must strip himself of every principle of honesty, truth, and justice, in dealing with one class of individuals, and be expected not to act from the same loose principles in dealing with another. The thing is morally impossible! He who would take advantage of a country-man would soon learn to take advantage of any other man, and he who would cheat a customer, would surely cheat an employer if he could get an opportunity."

WORK AND WANTS.

Every body interested in this country no doubt wishes the people to be industrious those engaged in

mercantile pursuits in order that the supply of cotton and palmoil may be larger; and the Missionaries because it is in accordance with the character of a Christian that a man should labour in some lawful calling; but there are many that do not seem to consider that men will not labour after they have got as much as they want, when a man has made his fortune he retires from business, the same holds good here, the steadiest workers are those who have most wants. If a boy is satisfied with a single cloth, and does not want another he can earn in a week enough to feed himself for a fortnight but if he wants to buy a hat to keep off the sun and better clothes or a book to read, then he works on steadily, if he has more money than he wants he leaves off work or else spends it in drink or pleasure of some sort. In fact the real interest of the Missionary and merchant are much the same both are benefited by an increase of knowledge in the country it is not often that a boy or girl who can read is content to walk about half naked, they like to be decently clothed and to possess a book or two of their own.

It is therefore not only morally right but it is the interest of merchants and those in authority that the natives employed by them should be decently and modestly clothed.

APPENDIX TO THE IWE IROHIN: DECEMBER 1862.

PROSPECT OF PEACE.

We have every reason to believe that the Egbas and Ibadans are drawing nearer each other for peace. For some time past we have observed a greater disposition to speak of peace here and have heard that a similar feeling is observed to prevail in Ibadan. There has been no fighting for a long time past and each party has abstained from irritating acts. We are told that messages have been exchanged between the parties of a peaceful character, we hope, therefore, if nothing fresh occurs to mar the present prospect we may soon hear of peace.

ROBBERIES.

It is reported that another robbery has been committed on the river, in this case however the robbers have plundered the wrong persons. A canoe laden with presents from a person in Lagos to the Chiefs of Abbeokuta was stopped and robbed of every thing, and the robbers now learn to their own cost that they have been robbing their own Chiefs. It may be hoped this affair will have a good result. A short time since a number of persons plundered some people on the Otta road, but the farmers turned out and gave the thieves a good thrashing and drove them away, since then the road has been comparatively safe. The punishment given at Oshielle to those who plundered on the Oshielle road and farms some time since produced the happiest result there, the road to Oshielle has been quite safe ever since. A time of war is a time of gain to the indolent and lawless by whom such acts of plunder are committed.

Oro is to come out on Monday it is supposed to see about the robberies and obtain the means of obtaining restitution.

PALMOIL AND NUTOIL.

We see by the list of prices current of African produce of Oct. 22 that Palm-Nut-oil is now if anything a little dearer than Palm-oil, and that it is very scarce and would realize high prices. In July 1861, Palmoil was quoted at £37—£43 per ton and Palm-Nutoil at £33—£37. Now Palm-Nutoil has risen to £38—£43 whilst Palm-Oil is quoted at the same price as before.

During the same period the price of Ginger has risen nearly two thirds more than it was.

SCHOOLS AT THE SHERBRO.

In the boarding school there are now seventeen scholars, four having been transferred to the new station in the Bargroo during the year, a teacher for the school is much needed as on account of the pressure of other duties the school hours are limited to two and a half hours daily and sometimes there have been no lessons the children however are required to learn a verse of Scripture every day, and they learn to work out of school-hours; the three in the lowest class learn reading and mental arithmetic, the others learn writing, and nine in the first class use Davies' Arithmetic. In the day-school there are 25 boys and 6 girls the school hours from 11—4 P.M. but the attendance has not been regular and consequently excepting the first two classes they have merely Reading, Arithmetic, Spelling, and Writing on slates.

WEDDING FEAST.

The cost of weddings is become something excessive what with money spent in clothes and feasts. Young people would be wise to use a little economy and save a little for a time when money will not be so plentiful. The number of persons who attend the feast is greatly in excess of those invited. It is desirable that only those who are invited should attend, people who have a proper respect for themselves don't do so. It is strongly recommended, to avoid an unpleasant rejection at the time, that the uninvited in future should consider that their aid is not required at the marriage feasts.

TRADE REPORT.

Cotton 22 20 cow. to 23 strings a lb.
Cowries 3hds. 10 str. per. dollar of 4s. 2d.
or 38 strings 16 cowries a shilling.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 75 ABBEOKUTA DECEMBER 1862. Price 120 cowries.

Bible jasi ibukon fun orile ede-kede, bi iwa orile ede na ba kan ti ri, igboran tabi ifeti si Oro Olorun yi, ogbe soke ju bi oti wa ri lo, ati bi nwon ti nka Oro Olorun siwaju ti nwon si mbu ola fun u, beheni orile ede na yio ma po si i ni giga. Osoro igbagbo bi iwabuburu ti jinle ati iborisa awon orile ede ti parun laisi Bible Oro Olorun. Li India obirin na ti osun ara re ni iboji pelu oku oko re, nwon ro o pe ope osi se rere. Baiyi ni ise iwabuburu na ngbile ni Bengal nikansoso, oto iwon ogoji odun, oju egbedogbon opo ti nwon fi ina sun lododun. Li akoko na ni New-Zealand ise awon ara ilu na ni lati je oku awon ota nwon. Li eyiti Oro Olorun ti de ilu nwon yi gbogbo asa nwon yi ni nwon ti daduro, oniruru asa buburu miran li owa yi aiye ka nisisiyi, bi ki ama pa enia alaise rubo, ati ki ama le awon olokurun ati awon ti ko ni eni ti yio ran nwon lowo si ita

lati ku; iru iwa buburu nwon yi yio parun niwaju imole Ihinre. Sugbon eyi ki ise gbogbo re, ni opolopo ilu awon keferi obirin wa ni ipo irele pupo, ni ibomiran nwon se nwon mo, nwon ko si je ki nwon ko oko ibomiran nwon mu nwon lati ma se gbogbo ise ti onira, nibiti oro Olorun fe ki oko koma fi ola fun aya re bi oti jasi ohun elo alailera li akoko na, osi fe ki aya ki o teriba fun oko re. Ki Mose to ku owi fun awon omo Israeli pe, bi nwon ko ba fetisi ohun Oluwa lati kiyesi i lesoleso ti nwon ba pa ofin re mo, Oluwa yio gbe nwon leke ga ju gbogbo orile ede ti owa laiye lo, yio si bukun nwon pupopupo, sugbon bi nwon ko ba fetisi ohun Oluwa a osi fi nwon gu opolopo egun, pelu iyan, arun, iku, isegun ati igbekun ileri nwon yi, ati iberu ti se itan awon Jew, sugbon nwon wa li otito pelu nisisiyi, ni ilu awon keferi, egun nwon yi ki ise ohun akiyesi tabi a-

kiyesi, tabi ajeji, sibe ni ile awon Kristian tabi ni ilu Oyinbo. nwon ko mo ohun ti ije iyan, opolopo arun ti oti npa enia ti oti wa li opolopo odun ti oti koja ti ilu na run ti tan patapata ti opolopo enia ko ri arunkarun kan, ati awon omiran ko si ni i pupo bi ti atijo, eru kosi mo, ati li iwon odun pupo ota tabi ogun ko fi ese kan ebute re.

ISE LI IDAHOMI.

Li ojo keta osu June li ojo keji ti nwon nmu oja tita lo si oja, iran na dara ju ti atijo ti nwon se li ogbon ojo osu May lo. Ojo na dara, ijade oso nwon daraju ni wiwo ago ati ijoko nwon ri bakanna. Ijade iran na ni (ijade owo awon Ogbolisa ati Kabusia) tile dara bi iba ti ri; gbogbo nwon wo aso ododo ati agbada aran pupa tototo ati lori eyi awon Ogbolorisa na wo aso agbada aran ti nwon da wura si. Awon owof okonrin de ti nwon wo eha ti nwon fi aso aran to ndan adan pon, ati opolopo fadaka, ati opolopo ohun eso ni nwon koju li oniruru apo li ibi. Ijade nwon tobi bakanna, iwe awon eleru na daraju. Opolopo keken ati aga keken li nwon wo koja, ati aso aron, aron ti yoriyori ati ileke iyun, ati ohun miran ti ogba ipo owo. Bi ijade nwon ti koja, awon obirin jade ati awon jagunjagun obirin nse itoju nwon, nwon tile we tabi se eso to bori gbogbo wiwo lo li aran

to daraju, aran, ati iru aran miran pelu ate ati iye ti igba ti Oba Charles ii. (ikeji) yio joko koju si ori ite na, nwon nkorin, nwon si njo niwaju Oba na to de akete dudu ti oni iberu lati wo, ti nwon fere fi wura bo tan, owo ewu ofefe ati funfun kan, ati bata Oba na ko je fi ago re sile nigbagbogbo. Apakan ti otobi ninu awon jagunjagun wo eha ododo eti ofefe na ni nwon fi se eso. Awon agba obirin aso ododo ati yoriyori pupa tabi ofefe ni nwon fi se eso, bi nwon ti ntowo koja lo ni gbogbo awon eleru ti o ku ni tita ati ti nwon fi agbara enia se li iso nto nwon bi awon oli opagun ati ilu; awon obirin lo runkan nwon ti nwon nto nwon li ehin li oso kikun, gbogbo nwon li oni oluso konkan to nto nwon li ehin li awon ologun obirin. Ninu gbogbo awon opolopo enia ni awon ti ohanju Posi awon obirin mefa, okan ti osi pelu ni ate Charles ii ati iye ti ofun bi wara, awon marun ti okun wo ihamora ti nwon fi wura gba leti pelu iye pupa ati ofefe. eha aso pupa to ndon ati ti wura pelu, owo aso yoriyori ti odara ju ati igbadi ofefe aran yoriyori, iyun ati oja idirin, ati irin ti nwon nti bo owo lati fi gbada ti nwon fi fadaka se, ati amure irin ti apa, igba jagunjagun obirin ti nwon hamora pelu eha aron ti yoriyori ti ontoju nwon ati awon obirin mefa ti otayo tabi dilu ti nwon ti afin Oba jade, gbogbo

awon iya Oba ati obirin re ti ima joko ti i to fe li afeju, wo eha ti aso ile yi, osi se eso bi iru eyiti a wi loke, boye li eyini ti olukuluku nwon wo lori amure nwon ti oje ori enia ti nwon ku li oda ti nwon fi se fila, olukuluku nwon si de akete fufun ti nwon kako nwon si di oja wura si li idi.

Li oja yi ni nwon lo fi ara han li oke Kangaru ti Oba Idahomi ti ja logun. Nigbati Mr. Duncan nlo si ajo si ila ori oke Kong li abe abo Oba Idahomi, nwon ko lati je ki oju ori oke na, ti nwon ro pe oje afojudi. Lori oke Kangaru na, ilu nlanla kan wa nibe to kun fun opolopo onje, oni si wa li apakan re, li apa keji geregere kan wa nibe ti nwon mo odi giga kan yika ati eku tabi bode kan. Odi yi yawai ni nwon fi edidi re dii (ti nwon npe ni Iya Oyinbo) li apa ori re, awon egbe ogun obirin ni nwon fi sibe li ola tabi eye ti ise na.

Li oje ti otele Moyo mu enia meta wa ti nwon oti rubo ti nwon gbala lati fi rubo.

APEJO ORO.

Lojo kejo osu December, nwon ni apejo, oro gbode, pataki apejo na jo ki nwon sofin sumomi igbelo si Ija-ye ati Ibadan, eyiyi ni awa nreti bi ona isaju ti ilaja ki nwon to papejo opolopo enia ti lo si igbe sumomi li apa ibe, ki ona na ki oba ma wa li alafia ki nwon to pade.

EFUFU OYE

Li ojo kejila osu December, alagogo lu u yi ilu ka lati kilo fun awon enia ki nwon ma fi ino sile ati pe eniken ti oba se lowo re yio ku iku na. Olara ka ma toju ina gidigidi li akoko yi lodun, nitori igbati efufu oye ba se li iwon oje die, koriko ti nwon fi kole ati gbogbo nkan miran pelu agbe agbeju bi ina ba mu u ijokujo ni ijo ki ise pa. Gbogbo nkan li ogbe ti iyato fi nwa nigbakugba li 12 degrees tabi ti a sumo otutu-ati gbigbe-ori ohun ti nwon fi nmo oru ti oje pe nigba otutu ko si iya to kan itele na larin mejeji na.

ONSE SI IBADAN.

Li ojo kewa osu kanna Rev. J. A. Lamb ati Mr. Davis de lati Eko wa si Abbeokuta lati lo si Ibadan li owuro oje keji na ni kutokutu nwon lo si Iberekodo Rev. G. F. Buhler ati Mr. Andrew Wilhelm ba nwon lo, bi awon Bale na ti fe ki nwon ko ba ti Isehin lo li eyiti nwon ba fi ba ona tara ti Ilugun tabi Okemeji.

IGBEYAWO.

Li ojo kewa osu December enia meji li ogbeyawo ni Igbein, James Ede Townsend mu Charlotte Foley, Jeremiah Irving mu Louisa Dalby. Awon Iyawo mejeji na Mrs. King li oto nwon pelu iranlowo Miss. Barber eyi kehin je omo birin So-

dẹkẹ Baḗl Abbeokuta ti oku bi oti jẹ pe awọn okọ iyawo mejeji wa li Ake, okan jẹ olori eni ti se iwe, ati elekeji nkoni li iwe, igbeyawo keji ti wa li Ake, eyi yi se eyi ti nwon se rere, ode gbangba li nwon pese onje na si li ogba Mission awon egbe na jade wa li owo mejimeji ni ile Mr. Allen, awon okọ iyawo mu aya nwon okan ni ikan-gu tabili ikan, ati ekeji ni ni ikan-gu keji, awon alapeje si to ara nwon bi oti ye. Nigbati nwon gba adura tan, awon odomode okonrin si dide duro lati pin onje fun awon obirin siwaju eyi nwon gba iwe awon alapeje ki oma ba ni iruke-rudo nigba ti nwon ba bere si ijeun.

ẸKO.

Enia nro sibe pe ko si ese lati ni ju obirin kan lo, ki nwon ki ofi okan ti nwon gbe ni iyawo pamọ ati ki nwon ko ni omiran pelu. Emi fe lati ran nyin leti oro ti efi gbeyawo. Enyin oni obirin yi li aya nyin, lati ma gbepo nipa idasile Olorun, nipa iwa mimọ igbeyawo? Enyin yio fe e, enyin yio tun ninu, enyin yio bu ola fun u, enyin yio si wo o ninu arisan ati ninu ilera, enyin yio si ko gbo-gbo awon obirin miran sile, iwo osi fi ara mo on nikanoso titi niwon igbati enyin mejeji yio fi wa laiye. Idabun na li eyi, Mo fe. Nihin ni okonrin na se ileri lati ni obirin kan lati fi ara mo obirin na

nikanoso titi iku yio fi ya nwon. Eyiye ni imule ti nwon se larin awon mejeji na, iru awon to fi ohun sikan lati fi ara mo ara nwon titi di iku, ti ko si ni ito lati fi ara nwon sile. Gege bi ofin ilu Gesi, bi okonrin kan ba ni obirin miran ti osi rii o se e, obirin na le ko o sile, ti isoyigi si baje, bebeni tabi bakanna ni bi okonrin kan ba fi obirin re sile bi oba se bi pansaga. A ro o pe okọ ati aya dogba,, ese nla ni fun enikan lati ba imule igbeyawo je fun ekeji re. Okonrin na fi oruka si ika tabi owo obirin na, osi wipe "Oruka yi ni mo fi ni o titi aiye, pelu ara mi ni emi ofi sin o, ati ohun aiye mi gbogbo, iwo ni mo fi fun. Li oruko Baba, ati ti Omo, ati ti Emi Mimọ, lati ni obirin na titi fi di iku: obirin na lori ika eniti ofi oruka na si nikanoso ni o bura lati ni. Bi oba sepe lehin eyi ofi eyi sile, ti osi lo ni omiran, tani o dese yi si? si imule igbeyawo, si obirin re, si ofin Olorun, ati si ibura wuwo ti ose niwaju ijo ati li oruko Olorun Ijo enia Olorun ndao, nigbati aba nni opolopo obirin, iru awon ti oba se e, ki oyo kuro ni ile Olorun ati gbogbo ore ti awon ijo enia Olorun ni fun u. Ose ohun ijaya tabi ohun iberu lati rufin ibura wuwo ti ase li oruko ati niwaju Olorun.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA DEC. 23rd. 1862.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 76

ABEOKUTA JANUARY 1863 Price 120 cowries.

Itankale Ihin rere si nyara po si i gidigidi nisisiyi ju ti igba ti awon onse Olorun ko tete bere ni igba iwon odun marunlelogota sehin. Li erekuṣu to wa li iha apa gusun, awon onse Olorun si gbe ibe ju iwon ogun odun lo ki nwon to le ri enikan to gbagbo nibe, osi ju iwon ogun odun lo, li ehin na ni opolopo awon erekuṣu na si fere ko iwa keferi sile tan, ti nwon si fi ara nwon si abeeko awon onse Olorun. Nisisiyi asi ti gbo bi opolopolo pelu si ti se bakanna lati iwon odun mewa sehin wa. Ni ile awon ara India awon ile kan wa li ori oke, ti a npe li Arians, titi ofi di iwon odun 1848, nwon ko ti ni awon onse Olorun kan nibe ri, sugbon die ninu nwon si lo ba awon onise Olorun pade nibiti ogbe nlo si ajo, nwon si be pe, ki owa si odo nwon, nwon si se eyi niwon igba marun, bi oti je pe onse Olorun na ni ise re ti o nbojuto sugbon ose ileri

pe, on yio ma gbe bi ose meji lodo nwon, nigbati oba udi osu keji keji, ati pe on yio si ran olukoni meta si odo nwon. Nigbati odi iwon odun merinla lehin na, ise na si lo si iwaju gidigidi lodo awon ara ilu na, tobehe ti nwon fi ni alufa Olorun meji ninu awon ara ilu na papa ti osi ntoju ile Olorun fu ara nwon ni ilu na. Eyiye si ohun nla ti oni akiyesi lodo opo lopo awon onse Olorun pe, oye ki awon ero ile Olorun ma bo awon alufa nwon, nitori ki owo ati awon enia ti awon Oyibo nran wa si ile wa, ati lati odo awon ara America wa, ati ki nwon ki osi le ma fi ara nwon si titan imole ihin-rere kale si ibi gbogbo ti ko ti de li odo awon keferi, lai se iye meji, opolopo nkan lo si nise po lati mu ki ise awon onse Olorun lo siwaju ju ti igba atete ko bere lo. Idanwo pipo lo si wa nipa eyi na, gbogbo awon agbajo onse Olorun, ati onse Olorun ti osi wa li

pe, ki Oluwa ki ole pa awon onise re mo, ati awon agbo nwon mo pelu nwon li ona ki ona ti oba ye li oju Oluwa, bi oba si se ife re ki okan ninu irun ori awon enia re ki oma fi ara pa ati pe ki osi fi ipa ki awon ogun Idahomi wo ki nwon ki osi pada si ile nwon, bi oba si se ki ama fi itaje sile se e, sugbon ki oje iwa pelu to fara han li gbangba ti yio osi mu opolopo ronupiwda kuro ninu ogun ati Ipania nwon yi; ati pe, ki ale pa awon ara Abeokuta ati awon enia nwon mo kuro ninu ewu pelu nwon, nipa anu, ati pe, ki asi le fi ogo fun Olorun awon Kristian, ki asi yi nwon lokan pada kuro ninu oniruru iwa nwon si ti Ihinrere; lakotan, ki ale ma fi imole Ihinrere se olori ohunko-hun ti yio ba de si wa, ati pe ki akoko na ki oyara wa, nigbati Ethiopia yio na owo re si Olorun."

Ke pe mi li ojo iponju emi yio si gba o, iwo osi yin mi li ogo. (Psalm 1. 15.)

IBI.

Li Thursday ojo ketala osu November to koja li obirin Mr. J. Macaulay bi omokorin kan li Osi-elle.

Ati li Sunday ojo kerindilogun osu kanna li obirin Mr. James Oyesile bi omokorin kan li Ijemo.

EKO:

Nigbati odun kan koja, ti omiran ba si bere, oye ka ro bi ati lo eyi to koja si, ki ale mo bi a oti lo

eyi ti o bere tabi ti isisiyi si, ki ale ri alafia ti ki yio nipekun gba. Pataki tabi olori ere na ni Igbala. Bi oba si sepe ako ti ni igbala, nje ati lo igba aiye wa to koja ni ilokulo, nitori pe, iwon igba ojo ati odun wa gbogbo la fi fun wa nitorina. Gbogbo odun li osi umu iyato pipo wa si odo wa, bi opolopo enia ti wa li aye li odun ti okoja, sugbon nisisiyi ate nwon si idake isa-oku, bi opolopo enia ti gbo ipe Olorun si alafia ati anu, nisisiyi nwon ki yio si le ri titi lai, aki yio si je ki nwon ri i gbo mo tabi lati ko o sile, nitoripe igba ojo anu nwon ti koja lo, igba aye nwon si ti de opin, behe ni nwon si segbe titi lailai. Nihin ni ale ka ojo, ati osu, ati odun, asi nso ti opolopo igba to ti koja, sugbon awon ti oti segbe lo si orun apadi ko le ka ojo, ati osu, tabi odun, titi lailai ni fun awon to se buburu to wa li orun apadi, ni ibiti okunkun gbe su biribiri ti ko si imole, okunkun ti ko ni ipekun, ko si si ekeji re. Fun awon ti apakeji amu nwon wa li alafia si Olorun, nwon si nje alafia ti ko nipekun ti ati se ileri nipa oro enikan ti oja si oro ododo ati otito, Olorun si fun wa li igba isisiyi gege bi oti fun ni li eyi ti koja ofun wa ki ale ko buburu sile ka yan eyi to dara, sugbon bi iwon ojo wa ti ku si? awa ko mo. Li oni bi egbohun re emase aya nyin le.

Ako o li ibi ise ikowe li Ake ABBEOKUTA JANry. 5th. 1863.

APPENDIX TO THE IWE IROHIN: JANUARY 1863.

ABBEOKUTA

JANUARY 5th. 1863.

The progress of the Gospel is much more rapid now than it was when Missionary work was begun sixty-five years ago. The Missionaries were nearly twenty years in the South Sea islands before a single convert was obtained, in little more than twenty years after most of the islands had renounced heathenism and placed themselves under the instruction of the Missionaries. Now we hear of the same results being produced in less than half the time. In India there is a tribe of people living on the Hills called Arrians, until 1848 they never had a Missionary among them, but then some of the tribe having met a Missionary on his journey, five men came to him to ask him to come to them, and this five times, and though he had his own work to look after he promised to spend a fortnight every two months with them and to send them three teachers; fourteen years after the work is so far advanced amongst these natives that the Committee advise placing two native ministers amongst them and organizing the Church. This is of course a great point to be arrived at in all Missionary churches that the church should support its own native minis-

try in order that money and men sent from Europe and America may be employed in spreading the Gospel in places still heathen. Many causes no doubt have operated together in making Missionary work more successful now than at first. There is now a good deal of experience on the subject, Missionary Societies and individual Missionaries know much better the method of working. The native languages are better known, the Bible is translated into them, and many natives in different countries can act as interpreters, and more than this, the heathen in many places can see churches formed of men who a few years before were heathen like themselves and can judge for themselves of the effects of the Gospel upon them, and not only so they can hear ministers of their own tribes and nations speaking to them in their own tongues, these causes will no doubt act with still greater effect in future years and we may look forward to seeing Christianity at no distant period spreading itself over the whole world and may we not add that Blessed and holy is he that hath part in that regeneration on such the second death hath no power.

CUSTOMS AT DAHOMEY.

The customs continued for some three or four weeks longer, the Amazons and soldiers. several times

asked to be led against Abbeokuta. After this part of the customs was over Consul Beecroft and Lieutenant Forbes had an interview with the king of Dahomey with reference to the treaty for abolishing the Slave Trade. In order to compensate for the temporary loss the king was offered a yearly present for five years. The king however refused to give up the Slave-Trade at Whydah though he would have liked it stopped at Little Popo, Anguay, Great Popo, Porto-Novo, and Lagos he wished to be allowed to have ships, at least one, to be allowed to trade freely in slaves at Whydah but was told it was impossible. Before leaving Abomey Consul Beecroft read the Queen's letter to the chief of Abbeokuta the king seemed excited and jealous, hearing the strong expression of kindness to the chief and the thanks for his kindness and protection to the Missionaries, and said he was going to war with Abbeokuta and that the whitemen and ladies must be removed. In consequence of this Commodore Fanshawe who then commanded the squadron of ships on the coast wrote a strong remonstrance to the king of Dahomey telling him that at that time the people of Yoruba were friends of the Queen of England and that her Majesty's Government would see with much displeasure any act of violence or oppression committed against them; and moreover that there were in Abbeokuta and the

Yoruba country many British-born subjects and liberated Africans whom they were bound to protect from injury and that if they received any injury from him it would be considered an act of hostility against the Queen and the English people and cause his coast to be immediately blockaded by the English ships. At this time there was a liberated African of the name of John Macarthy in captivity at Abomey, he had gone to Attahpam to consult a native doctor and was taken prisoner when that town was destroyed by the Dahomians, his release was asked for on three successive days but the Dahomians prevaricated, on the last day just before leaving Lieutenant Forbes said to them. "I am going to England and shall acquaint her Majesty that the king of Dahomey holds a British subject prisoner, you know the consequences to your trade." He left Abomey, but the man Macarthy was sent after them and overtook them that afternoon.

LAGOS.

On Christmas day His Excellency gave a large entertainment to the principal English speaking inhabitants of Lagos. There were nearly sixty Europeans and others of European descent present; on a similar occasion some five years ago before Consul Campbell went to England there were only sixteen such persons, and of these only three were present on both occasions.

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MISSION TO IBADAN.

On the 11th ult, Rev. J. A. Lamb Rev. G. F. Buhler. Mr. Davis and Mr. Andrew Wilhelm left Abbeokuta for Ibadan, the party altogether was upwards of thirty in number, they went with the consent of the Chiefs and were accompanied by a man with a staff from the Bashorun, but they were requested by the chief to start before the people were astir in the morning and to take a very circuitous route, consequently they left at four o'clock in the morning for Bere-kodo, the road has been so long unused that in some parts it has quite disappeared in others it was very disagreeable from the tall grass overhanging the path. After some little explanation they were well received, the object of their journey was much approved, a lodging was assigned them and the Ibadan Consul of the town sent them a present of Agidi and Palaver-sauce. The next day they reached Bioku where the chief was also very favourable. At Oyo where the king of Yoruba resides there was a good deal of delay and formality. The Yorubas refused to let Mr Buhler go in to the king's presence with spectacles on, accordingly he stayed outside and preached to the people, after the interview the king sent them a bag of cowries and two sheep. He has been very kind to the native agents during the war and promised that when the war was over each of the chiefs would

send a son to be taught. In the afternoon Mr Buhler baptized 6 persons, these were the first adult baptisms in the place. They stayed at Oyo three days; on passing through the town of Ijaye, which was destroyed nine months before, Papaw trees with ripe fruit were to be seen inside many of the houses.

The people of Ibadan wanted to know if they were sent by the Egbas to ask for peace at first the Ibadans made the excuse that they could not listen because they had not come the straight road from Abbeokuta. After they had sent messengers to the camp, they wanted to know why they had not come through the Egba camp at Makun, this is much the same answer as Lieutenant Lodder got from them when he went to make peace at the beginning of the war; the Ibadans then excused themselves on the ground that he had not come through Ijaye, the meaning of all this is understood to be, not that they want to continue the war, but that they wish if possible to induce the Egbas to beg for peace. On the whole route from Bere-kodo to Ibadan the people were anxious for peace and even many at the camp wished to return home immediately, which makes it appear that this war is carried on for the sake of a few influential chiefs at Ibadan.

SPECIAL PRAYER IN ENGLAND.

In the Yoruba part of the present number we publish an invitation to special prayer on behalf of the Yoruba Mission which has been circulated by the Church Missionary Society. The cruelty of Dahomey to the poor captives from Ishagga has caused much indignation and many have joined in

APPENDIX TO THE IWE IROHIN: JANUARY 1863.

prayer for Abbeokuta, the Missionaries at Ibadan, and for the King, people, and captives of Dahomey, we feel confident that these prayers will be answered that Abbeokuta will be preserved from the cruel hands of the Dahomians and we hope that when the chiefs and people of Abbeokuta see that the God of the Christians is a God that can and will protect those who pray to and trust in him they will glorify Him only and prevent their cruel human sacrifices to false gods who neither do nor can assist those who pray to them, and that it will not be long before the whole country acknowledges the true God.

COLONIAL SECRETARY AT LAGOS.

Her Majesty the Queen has appointed Henry Astbury Leveson Esq. to be Colonial Secretary for the settlement at Lagos.

Who does not know that there is around us a generation of men who regard heathenism and idolatry with apathy coolness and indifference? They care nothing for Missions. They see no necessity for them. They take no interest in the evangelistic work of any Church or Society. They treat all alike with undisguised contempt. They despise Exeter Hall. They never give subscriptions. They never attend meetings. They never read a Missionary Report. They seem to think that every man shall be saved by his own law or sect if he is only sincere; and that one religion is as good as another if those who profess it are only in earnest. They are fond of decrying and running down all Missionary operations. They are constantly asserting that modern Missions do nothing, and those that support them are little better than weak enthusiasts. Judging by their language they appear to think that the heathen receive no benefit from Missions, and

that it would be a better way to leave them quite alone.

REV. J. C. RYLE.

IKORODU.

It is generally reported that the Ikorodu people are actively engaged in destroying villages and kidnapping wherever they can and that they are acting in concert with Ibadans. A short time since they attacked a small town called Abunwa and destroyed it, taking upwards of a hundred captives. It is further reported that a portion of their prisoners, male and female, were put to death in a most cruel manner. In consequence of the attack on Abunwa a part of the army stationed at Makun consisting of Egbas and Ijebus made an attack on Ikorodu but a movement in advance of the Ibadan army made it necessary for them to return and they were recalled in haste.

Ikorodu is a town of considerable trade under the Ijebu king but they rebelled in favour of Ibadan. The Ijebus are said to be very cruel to their captives that are of rank and position.

HARMATTAN.

The Harmattan has been blowing very strong, the thermometer at Ibadan descended to 64, at Abbeokuta to 63, at Lagos to 62, or as observed elsewhere 68. The Harmattan wind is supposed to influence the bearing of the palm tree and a large supply of palm and nut oils are expected to result from the favourable weather. Some suppose it to be equally favourable to the cotton crops; certainly it will be a good time for gathering the ripe cotton, but it is likely to be too late to affect the yield.

TRADE REPORT.

We understand that there is a moderate supply of Palm-oil cowries 10 hds per. 10 imp. gallon.

Palm-nut-oil too may be bought cowries 7 hds. 25 strs. in small quantities, but not at 6hds. as we had been assured about a fortnight ago.

Cotton begins to come in, in small quantities at the old price, viz. 22strs. 20 cowries per lb.

Exchange 3 hds. 10 strs. per. dollar. of 4s. 2d. or 38 strs. 16 cow. per shilling.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 77. ABBEOKUTA JANUARY 1863. Price 120 cowries.

Li isesebere odun 1851 osu mefa ge ti ofi Abomi sile, Alatunse ti anpe li Beecroft wa be Abbeokuta wo. Li ale ojo na, lehin igbati ode, Alake ati awon agbagba die lo si odo re li ikoko lati ba a soro, Alatunse Beecroft jise re bayi pe, on wa bi onse alafia ati lati ba oja soro bi nwon iba ti se ki nwon le pa owò eru tita si ibomiran run ki nwon ma se owò ti oye. Lojukanna Alake bere si iro ejo ti Kosoko bale Eko lorun, nwipe oran na kole lo li alafia lehin ti Kosoko ba wa li olori, ati pe o nsan owo pipò fun awon oniruru onse li Abbeokuta lati mu nwon gbe ogun, ati lati se inonibini si awon onse Olorun li Badagry ati li Abbeokuta, ose ileri lati ran oko lo si Badagry fun eru bi nwon bale le awon onse Olorun jade, ati pe, Kosoko fi eru sowo si Oba Dahomi lati muu ki ogbe ogun wa si Abbeokuta pelu. Otile fe gidigidi ki Akitoye Oba isaju ba

tun joba labe abo Gesi, bi oja ye a le Akitoye oja Eko isaju na lo. Kosoko obakon re ti wa li Eko titi li igbana siwaju ijoba na oti ngbidanwo lati gba oja lowo re, sugbon Akitoye pee pada, ati li 1845 Kosoko ba Akitoye jija gboro ninu eyiti nwon fi pa iwon egba enia ti nwon fi pa gbogbo ara ati enia Akitoye. Lehin ti nwon le Akitoye jade li Eko owa si Abbeokuta sugbon lehin na o lo si Badagry nibiti owa li akoko yi. Nwon pe apejo nlanla kan li ita Alake li Tuesday ti otele January 14. Ninu apejo yi, Alatunse na soro fun awon Egba odupe fun nwon li oruko Ayaba ati Ogbimo Gesi nitori abo ti nwon da bo awon Onse Olorun, osi so die ti ore ti awon Gesi ti se fun awon Enia du du ni gbigba awon opolopo kuro li oko eru, ti nwon si ntoju nwon li opolopo odun, tobehe ti opolopo nwon fi pada to awon ara nwon wa, ati ore li opolopo oro; beheni

osi rohin bi on ti lọ si Dahomi, ati bi Oba Dahomi ti ngbero lati gbe ogun wa si Abbeokuta, osi wi fun nwon pe, ko ye ki nwon je ki awon onisowo eru ti Kosoko ti ko eru fun se inonibini si awon enia Olorun ki nwon gba eto nwon ko mase fi aye anfani na fun nwon, lehin na Alatunse na wi fun nwon pe, ki nwon ko mo daju pe awon Gesi yio fi opin si owo eru.

Li Saturday ti otele, apejo miran si wa, Sokenu ti o ku li oko soro, odupe fun Alatunse na niti oro ti oti ko ba nwon so, osi bere ohun die bayi pe, ki nwon ko ran nwon lowo lati dabo bo ilu yi lowo awon ota nwon Ijebu ati Dahomi, ekeji, ti ejo Igù ati Akitoye, osope awon ara Badagry mba Kosoko di imo lu lati gba emi Akitoye, eketa, nwon wipe nwon fe lati fi owo eru sile ati lati se owo ti oye, li igbehin nwon so fun Alatunse na ti anpe li Beecroft lati mu Akitoye si abe itoju re, sugbon pataki ife nwon ni ki nwon le Kosoko kuro ki nwon fi Akitoye si ori ite re. Alatunse na bere ileri ododo lowo nwon pe ki nwon mase se inonibini si awon enia Olorun mo, lesekan na ni nwon fi ohun soka si eyi nwon si gba ara nwon lowo.

Li ojo kejila odu yi, awon oyinbo ti owa li Abbeokuta lo si ile Basorun lo dupe fun u nitori aye ti ofi fun awon Messrs. Buhler, Lamb, ati Davies koja larin Abbe-

okuta lo si Ibadan, awon eni ti nwon lo bi eniti o nmu onje lo fi fun awon onse Olorun ti owa nibe, ati pelu ife lati se ohun kan si mimu opin alafia wa si ogun isisiyi. Nwon si so fun Basorun ati awon ijo enia ti owa nibe pe, awon olola enia ti afi oruko nwon soke, wipe nwon ti ri ojurerere nla nla gba nibigbogbo ti nwon lo, ati awon Bale ati enia li oniruru ilu ti nwon la koja lo si Ibadan tenu mo o ni ife gbigbona lati se ilaja. Ati pe nwon si gba awon enia nwon yi lowo ati ese li Ibadan, ati igbero nwon fun alafia lo de ibi pataki kan nwon gbaa gidigidi nibe. Nwon ko lati je ki nwon lo si budo Ibadan, laisi eyi, kosi ohun kan ti ale se ko dara, nipa awon agba-gba Ibadan, nwon ni, biko sepe nwon ba si lo gba budo Egba koja li Makun wa sodo nwon. Awa be Basorun gidigidi ki ofi aye yi fun wa ki awon enia nwon yi le ri ona gba lo si budo Ibadan. Basorun fesi bayi pe, nwon ti fi aye fun awon kan pelu Lieut. Lodder la ilu nwon koja lo gbidanwo lati se ilaja, asan lo jasi, nwon kole ri awon Balogun Ibadan, eyi di igba keji ti nwon nje ki nwon la ilu nwon koja lati lo se ilaja, awon enia nwon yi kole ri aye gba lo si odo awon Balogun Ibadan, (nitoto ni) odaju nisisiyi, nwon ti se gbogbo eyiti enia ba ro si nwon tan, ati pe on kole gba ibere nwon isisiyi.

Baṣorun fi ẹru diẹ sọwọ si ile Onṣe Ọlọrun Ake ninu ẹru ti nwon ko li odo ogun, oje apa sara meji-dilogun.

IPADE.

Nwon ni ipade Ijo Enia Ọlọrun kan li Ikija li ojo kejila oṣu yi, awon ara ilu iha ibe na fi ohun sọkan pade; Alufa Rev. J. L B. Wood ti owa li ibe na rohin ti owo ti nwon dajo nipa apoti awon Mission, nwon ka gbogbo re, boye li okan ni ko ni owo, ninu eyiti nwon mu wa, ni tito tabi alaito ni nwon ofi kon iye ti nwon nmu wa, yio ju oke merin lo. Awon Messrs. Townsend, Phillips, pelu Harrison ni nwon pe lati soro li ipade na, lehin na nwon dawo, osi je oke merindilogun-di-egbeje.

OWO BODE.

Awa gbo pe itoju nlanla yio mule tabi gba aye li gbogbo owode li Eko, pe, lori ẹru lati ihin lo, nwon oma sanwo, owo oṣin na yio je ogorun meta lori ogorun, lori Etu, Ibon, Sara, Sarotu, Oti ati oti Wain li nwon obu owo pupo si. Awa dupe nitori iyekiye ti nwon ba bu le ohun ti yio ma pa enia bi oti ati ogun ki owo nwon yi kole won. Anu se wa li ti ohun ilo ti ko to ti ima mu gbogbo arun wa ki owo re ko ga soke; ni ilu ti ko ti igbon pelu opolopo ohun lati ma ja, pelu ohun pipanilara ati owode tabi ise ti ilu na, oye

ka mu gbogbo abo kuro si ilo ti ohun pepepe ti oye ni lilo.

IHIN TI MISSION AKE.

Li isesebere eyi mo fe lati mu yi wa siwaju awon akawe ihin re li wiwa tabi ijoko ati lilo siwaju ti Isin Ọlọrun li Ake Abbeokuta pelu ero ati tun isina die se ti nwon ti dimu nipa ese miran, niti lilo siwaju, tabi niti ife ti lilo siwaju bi nwon ti nro li Mission wa.

Nwon ti ro o pe, oye ki iba je enia Ọlọrun li oni agbara to bori, ki ole ma tun gbogbo isina ati iwa buburu ogbimo ti awon keferi se, lati se ilaja, lati paina gbogbo sumomi, lati so di irorun fun awon otosi ninu awon keferi, lati fi enia rubo fun orisa nwon tabi li oro kan, ti ilu nlanla ti Abbeokuta ba ti fi iwa keferi nwon si apakan, tabi lati mu nwon di ologbon li igboran si ofin ti Ogbimo ti Kristian. Nwon ti ro o pe, Abbeokuta ti si ara re sile li eyiti nwon ka si i lorun li ti oko Ihinrere, bi iba mu iberu idajo Ọlọrun wa si ori re. Idi oro mi ni eyi, ki esi dariji mi nitori fifi ijokosi kukuru ti iwa ati lilo siwaju ibujoko yi han. Awon agba ti nwon Baptisi je erindilogbon-di-li-irinwo, ogoje awon agba li asa lati baptisi, awon omode to nko iwe lojolumo je metalelogofa, gbogbo re je etadilogoji-le-legbeta enia gbe iwe kansoso ru. Oku opolopo awon omode pelu ti nwon se omode poju, ti nwon kole da wa, niti ile

awon obi nwon jina ju si ile iwe ibi ti nwon nko eko, sugbon awon ti ato niti igbagbo Kristian awon obi tabi alabo nwon ni nse itoju nwon. Titi li odun yi opolopo li oku ninu awon agba ati awon omode ati awon opolopo li a mu oruko nwon kuro nitori irufin Olorun sugbon nitori pataki irufin igbeyawo. Li odun to koja enia mukanleli-adorun li owa sinu ijo enia Olorun, ninu awon nwonyi, mejo ti fasehin, awon agba metadilogbon ati awon omode medogbon li ati baptisi.

Li odun die to koja, awon Ijo enia Olorun nsan owo fun awon enia meji ti nwon fi sinu ise na, nipa owo ti nwon fi ife nwon dajo, pelu ati ibi to ye lati tunse ni ile Olorun li osu July ti odun to koja, ada ise titun miran sile, li ekin ife irubo olukuluku enia ti odapo mo ijo enia Olorun lati san iye owo kan li osose, liwon (idameta penny) ogo- goji si ibi ti nwon ndawo Ile Olorun si. Ayo ni nwon si nfi san owo yi.

IKIJA.

Li iwon osu meta li odun ti o koja, ile yi ti wa li itoju Rev. C. A. Gollmer; nigbati o nlo si ilu oyinbo Rev. J. L. B. Wood gba ipo re. Ise na si nlo bi ti isaju, asi nwasu ni ile Olorun nigbakugba, asi nse ibewo pupo li opolopo ile kakiri tabi yika. Ako fi aye fun wa lati wi ti ibori awon keferi; sibe opolopo ohun idaniloju li owa pe,

ise na nlo siwaju. Gbogbo iwa ohun ilo ile na ni itele yi. Odun ti o koja enia mukanlelogoji li a baptisi; agba merinlelogun, omode medogbon. Awon ti ayan lati baptisi fun je merinlelogbon; medogun li ayan ti oti dapọ mo nwon li odun ti o koja. Meji lelogun li awon ti ayan lati lo si ibi onje ale Oluwa. Awon ti oti nje onje Oluwa je merinlelogofa. Gbogbo awon ti nwon nwa si ile Olorun, ati ojo ose je merindilogoji leligba; ti ale ojo kerin ose je adota. Marundilogorin li awon omode ti o nko iwe lojojumo, ogu ninu nwon je awon ti Miss. Barber mbo ninu owo adajo re, meje li asi mbo ninu owo ti nwon nda fun iranlowo awon ara Ijaye, awon meji-di-ladota ti oku li awon omo oligbagbo.

Iye owo ti nwon dajo li odun ti okoja lati fi bo awon olukoni ara ilu yi je oke medogbon-le-egbarin-legoji tabi li owo Gesi bi nwon ti nparọ owo nisisiyi je £ 16 10 9.

Awon Agbajo Egbe ti anpe li C. M. Society ni olukoni kikan li ilu meji yi Ibara ati Ilaro li apa iwọ orun Abbeokuta. Alairoju ilu yi se idena nlanla lati da ise awon olukoni yi duro. Die lo gbagbo li Ibara, enia mejo tabi mewa li nwon fi saba eko igbakugba, nitori ogun yi, gbogbo nwonyi li oti tuka. Olukoni to wa li Ilaro ko iti ri enikan rara ko gbagbo.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA JANry. 22nd. 1863.

ABBEOKUTA

JANUARY 22nd. 1863.

In the beginning of 1851 just six months after he left Abomey Consul Beecroft visited Abbeokuta. On the evening of the day after his arrival the late Alake went with a few of his attendants and had a private interview with him. The Consul told his errand viz. that he came as a Messenger of peace and to consult with the king as to the best means of stopping the foreign Slave Trade and introducing legitimate Commerce. The Alake immediately began speaking against Kosoko the chief of Lagos saying that matters could never go on peaceably as long as he remained at the head, that he paid large sums of cowries to different slave dealers in Abbeokuta to get them to set their faces against and persecute the Missionaries both in Badagry and Abbeokuta, promising to send vessels to Badagry for slaves if they would turn away the Missionaries, that Kosoko also sent presents to the king of Dahomey to induce him to make war against Abbeokuta. He was very anxious that Akitoye, the former king of Lagos, who had been banished should be replaced on the throne, under British protection. Kosoko, his nephew, had been driven from Lagos during the previous reign for an attempt at

usurpation; but Akitoye had recalled him and in 1845 Kosoko made an insurrection against Akitoye in which some 2000 persons were killed and all Akitoye's family and people were put to death. After his expulsion from Lagos Akitoye went to Abbeokuta but afterwards removed to Badagry where he was at this time. A large meeting was held outside the Alake's house the following Tuesday Jan 14. At this meeting the Consul addressed the Egbas thanking them in the name of the Queen and British Government for the protection they had given the Missionaries, he then mentioned the kindness the English had shown to the Africans in releasing many of them from captivity and then taking care of them for a number of years so that some have returned to their families and friends rich; he then gave an account of his visit to Dahomey and the intention of the Dahomians to make war with Abbeokuta he told them that they ought not to allow the slave dealers, who were bribed by Kosoko, to persecute the Christians, and take away their rights, not allowing them their just privileges, afterwards the Consul told them that they might rest assured the English would put a stop to the Slave Trade.

On the following Saturday there was another meeting the late chief Shokenu opened it thanking the

Consul for what he had communicated on the former occasion and made some requests viz. assistance in fortifying the town against their enemies the Jebus and Dahomians, 2ndly with regard to the Popos and Akitoye, stating that the Badagry people were forming a league with Kosoko to take away the life of Akitoye, and thirdly, they stated that they wished to give up the foreign Slave Trade and to have legitimate trade, and lastly they asked Consul Beecroft to take Akitoye under his care and protection, but their chief wish was Lagos, that the usurper Kosoko should be sent out and Akitoye restored. The Consul asked from them a faithful promise that persecution against the Christians should cease, to this they immediately assented and shook each other by the hand.

PEACE EFFORTS.

On the 12 inst. the European residents of Abbeokuta called on the Bashorun to thank him for allowing Messrs. Buhler, Lamb, and Davies to pass through Abbeokuta to Ibadan who went with the view of carrying supplies to the Missionaries there and with the desire of doing something towards bringing the present war to a peaceful termination. It was stated to the Bashorun and the assembly that the above gentlemen had been received every where with great kindness and that the chiefs and peo-

ple in the various towns through which they passed on their way to Ibadan, expressed an earnest desire for peace. That the gentlemen had been well received in Ibadan and that their proposals for peace up to a certain point had been well received there. That they were refused permission to visit the Ibadan camp, without which nothing effectual could be done, by the Ibadan chiefs unless they passed through the Egba Camp at Makun to come to them. We earnestly requested the Bashorun to give that permission that the gentlemen may obtain access to the Ibadan Camp. He said in reply, That they had given permission to the party conducted by Lieutenant Lodder to pass through their country to try to effect a reconciliation who were not allowed to see the war chiefs of Ibadan, now the second time they had permitted a party to pass through their country to effect a peace and this party also have not been able to gain access to the Ibadan war chiefs; surely they had done all that could be reasonably expected of them; he was sorry he could not grant our present request.

MISSIONARY MEETING.

A Missionary Meeting was held at Ikija on the 12th inst which was numerously attended by the inhabitants of that district. The Rev J. B. Wood had the report of the collections made by Missionary

boxes read, all of which, with one exception, had been returned more or less well filled, the total sum they yielded being rather over four bags of cowries. Messrs Townsend Phillips and Harrison were called upon to address the Meeting after which a collection was made amounting to £10 11s. 4d.

LAGOS.

We are informed that a considerable change is to take place in the import duties at Lagos, that, on articles hitherto paying duty the duty will be 3 per cent, and on Guns, Gunpowder, Tobacco, Cigars, Spirits, and Wines a much heavier duty will be laid. We are thankful for any change in the duty that will tend to make spirit drinking and war more expensive.

We are sorry that useful articles of general consumption must also be raised; in an uncivilized country with so much to contend with in the prejudices and customs of the country we need to remove every barrier to the use of articles of real utility.

A small part of the goods robbed on the river has been sent by the Bashorun to the Ake Mission station consisting of eighteen rolls of Tobacco.

REPORT OF THE AKE MISSIONARY STATION.
TO THE EDITOR OF THE IWE IROHIN.

Sir,

At the commencement of this year I desire to bring before the readers of your journal

the state and progress of Christianity in the Ake Missionary Station, Abbeokuta, with the view of correcting some errors that have been held by some as to the progress, or rather the want of progress as they suppose, in our Mission.

It has been thought that Christianity ought to have paramount influence, be able to correct all the faults and vices of a heathen Government, to make peace, to arrest all kidnapping, to render it impossible for the more degraded among the heathen to sacrifice human beings to their gods or in one word that the large population of Abbeokuta ought ere this to have laid aside all their heathenism and to have been brought, at least politically, in obedience to the law of a Christian Government. It has been thought that Abbeokuta has laid itself open to the charge of having resisted the Gospel so as to cause a fear lest God's judgments should come upon it. This is my reason and excuse for giving briefly a statement of the state and progress of this station. There are 374 Baptized Adults, 140 Candidates for adult Baptism, and 123 Children in the day school together 637 persons borne on our books. There are besides a number of children, too young or their parents living too far off to be sent to school, but who are brought up in the Christian faith by their parents or guardians. During the year many deaths have occurred among both adults and children, and several have been struck off our list for breaches of God's law, but chiefly for breaches of the marriage law. In the past year 91 persons have sought admission into the Christian Church of these 8 have since withdrawn, 27 adults and 25 children have been baptized.

For some years past two paid agents have been supported by the Church by voluntary contributions together with the necessary repairs of the House of God. Last July we introduced a new system, in addition to voluntary offerings each person connected with the Church is required to pay a weekly sum, about the third of a penny, towards a Church fund. This sum has been cheerfully paid.

In the day school the scholars are taught to read in the Yoruba language the portions of Scripture already translated together with a translation of Barth's Scripture History, they are also made familiar with the Historical parts of the Bible by oral instruction, and to commit to memory various Catechisms. Those who are able to read their own language are

taught to read and write English with the first rules of Arithmetic, English Grammar, and Geography. The girls in addition are taught plain needle work. A number of children are kept as boarders being supported by the private benevolence of English friends, mainly in connection with the Coral Fund raised by the disinterested efforts of Miss Barber of Brighton.

Efforts are made to receive and nourish motherless infants who would, otherwise, be left to perish uncared for. Some success has attended the effort. A house is being erected to bring together women to act as nurses as occasion may require, for such infants as may be brought to us for this purpose.

This work, also, is carried on in connection with Miss Barber of Brighton.

From our boarding school have been trained some young men as Carpenters, Sawyers, and Printers. We hope to add to our industrial objects as soon as means and occasion serve.

We have, at our Printing Press, besides printing your periodical the "IWE IROHIN", published three tracts in Yoruba containing, together, twenty pages; they have been distributed gratuitously, funds having been supplied by a lady in England. We have also done some work for our Mercantile friends and the Government offices in Lagos. We have done a little in book-binding, but, the loss of material by the upsetting of a canoe on the river and the subsequent stoppage of traffic has caused us considerable loss to our printing and book-binding occupations.

There is much reason to be thankful to God to be permitted thus to spread the light of Christianity and civilization within a large heathen population. God in his good providence causes the heathens to respect us and our work, and to be at peace with us. The Chiefs so far respect the Christian Sabbath that they will not allow "Oro" to take possession of the town on that day as it would hinder our meeting together for Christian worship, a short time since proclamation was made that "Oro" would come out on a given day which happened to be the Sunday, on representations being made to the authorities an apology was offered and the time changed. It would be well if some places under Christian Government showed as much respect to the Lord's day.

In the above report I have confined myself to the work that is under my own superintendence in the hope that other Missionaries will supply you with information of their respective stations and work.

H. Townsend.

IKIJA.

This station was, for the first three months of the past year, in charge of Rev. C. A. Gollmer; on his leaving for Europe he was succeeded by Rev. J. L. B. Wood. The work has been carried on as usual, services have been regularly conducted in Church, much has been done in visiting the houses around. We are not, however, permitted to tell of large accessions from heathenism; still there are some evidences that the work is advancing. statistics of the station are as follows. Baptisms during the past year 41; 16 adults, 25 children. Candidates for Baptism 34; 15 of whom have joined during the past year. Candidates for the Lord's Supper 22. Communicants 124. Average attendance on the means of grace, Sabbath 236; Thursday evenings 50. The day school numbers 75; of whom 20 are boarders supported by Miss Barber's Coral Fund, and 7 by Ijaye Relief Fund; the remaining 48 are the children of converts.

The amount collected during the past year for the support of native teacher is B. 25... H. 4... St. 1 or in English money at the present rate of exchange £16 10 9.

The C. M. Society has one native teacher in each of the two towns Ibara and Ilaro, on the West of Abbeokuta. The very unsettled state of the country tends greatly to impede the work of these teachers. In Ibara a few; eight or ten persons had put themselves under regular instruction; in consequence of the war these have all been scattered. The teacher in Ilaro has not yet met with any very visible success.

TRADE REPORT.

During the last fortnight there has been a liberal supply of Palmnutoil 7hds. 25strs. per. 10 imp. Gallons, owing most likely to the demand some time ago for Palmnutkernels which are brought to market daily in considerable quantities. Of Palmoil not much is heard of as yet, the season not commencing before the end of February or the commencement of March.

Cotton, of the new crop, comes in in small quantities as yet, [about 35 Bales having been made up] a better supply not being expected before the end of next month when the season for this article commences. It is readily bought 22 Strs 20 Cow.

Exchange 8hds. 10 strs. per 4s. 2d.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 78. ABBEOKUTA FEBRUARY 1863. Price 120 cowries.

IDADHOMI.

AKOKO na ti yi de nigbati a nreti Idahomi li Abbeokuta. Bi nwon ti wipe yio wa li oṣu November, awon ara ilu kiyesi i li ti isaju pe, odabi enipe yio ri beḥe, nitori ti nwon mo pe odo ogun yio kun ati pe omi yio bo ile nibi pipọ, sugbon li akoko yi li Oba Idahomi ima ṣigun lati lo si ogun, nwon si nreti nwon beḥe gege. Awon Egba wa li enu ise, nwon ntun odi nwon se, nwon si ngba yara nwon, nwon si nse alatunse ti agbara nwon le se de ti wiwa Oba na. Awa gbọ pe, esì ti Commodore Wilmot ri gba lenu Oba Idahomi ni pe, on oṣe ojurerere fun awon Kristian bi uwon ba bo si on lowo. Awa si dupe fun Commodore Wilmot nitori ti ojurerere eyiti ori gba fun wa, sugbon awa gbekere Ijo Enia Olorun to wa li Abbeokuta ki yio le bo si ipo iparun beḥe titi nwon ofi fe eyi. Awa gbọ pe Oba Idahomi wipe, on ki yio wa

si Abbeokuta, sugbon on o yọ si adogbo tabi agbegbe ibe. Boya ofe ki nwon ko gba eyi gbọ, pe ni igbati nwon ba gbọ pe on de tosi, ki nwon ko ma ba foya, sugbon ki nwon ko yunra nu ki nwon ko mase so odi nwon mo. Ninu eyiti awa ti gbọ niti awon Idahomi pe "Itanje san ju agbara lo" yio jasi oro ti oto lati fi kun etan nwon, sugbon awa gbekere awon Egba bi oti wu ki ose pe, aki yio le tan nwon je nipa etanketan ti o ba na, bi awa ko ti ye ka gba a gbọ. Igbekere wa bi oti wu ki ose, ko si lowo enia, sugbon lodọ Olorun ni, Olorun alaye. Ogba wa la lojo pupo ti oti koja, yio si ma pawa mo sibesibe. Eniti ogbe tabi si awon opolopo nwonyi lidi lati ma beḥe ati lati ma gbadura fun ile yi, yio dehun adua ti nwon ngba si i li akoko re ati li ona re. Ko si enia kan ni ilu yi ti oti ife lati gba iranṣe Ihinrere, kosi si ibiti ati ilo nwon rere bayi. Nisisiyi

ola nlanla li a mbu fun awon Enia Olorun, ati bi oti nmu ire wa; eri igbakugba fi ife na han, obo ilu na mole. O nlo pelepele, awa ni-ireti-lorito li sise onigbagbo ninu awon keferi, Ijo Enia Olorun to wa nihin wa lowo Olugbala re, ki yio je ki orile ede awon keferi ti oyika yo si iparun re, tabi ki awon eleya ko ma wipe, "Olorun re sa nisisiyi."

IDE.

Li ogbon ojo osu to koja ni Revds. Lamb, Crowther, ati Mr. Faulkner, Ashteroft, de lati Eko si Abbeokuta.

INA.

Ina se li ibi pipo li Abbeokuta li eyiti ko pe, sugbon ina na ko jo jina ju ibiti oti se lo. Bi iwonyi ti je ina oru, ko jo bi iti ijo, otutu ale ati iri se iranlowo pupo ti ko je ki koriko ile muna. Sugbon awon ara ilu yi, li apa ti opoju, toju ara nwon lati dabo bo ara nwon tobehe ti ofu nwon ko fi poju orule nwon ti iti ma jo ri. Nwon fi igi san aja yara nwon lori eyiti nwon fi erupe san ti osi nipon, ati bi nwon ko ti ni ferefe, boye li ekun kekere kan, gbogbo nkan ti oba wa niau yara nwon asi pamo. Beheko awon nse, awon eniti ngbero itura, ti nwon nfe ife ara nitori imole ati efufu li ibujoko nwon, nwon kole fi iru nkan nwonyi da abo bo ile nwon. Ina ti o njo li

Abbeokuta mu ero rere wa nigbakugba, oko awon ara ilu yi lati ko ifunlu, ati li idi ohun pupo, lati apa ibiti ile funlu sile nwon asi lo kole si ibiti aye wa li apakan ilu na lehin odi. Iyori rere ni ile kikọ awon ara ilu yi, bi oti wu ki ose ko le mu ina bi oti je pe koriko ati ewe ni nwon ima fi bo nwon; opolopo ile ti nwon ti tun ko rere, nipa fifi ferefe gbigboro si i, nwon si ti so o di ini ferefe bi ti ille awon ara ilu yi nitori iberu ina

Nwon ti gbidanwo lati se eyiti odara, sugbon ki ise iru eyiti aba fe nitori idi eyi. Aşa kama kole li agbole nlanla po mo ofin ati iborisa ilu yi; iyipada nlanla ati ki ama kole ti odara yio fi owo-sowo pelu iyipada Ogbimo ati li isin Olorun. Yio dara pupo, bi oti wu ki ose, fun awon Oyibo lati mu ohun ilo ile ti odara jade, nisisiyi irin ki yio to, boye li nwor le fi ohun miran te e ko ma ba fa oru ati iro wa. Ohun ti ko dara yio wa li ti ki agbaa linu alafu arin meji tabi agbedemeji re yio di ibugbe awon kokoro. Ale ri ohun elo miran; awo ti nwon nfi bole yio sanju irin lo, ale ri amo ti o dara nibigbogbo, sugbon kosi osise tabi eniti omo awo na, ise ko dara lati ko awon ara ilu yi, ko ti is Oyibo kan ti oti gbidanwo lati lo ogbon na. Ara ile yi kan pada ti Brazil wa, ose die ninu awo na,

ofí bọ ile rẹ ni ipakipa kan; oku li aifi bi ati iṣe e han fun ẹlomiran. Idena nlanla kan wa lotito pe, ojo eyiti ororun ti osi se peletu ju fun iṣe omokunrin lati di akowe tabi lati ma sowo pepepe funra re ju ki oma siṣe ogbon miran. Idi bi nwon ti se njigbese pelu, ni idi ti ki nwon ko jire pupo, nmu ki igbehin awon opolopo olowo pepepe di alaini ireti, nwon asi subu sinu gbese, nwon asi ma fi idi re han awon Onisowo oyinbo lati ma pe awon enia na li alaisododo. Awa ti gbo ti awon ti nwon nko iṣe ni Ile Iwe, sugbon iriri fihan pe, ororun ju lati ko enia lati ka ati lati ko iwe, ti inawo re ko si po ju ogbon ona iṣe; ni ibere to daju pe, iṣe ogbon ko ba wa ni imo rere mu olori re, ka to wa mu kikawe ati kikowe tele e lehin, bi ko ba se behe li akoko ti oba ye, sibe li akoko ti ori. Sugbon ohunkohun ti ale so, awon ara ilu na, nse idajo na ju nipa eyi ti awa se ju eyi ti awa se; nwon ri i pe gbogbo ile iwe wa bi ka ma ko eko, ogbon ori, ki isi se ogbon ti afo so se, nitorina nwon olakuro pe eko ti ogbon ori ni pataki ohun ti nwon o fojusi. Isin Olorun yio daraju lati gbeja soke li igbehin nipa ki ako lepa iṣe ni siṣe, (ki iṣe siwaju isin Olorun sugbon siwaju imo ogbon ori) ni ifojusi owuro. Osoro bi iriri ti fi han li idanwo die ti ati se lati lo iṣe owo sugbon

bi aba ro ti ilu na pe osoro, oye ki ama ro o tobehe.

JOSEFU.

Oro Olorun kun fun Itan enia, omiran buru, omiran si dara, sugbon ako pitan awon enia buburu kun bi ti enia rere, nitoriti iṣe Olorun ni lati fi han enia bi awa iba ti wa ati lati se nipa iṣe ẹlomiran. Ninu awon enia rere nwonni ti aso ninu Bibeli okan yato gidigidi nwon si pitan re kun, Josefu ni mo peri. Omo Jacob ni iṣe, Rachel si ni iya re. Ati bi niwon orin-dili-irinwo odun to koja. Bi oti je pe ojo na di ojo pipe gidigidi, sibe itan re ti nwon pada ni loju gbamgba, ti awa yio fe lati ri Joseph niwaju wa.

Baba Josefu fe e ju gbogbo awon arakonrin re lo, oni arakonrin mo-kanla ati arabirin kan. Bi baba re ti fe e, beheni osi fi iṣe re han ni fifi aso ti odaraju fun u ju bi oti se fun awon arakonrin re; ti ose ohun were fun u lati se, nitoriti oye ti iba lo gbogbo awon omo re bakanna; ati pelu eyi omu irukerado ati irira wa si arin nwon, ni itoriti awon arakonrin re jowu ti baba nwon fi fi iṣe re han ju ti nwon lo. Ibawi ni fun awon baba ati oluko awon omode (Schoolmaster) tabi eniken ti oba kan wa ni iru ijoko bayi, ki o mase se behe. Ose Josefu! ojiya pupo nitori eyi, beheni si ni baba re.

Jakob ama ran Josefu lo ki awon arakonrin re li oko nwon, tabi nibiti nwon ima bo awon eran nwon, ise nwon ni lati ma bo malu, agutan ati ewure, gege bi awon Fulani ti mbo awon malu nwon nisisiyi, nigbati nwon ba ti je koriko ibikan tan, nwon ama lo si ibomiran behe- ni nwon ama lo kakiri nwon ki isi joko si ibikan bi awon agberoko ti ima se. Beheni Jakobu ama ran Josefu lati ma ki nwon, ati lati gbo ihin nwon ati alafia nwon. Josefu asi ma wa wi fun Baba re niti iwa buburu ti awon arakonrin re nse pelu; awa komo bi oti se e, boya ni ise rere, sugbon awon arakonrin korira re siwaju, nitori omu gbogbo ihin buburu nwon lo iso fun Baba re behe gege.

Josefu la ala kan, ninu eyiti nigbati nwon njumo nke oka li oko nwon, ati bi nwon ti ndi li iti, iti tire ti oti di dide duro, ati iti ti awon arakonrin re duro yi tire ka, nwon si teriba niwaju iti tire. Osi la omiran pelu eyi, ninu eyitiori Orun, Osupa, ati awon Irawo mokanla nwon si wole niwaju re. Orun ati osupa jasi Baba ati Iya re ati awon Irawo mokanla jasi awon arakonrin re, nitorina ala yi jasi mejeji, pe Josefu yio di eni olola nlanla ju Iya ati Baba re lo awon arakonrin re si korira re ju nitori re.

Josefu ko ju omo odun metadi-logun lo, baba re ran lo wo awon arakonrin re loko bi oti ima se li

ibi ti nwon ima bo eran nwon. Ko tete ri nwon, nitoriti nwon si kuro nibiti oti fi nwon si, ona na si jin. Nwon ri Josefu mbo, nigbati owa li okere, nwon wipe wo o alala mbo, eje ka mu paa ka si so oku re sinu iho kan, awa oso fun baba wa pe eranko buburu kan paa je nigbana li awa ori bi ala re yio si ti jasi, Reuben egbon nwon pata-pata gba Josefu lowo nwon, osi wipe e mase taje sile, sugbon egbe so sinu iho laiye, oro ninu ara re pe, nigbati oba se ti gbogbo nwon ba su on yio lo gbe Josefu jade ninu iho on osi gba la. Beheni nwon gbe e so sinu iho. Lehin eyi nwon joko lati jeun, sugbon Reuben ko pelu nwon, bi nwon ti njeun nwon ri owo ero awon onisowe nkoja lo lona lati lo si Egipiti. Beheni awon arakonrin Josefu wipe, ire kini yio jasi fun wa bi awa paa, e wa eje ka taa fun awon onisowo nwonyi, aki yio si yo wa lenu nipa re titi lai. Nwon gbe Josefu jade ninu iho, nwon ta li ogun owo fadaka; nwon mu omo ewure kan, nwon paa, nwon mu ewu Josefu dara-dara nwon ri sinu eje ewure na nwon mu lo si ile lo fi han baba nwon, nwon si muu gbagbo pe eranko buburu ti pa Josefu. Jakobu gbawe fun Josefu li ojo pipe pelu awe ti o tobi gidigidi.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA FEBry. 5th. 1863.

ABBEOKUTA

FEBRUARY 5th 1863.

WEALTH OF NATIONS.

It is often assumed, even by persons who ought to know better, that the work of a Clergyman in preaching the truths of the Gospel does not add to the Wealth of a country, whereas the truth is that this work is most important quite independently of the eternal salvation of souls. In order that a country may become rich it is not necessary merely that the people should be industrious; so much is this the case that the Irish and Negroes, two nations, who out of their own country are proverbial for their hard work, when they work in their own countries are well paid with a third of the wages of common English labourers one great requisite in a labourer is trustworthiness a man who does only a third as much work when he is left by himself, is only worth a third of the wages, because all the extra work that is done when his master is looking after him is rather due to the master. Another great requisite in order that a nation may become rich is security the people in a nation will not take any trouble to become rich if they are liable to be plundered either by professed robbers or even legally by their

rulers without redress. Another great point is preparation for the future, giving up a present pleasure for a future good. These are really the main points for without them skill and energy of purpose are as likely to be employed in war and destruction of property as in producing it. These three conditions of wealth trustworthiness security and preparation for the future are amongst the chief results of Christianity the main feature of which is that a man must while on earth prepare for what will come after death and in the pursuit of eternal happiness a man is required to do his duty as accountable to God who always sees him and not to man who cannot always watch him, and his duty towards his fellowmen is described as doing to others as he would they should do to him which includes the shunning of everything by which their property can be rendered insecure as well as much more.

DAHOMEY.

The time has come round when the Dahomians are thought of in Abbeokuta. The statement that he would come in November, the natives regarded from the first as not likely to come to pass, for they knew the rivers would be full and the lowlands flooded, but this is the season when the King of

Dahomey usually set forth to war, and they are expected accordingly. The Egbas are at work preparing their walls, cleaning out their trenches, and making such arrangements as their ability admits of to give the king a befitting reception. It is reported that the concession Commodore Wilmot has obtained is, favourable treatment for Christians should they fall into his hands. We are thankful to Commodore Wilmot for obtaining this favour but we trust the Christian Church in Abbeokuta will not be brought to such a state of desolation as to need it. We are given to understand that the Dahomey King says he will not come to Abbeokuta but will appear in its neighbourhood. Perhaps he wishes them to believe this, that when they hear of his being near they may not be alarmed but thrown off their guard. From what we have heard of the Dahomians "Craft is better than force" would be a right motto for them, we hope however the Egbas will not be beguiled by any profession of that king as he is not to be trusted. Our trust however is not in man but in God, the living God. He saved us in days gone by, and will still keep us. He who has moved so many to offer up supplications and prayers for this place will answer the prayers offered in his own time and way. No people in this country have been so willing

to receive the messengers of the Gospel, and no where have they been better treated. Christianity is now regarded with respect, and is producing good results; frequent testimony is borne to the benefit, it confers on the country. It advances steadily, we hope surely, making converts from the heathen. The Church here is in the hands of its Saviour he will not suffer the Heathen nations around to rejoice over its destruction nor the scoffer to say, "Where is now thy God."

OCEAN PENNY POSTAGE.

We are glad to see a short article on this subject in the British Workmans Almanack for 1863.

John Bull has led the way in many noble measures and we hope the day will yet come when he will cheer the world by an "Ocean Penny Postage" There are many young correspondents in England who are urging "Please Uncle John do send my letter to cousin Jem in Australia for a penny" If the Post-Office Authorities can send a newspaper to the distant parts of the world for a penny why not a letter.

APPOINTMENTS AT LAGOS.

The Queen has been pleased to appoint Robert William Gifford Watson Esq. to be Chief Magistrate for her Majesty's settlement of Lagos.

APPENDIX TO THE IWE IROHIN: FEBRUARY 1863.

Lieutenant Mackworth Dolben who last year so kindly assisted the Rev A. and Mrs Mann to escape from their dangerous position at Ijaye, has also returned by the last mail to take command of the *Handy*; Commander Glover the former commander and Harbour master of Lagos returning to England.

ABBEOKUTA BAPTIST STATION.

In giving you an account of the progress of the Gospel here, I shall go back to the time of first coming to this place from Ijaye.

In August 1869 I came to this place with eleven children all of heathen parents. From then until March 1860. we had collected together about seventy children, some of them of rather mature ages. But those of most mature ages were decidedly vicious heathens so much so we almost despaired of their being reclaimed to christianity. However we at once began school and a regular course of christian instruction. And in less than twelve months serious impressions were being made upon the young, and also many adults were anxiously enquiring what they should do to be saved. Sometimes at enquiry meetings twenty or more were anxiously enquiring what they should do to be saved. Old men and women come regularly to hear the word preached on Sabbath; so great was the anxiety manifested, (having no Chapel) we had not room for them and often we were obliged to make seats, spread down mats &c. in the piazzas for their accommodation.

Men and women even amongst the heathen, who had formerly cared nothing about the Gospel or books or any kind of instruction whatever came almost daily for private religious instruction. They also bought books and began very diligently to learn to read their own language. We had not to go and seek them but were sought by them; some that we supposed were too old to learn to read, did really learn to read God's word in their own language. The result was twenty adults were baptized upon a profession of faith in Christ. Some, indeed all the elder children, were also admitted to the same rite upon an intelligent profession of faith.

Were I to give you instances of individual conversion I am sure your readers could not fail to be interested especially those who love the Lord Jesus Christ and know the worth of their own souls. One girl about seventeen years old the worst heathen I ever saw except her mother. Indeed so vicious and quarrelsome was she that I began to think seriously of turning her out of the yard altogether. At last however her heart was touched and such agonising! she was evidently fully awakened to her condition. All her past conduct seemed to rush upon her mind, and for days and even for weeks she was cast down and looked the very picture of despair. Often after service on Sabbath she would return to pray, one Monday morning she came rushing into my room exclaiming O I know I love Jesus now I feel so happy!! It appeared that while in school she had felt so distressed she went to her room to pray and while in prayer light rushed into her soul. The first object seemed to be her mother to whom she talked and with whom she prayed often. By degrees the fights and contentions of the mother began to give way: then she brought me her orishas and finally was also hopefully converted!!

In 1862 five were added by baptism, two have since been excluded, all the others remain in full fellowship.

Last year one couple were married viz Titus Odunta and Mary Priest both converts and are now living happily together indeed examples to those around. About the last of December another couple were married viz Mr George Ejinde and Miss Jane Osunanya, and Mr Noah Awele and Miss. Lucinde. These latter young women were of those we had partly brought up and taught to read &c.

Some of the larger boys have gone out to business for themselves, so at present we have Fifty children to support, all of them in school, except a few too young.

There are at present five Candidates for baptism; and I believe as good a state of feeling as we have ever had. Our Congregations on Sabbath are now more than we have room to seat, having yet no chapel. In my daily visits I am very cordially received and listened to with attention and interest, I never met with a better reception since I have been in the country often many questions are asked and sometimes an animated conversation goes on.

Sometimes most of the persons in the compound will come around me to hear the word. Many have offered me children but as

I know not how I shall further support what I have, I am compelled to refuse others.

To show you what effect the Gospel is having around me. I will mention an incident that occurred near me a few nights ago. In a compound near me, the Aje (witch bird) come near and began to cry after night: the people all came out of their houses and told it to go away: they said "don't you know we are whiteman's people we do not fear you, you think we will offer sacrifice but we will do no such a thing, we do not offer sacrifice we serve God"

The next day they were exulting about it and said the witch did not cry any more but went off altogether we think we have every reason to be encouraged and that darkness is gradually giving way, and here and there rays of light are beginning to shine.

Yours Very truly,

A. D. Phillips.

WAR.

It is reported that the camp at Makun has been greatly reinforced. A system, not unlike the English pressgang, is adopted to obtain this result. One of the war chiefs was sent home to obtain recruits he again sends parties of men to various farm, villages to plunder them as a punishment to the occupants for not having taken their part in the war with a threat to revisit them with the same object unless they immediately go to the camp. These steps are not generally taken without previous warning. A few days ago a party then sent robbed a farm belonging to the Toko people. A large party of the same township hearing of this assembled on the road the war party pass on their return, fell upon them, retook the plunder and drove them home severely beaten. The following day the war chiefs threatened to take vengeance on the Toko people, who in consequence assembled in large parties in the streets by which the war party were expected to come fully armed with muskets and well provided with ammunition to defend themselves in case of being attacked it however passed off quietly the war party having been begged to take no further step in the matter. Such proceedings are not so common now as formerly such an event would not some years since have passed off without blood shed.

ORO MEETING.

On Saturday the 24th. of January, an "Oro" Meeting was held in Abbeokuta. The object was to issue commands respecting the

war, and to direct the repairs of the walls as the Dahomians are reported to be preparing to come. The Meeting was held in Shodeke's market, the space was crowded, the number of persons present was estimated at 2000, it was presided over by Bashorun. The chief speakers were Apepe of Kemta, Akodu Balogun of Obba, and Bashorun. The European residents were summoned to appear, but too late for all to know it. The object of calling them was, to ask officially and formally whether they had any knowledge of the embargo laid on with Abbeokuta by his Excellency the Governor of Lagos. They were told, the Europeans knew no more than they did, private letters told them it was so, but no thing official had been received.

OTTA AND LAGOS.

At Otta there are 85 native Christians of these 12, 6 adults and 6 children, were baptized during the year, there are 38 communicants, and 21 in the schools. Rev. J. White has succeeded in obtaining a good sized bell of near 150 pounds weight by subscriptions at Lagos, Abbeokuta, and Otta. The money collected will probably be sufficient to provide a communion service and surplice for the Church.

At Lagos the Rev. W. Morgan another native Clergyman has a congregation of 81 native Christians of whom 47 are communicants, ten have been baptized during the year, six adults and four children, in school there are 34 boys and 26 girls.

TRADE REPORT.

We have again to report an increased supply of Palm-nut-kernels which partly may have its origin in the lesser purchases of the kernels as well as of the oil, owing to the stoppage of road by the English Government at Lagos as well as by the Egbas, the price of Nutoil remains however unaltered as native traders appear to be laying in stock. Palmoil remains still scarce.

Cotton comes in slowly and lower rates are being talked of, there is not much inclination on the part of buyers under present circumstances since there will be hardly a chance for shipping before the May Steamer; the merchants being obliged to carry back to town Cotton as well as Oil which have been ready for shipment by canoe from Agbamaya for the last month.

Exchange 3hds. 10stra. to 3. 20. per 4s. 2d.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 79. ABBEOKUTA FEBRUARY 1863. Price 120 cowrise.

ORO ORILE EDE.

Nigbakugba li ama gberaga, pe-lupelu awon enia ti oye ti ba moye, pe ise awon alufa ni wiwasu otito lhinrere, ako fi kun Oro ilu, sibe otito na ni pe, ise na wuwoju, owa fun ara re dajudaju niti igbala okan ainipekun. Liti ki ilu le di olofo. ko ye ki awon ara ilu na ma se kiki ise, to behe idi re ni, pe awon Irish ati Enia Dudu, awon orile ede, ti nwon kuro ni ilu nwon fi di owe fun ise lile ti nwon nse, nigbati nwon ba nse ni ilu nwon, nwon nsanwo daraju fun nwon nipa sisan idata owo ise awon alagbase Gesi, ohun nlanla ti oye ninu awon alagbase li awon Olugbekele enia ti oye, enia ti ose idameta ti ise re bi ise ti opo, nigbati afi on nikan sibe, oye ka fi kiki idameta owo ise re fun u, nitori ti gbogbo ise ti oku ti iti ma se nigbati oluwa re wa nibe ti o ntoju re, oye ki afi fun oluwa re. Ohun nlanla miran ti oye wa, ki orile ede le di olofo opamo, awon enia ninu awon orile ede ki

yio mu wahala kan lati di olofo bi oba sepe a nko nwon li eru tabi nkan, bi npin awon ijewo ole tabi lona ti oye nipa awon ogbimo nwon laiso fun enikan. Oaa miran ti otobi ti o wa ni imura sile fun akoko ti mbo tabi ehin ola, ki ale mu oju kuro fun alafia isisiyi nitori alafia ire ti mbo. Lotito ni eyiyi ni ibi pataki na laini nwon, ogbon ati agbara imotele li ojo eyi ti a nfe logun ati iparun ini tabi oro bi eni ti nre e. Iru iwa meta oro li igbekele ti oye li ipamo ati ipese sile fun ehin ola, wa ni pataki ero Enia Olorun, pataki oju eyiti ni pe enia nigbati owa laye ko pese fun ohun ti yio de lehin iku ati ni ilepa alafia ainipekun, oye ki enia ma se ise re bi oti ye fun Olorun ti ima ri i nigbagbogbo, ti ki ise enia ti ko le so o nigbagbogbo, ati ise re si awon egbe re li akosile bi ka ma se e si elomiran bi oti fe ki nwon se si on, ojasi didan ohun gbogbo nipa eyiti oro nwon le ni iranlowo.

OKAN OKUN FUN OWODE IWE.

Awa yò lati ri ọrọ kukuru yi ka nitori idi eyi na, linu iwe ọjọ ọsù awọn Oṣiṣe Ilu Oyinbo fun 1863 tabi ọdunni. John Bull ti ṣe amọna na li ọsùwọn awọn Olọla pupọ, awa si nreti ọjọ na ti yio de nigbati yio fi ayọ fun aye nipa Okan Owode Okun" awọn ọdọmode pupọ li owa li Ilu Oyinbo ti nwon nyonilenu pe jowo arakonrin, ran iwe mi si Jem ti Australia li okan Bi awọn alase owode le fi Iwe Irohin kan sowo si ona jijin laye fun okan, ki ise Iwe ti a nfi sowo si enia?

ENIA TI AYAN SI EKO.

Ayaba na fe lati yan Robert William Gifford Watson Olọla lati se olori alatunse fun ibujoko Olọla re li Eko. Ogagun ti anpe li Mackworth Dolbin eniti ose ojurerere lati ran Rev A. ati Mrs. Mann lowo lati sa asala kuro li ijoko ewu nwon li Ijaye, opada de pelu li oko Elefi ijosi lati ma se itoju oko ti anpe li Handy ti ogagun Glover nse itoju re ti atijo pada lo si ilu oyinbo ati olutoju Ebute li Eko.

ABBEOKUTA ATI IDAHOMI.

Ninu iwe ti osu December ti o nmu ihin wa, ọrọ kan wa niti ewu Abbeokuta. Niti ona kanna yi li asihan niti pataki Abbeokuta, bi ibawi ti owo eru nipa dida ilosiwaju ode eru oba Idahomi duro li apa ihin, lojiji nipa aropo ohun pupo ogbon awon Oyinbo, ko jo

pe ase Igerefe bi ebute eru bi enipe ibe nikan ni oba Idahomi ndode eru re lo pelu iwa oro, irira, ati ipania re lo bi enipe yio duro, nisisiyi ni iha gbogbo ni niti agbara awon orile ede meji lati dugbolu, awon Asanti ti da awon Idahomi duro li iha ila orun, awon ti nwon wa li apakeji odo Volta, li apa oke, oke ti a npe li Kong ati awon eya Imale ti nwon wa li agbegbe ibe ti ko lilo siwaju re li ibe, li apa oke ila orun ni Ketu wa, ilu ti okere ju Abbeokuta lo ti awon Idahomi ti ba ja li arin meta, ti nwon si le nwon, li igba meteta na, nwon si beru lati tun gbe ogun lo sibe; li apa etido awon Idahomi le dapọ ba awon Gesi ti owa li Ajase ja. Abbeokuta nikan li ibomiran li apa ibiti osoro fun Idahomi lati sode eru, beheni, bi Idahomi ba rii pe awon Egba ba ni agbara ju fun nwon, ijoba tabi ile oba Idahomi, nigbati owode re ododun ti oti ngha ko si mo, yio si wo laigburo re mo titi lai.

OGUN ATI OWO

Owo ni iko ko orile ede lati ri pelu ife rere ọrọ ati irorun tabi alafia si ara nwon. Ki a to fe ilu eni boye li alo siwaju to li oko riro lati kun aiye ilu re fe gbogbo ilu aitera, ati talaka, ati ti nwon nfi ika ise akoso re, ki ise ninu tire; nisisiyi ori i li ọrọ nwon ati ilosiwaju ona tara ti alafia ati ilosiwaju ilu ara re. Owo ni, ti ima mu ki ogun ko yara tan, nipa fifi agbara

ati ibisi ti ere enia ti owa ni ikehin si ti ara." J. S. Mill.

Awa mu oṣo yi wa ninu oṣo akowe ti odaraju niti oṣo orile ede. Bi awa ti nkosile nigbagbogbo pe, Bible ni ati igboran si ofin ti aṣi sile ninu re, ti igbe awon orile ede soke loṣo oniruru tabi li oniruru oṣo. Eyi li abere nitori re nipa Mose eniti oko ko iwe na ni itoju si awon Jew, osi ku otito pelu oṣa si gbogbo orile ede ti oba te ara re ba si ofin ti inu Bible, ilana tinu Bible ni "lati soṣe sigbogbo enia," lati se si awon elo-bi mo ti fe ki nwon ko se si wa" sugbon ilo orile ede sira nwon pelu-pelu li akoko alafia, nse bi enipe olukuluku orile ede ko nani bi ibi na ti po to si ra nwon, bi oba ti nri anfan di fun ra re, sibe li akoko ogun nwon ko nani bi ilu nwon ti jiya to, bi awon oṣa nwon ba kan njiyan poju.

OWU.

Ile yi lo kereju ninu ile awon C. M. S. li Abbeokuta. Lilo siwaju awon Kristian titi li oṣun to koja se eyi to kereju li apakan ilu yi bi aba si se akawe ile awon Missionary ti oku. Awon to nwa si ile Olorun lojo isimi duro sin sin, iwasu ati ipade adua li ojo Oluwa ati li ojo miran ni nwon nwa daradara. Iye awon agba ti aṣi kun ijo enia Olorun nipa baptisi, bi oti kere, oje iwon mejila. Sibe iye ti opoju ju iye ti oti ije li iwon oṣun ti oti koja. Ifikun eyi kuro ninu awon keferi ti fere poju nipa isipada.

Awon ara meji fi ile yi sile lo okan lo si eko, ekeji lo si Sierra-Leone. Ayo enia meji kuro nitori ise ti ko dara. Bi ibujoko yi ti ri nihin, awon to nlo si ori tabili onje ale Oluwa je mejila, mewa ninu nwon ti dapọ mo o lodun ti okoja. Awon omode ti nwon nkowe lojolumo nlo siwaju daradara nisisiyi. Ki ise awon omode nposi ni iye nikan ni, sugbon nwon nwa lojolumo lati fyesi i Omode mejilelogoji lo nwa ko eko laiyise, ninu nwon ti je omo keferi, omo awon onigbagbo li awon ti oku. Aini ile ko je ki agba omode sodo to. Agbara awon onigbagbo npo si i. Nwon si bere si iko ile kan fun awon Akawe Mimo eniti nwon ogba si ise ni ile na. Gbogbo owo ti nwon dajo nitori eyi lodun to koja je (£ 12) iwon oke mejo.

Li ipari re mo fe lati dupe li otito nitoriti anfan ti ofi funmi lati sin Oluwa laisi idena ni ilu yi, bi ogun ti yi ni ka, ati ni irukerudo ogun, lakoko na, awa ngbadura ni irele, ki Olorun, Ore wa otito ki ole fojurere re wo, ko le mu iyi-pada alafia wa kankan si agbegbe re.

Ch. Tr. Lieb.

JOSEFU.

Awon ti nwon ra Josefu muu lo si Egipiti, nwon si ta a fun Potifa nibe, eniti ise balogun. Nigbati ose, Potifa ri i pe enia ni Josefu osi se ododo si ise re, pelupelu osi ri i pe Oluwa wa pelu Josefu osi bukun ile re nitori Josefu.

Nitorina Potifa fi se olori ile re, osi fi ohun gbogbo ti oni si itoju re, ko si fi ohun kan pamo fun Josefu. Obirin Potifa ri Josefu, osi fe e ni ife ti ko dara; osi lo ogbon lati mu ki Josefu feti si on, sugbon asan ni, Josefu mo pe ko dara beheni ko si fi aye fun u lati ba a se buburu tabi lati sunmo o. Linu oran yi Josefu fi ogbon ati ododo han. Opolopo enia lo fi aye funra re lati ba idanwo sere, nwon nwi li okan nwon pe, nwon ni agbara pupo kosi ohun ti idanwo le fi nwon se, nwon le so ara nwon tabi nwon le toju ara nwon si esu, li sise behe nwon afe aye fun esu lati tan nwon je ati lati mu nwon yapa. Josefu ko fi aye fun u lati wa pelu re sugbon oko o fun. Sugbon li ojo kan, bi Josefu ti ntoju ise re nile, o dan wo, sugbon kosi enikan nibe, Josefu si salo, sibe o gbidanwo lati mu Josefu, bi oti nsa lo owo re ba aso re, osi jowo re si i lowo. Nibe ni obirin na ri i pe Josefu ko fe ba on se ifekufe re, obere, si ikorira re osi ro o pin lati fi Josefu sun. Ofi aso re pamo nigbati oko re pada de, osun Josefu li esun eke, owipe Josefu nfe fi agbara mu on se buburu, sugbon nigbati on logun, ofi on sile osalo agbada re si bo si mi lowo, osi fi ewu na han. Inu bi Potifa gidigidi, omu Josefu oti i mo tubu, bayi ni Josefu sibu sinu wahala li ekeji Josefu se otito, sugbon otito ti ose kole gbala kuro ninu

wahala. Mo fe ki e kiyesi pataki eyi, nitoriti awon enia miran wa ti nwon ro o pe olododo enia kole sibu sinu wahala, nitoriti Olorun yio gba a la. Olorun ama yo enia re nigbamiran, asi bukun enia li ojukaana, sugbon li igba miran a duro.

Ekin ki ole ko eniti nwahala na li oko rere ti suru ati igbagbo. Olorun ko gbogbo wa lati duro, ati lati fi suru duro de Oluwa, ati lati gbekele e li akoko wahala ati li akoko ohun rere pelu. Li oran yi Olorun ngbero ohun ti o dara si Josefu oyipada soke odi eni nla lati di olugbala fun awon ara re ati olubukun fun gbogbo ile Egipti. Sugbon Josefu ko mo ogbekele Olorun sibe. Elomiran tile wipe bi ire ati idurosinsin ti ti nwon lo si wahala, nisisiyi nwon olo se ibi fun ibi, tabi buburu fun buburu ti san ju ire lo. Elomiran tile wipe iba ti dara tabi san fun Josefu bi osepe ogba idanwo na, ki ba ti si eni ti iba mo asi ti pa ipo giga re mo, ati ojurere oluwa re, sugbon Josefu wipe, "Bi emi oha ti se le fu iwa buburu yi ki ndese si Olorun" Josefu jare, pelupelu lati fi aiya ran iya aisododo ju ki ama jaye alafia ninu ese. Ona ododo li ona iye, okun fun iteloron ati alafia, ko mu ibanuje wa si aiya enia.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA FEBry. 21st 1863.

APPENDIX TO THE IWE IROHIN: FEBRUARY 1863.

ABBEOKUTA

FEBRUARY 21st 1863.

ABBEOKUTA AND DAHOMEY.

In the December number of the "Intelligencer" there is an article on the danger of Abbeokuta. In the course of this article is pointed out the importance of Abbeokuta as a check to the slavetrade by preventing the further progress of the slavehunts of Dahomey in this direction, unfortunately through the complications of European politics Whydah is not likely to be closed as a slave port, so that the only way in which the slave hunts of Dahomey with their abominable cruelties and murders are likely to be stopped is by the presence on all sides of too powerful nations to be attacked, Dahomey is already stopped on the east by the Ashantees, who live on the other side the river Volta. On the North the Kong Mountains and the Mohammedanized tribes in its vicinity check its further progress. On the North east there is Ketu a much smaller town than Abbeokuta, which the Dahomians have three times attacked and been defeated each time, and they are afraid to attack it again; on the coast the Dahomians would come into collision with the English at Porto Novo. Abbeokuta is the only other possible direction for Dahomey to make its slavehunts. So that if the Da-

homians find the Egbas too strong for them, the kingdom of Dahomey, its revenues being dried up, will sink into insignificance.

COMMERCE AND WAR.

Commerce first taught nations to see with goodwill the wealth and prosperity of one another. Before the patriot, unless sufficiently advanced in culture, to feel the world his country wished all countries weak, poor, and ill governed, but his own; he now sees in their wealth and progress a direct source of wealth and progress to his own country. It is commerce, which is rapidly rendering war obsolete, by strengthening and multiplying the personal interests which are in natural opposition. J. S. Mill.

We give this quotation from the best writer on the wealth of nations.

As we have often stated already it is the Bible and obedience to the rules laid down in it which raise a country in prosperity of every kind. This was claimed for it by its first writer Moses in respect to the Jews, and it remains true with respect to every nation that submits itself to the laws of the Bible, the rule of the Bible is to do good to all men, to do to others as we would they should do to us, but nations in their dealings with one another, even in time of peace, act as if each nation did not care how much injury it did to another, so long as it got some advantage itself, whilst in

time of war they do not care how much their own country suffers so long as their enemies suffer more.

LATEST FROM DAHOMEY.

It is reported upon good authority that the Dahonian army started, and people expect for Abbeokuta, on the 13th. instant. It is further stated that many persons ran away from Whydah to escape being pressed into the army.

Several small towns as Ilaro, Okeodan, and others have received messages from the Dahomey King calling upon them to provide guides for his army to Abbeokuta; some people infer that this sable monarch uses this means to beguile the towns into false security and that he may surely be expected to attack one of them.

It is reported that a petition is being drawn up in Lagos to His Excellency the Governor respecting the insecurity of British subjects and property in Abbeokuta should the threatened attack of the King of Dahomey take place and praying that some thing should be done to give them security. We hear the step with pleasure for it will prove that many white people in Lagos sympathize with us in Abbeokuta in this time of danger. If kindly feeling and expression more prevailed we should suffer less from robberies on the river and the stoppage of traffic, a little kindly feeling and kind words open the hearts of the Negro but bitter words awaken all their resentment.

EXAMINATIONS.

Rev G. F. Buhler has held his half yearly examinations of the four Church Mission Schools in Abbeokuta at Ake, Ikija, Igbein, and Owu.

The examination at Ake was held on Feb. 10 the number of scholars present was 90, on the books 128. The first class of 18 was examined in the Old Testament History, the

answers were nearly all correct and precise their progress during the last six months is very encouraging, they write very nicely on paper or slate, they write English from dictation satisfactorily, they read fluently in English and Yoruba, some were well up in reduction, compound division, the girls did addition and subtraction, most of them had a correct idea of the position of the oceans and countries on the map, and a satisfactory knowledge of English grammar.

The second class of 40 were remarkably well acquainted with the Old Testament History as far as they had been learning, they write Yoruba from dictation satisfactorily they read fluently and can do addition with ease.

The third class of 22 children were most of them well acquainted with some of the Old Testament stories and have begun to learn writing, 12 could read Luke in Yoruba fluently; in addition the youngest could count to fifty.

The progress altogether was highly satisfactory especially in scripture knowledge and reading.

At Igbein there are 64 children on the books. The first class of 14 have a satisfactory knowledge of the New Testament, they write nicely, dictation satisfactory, they read fluently in English and Yoruba, and have a tolerable acquaintance with English Grammar, they

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can do reduction and compound addition and subtraction satisfactorily.

The second class of 20 in spite of irregular attendance have a satisfactory acquaintance with part of the New Testament, they write tolerably, and read and write from dictation satisfactorily in arithmetic they do addition.

The examination at Ikija was held on Feb. 12; number on the books 72.

The first class of 22 was examined in Scripture History from Samuel to the Babylonish captivity their answers were good, they read Yoruba fluently, and write satisfactorily from dictation, in arithmetic they do simple division.

The second class of 11 was satisfactorily acquainted with the New Testament, they read Luke tolerably and do addition.

The number at Owu is 46, many have joined during the past year and there is only one schoolmaster nevertheless their knowledge of the the Bible is most encouraging.

The first class of 11 read English satisfactorily and Yoruba fluently, their writing is good and dictation satisfactory, in arithmetic they do compound addition and subtraction, and have some knowledge of English grammar.

Five in the second class read fluently, eight tolerably, their writing is satisfactory, and they do addition.

In summing up the reports, Mr. Buhler says, "On the whole I am happy to report progress; and it is a matter of thankfulness to see most of the children so well acquainted with the Bible and the lively interest they manifested in it. In reading I am thankful to see such a progress. I must not omit the great service Mr. Gollmer has rendered to our Mission by translating Dr. Barths Scripture History. The many Ijaye children in Ikija added last year and the irregular attendance at Igbein were probably the causes, why in a few cases the children had made slower progress but that will soon change."

OWU.

This station is the smallest in Abbeokuta in connexion with the C. M. Society. The progress of Christianity during the past year has been but a small one in this part of the town in comparison with the other Missionary stations. The attendance on the means of grace has been well kept up, and the services and prayer meeting on Sundays and weekdays were regularly attended. The number of adults however, who were added to the church by baptism, is indeed as small as twelve. Still it is a greater number than there has been on any former year. This accession from heathenism has been nearly counterbalanced by removals. Two families left this station, one for the Colony of Lagos, the other for that of Sierra Leone. Two members have been struck off the list for improper conduct. The statistics of the station are as follows. Communicants 42. Candidates for the Lord's Supper 22. Candidates for baptism 12, 10 of whom have joined us during the past year. The dayschool is now progressing favourably. The scholars not only have increased in number, but are more regular in their attendance. There are at present 42 children under regular instruction. Only a few of whom belong to heathens, the others

are children of converts. No boarders are kept for want of room. The liberality of the converts has increased. They have begun to build a house for a Scripture reader who is to be employed at the station. The total amount subscribed for this purpose, during the past year, is about £12 in English money.

In conclusion I desire to be truly thankful for the privilege of being permitted to worship the Lord unmolested in this town whilst surrounded by wars and rumours of war, at the same time humbly praying, that He, our truest Friend, may smile upon it and bestow a speedy return of peace within its territory.

Ch. Tr. Lieb.

FIRE.

Several fires have occurred, of late, in Abbeokuta, but each has been of limited extent not spreading beyond the house where it originated. Fires at night, which these have been, don't usually extend, the dampness of the night air and dew tend much to prevent the thatch igniting from without. But the natives, for the most part, take care to protect themselves, so that their loss is commonly confined to the roof of the house. Their rooms are ceiled with joists of wood, over which is laid a thick layer of clay, and as they have no windows, and but one small door, they are generally able to save what is stored within. Not so with Europeans, who, consulting comfort, and having a natural desire for light and air in their dwellings, can not be protected by such means. The fires of Abbeokuta have often produced good results, causing the natives to avoid crowding, and, in many cases, to leave the crowded parts of the town to build in the more open parts in the suburbs. An improvement in the native dwellings, however, cannot be effected as long as grass, and leaves, are used to cover them; many houses in which improvements had been made, by opening windows and giving more light and air, have been again restored to the windowless condition of native dwellings through fear of fire. Efforts are made to improve, but not such as could be desired, from this cause. The system of building in large compounds is connected with the laws and superstitions of the country; a general change and improvement in house building will go hand in hand with changes in Government and religion. It would be very desirable, however, for Europeans to introduce better roofing materials, now iron will not do unless it could be

effectually lined by some non-conductor of heat and sound. A lining is again attended with this evil, that the space between becomes the resort of vermin. Some other material should be obtained; tiles would be better than iron, and good clay can be found every where, but there is no workman skilled in tile making to teach the natives and no European has yet seriously attempted to introduce the art. A native, who returned from the Brazils, made a few and covered his own house in a rough way; he died without communicating his art to others. A great impediment exists in the fact, that it is apparently an easier and more genteel employment for lads to become clerks, or to do a little trade on their own account, than to engage in mechanical employments. The ease with which credit is obtained, which is again the result of large profits, produces a host of petty traders who end in becoming hopelessly involved in debt, giving the white-merchant reason to call the people dishonest. We have heard of industrial schools, but experience proves that it is far easier to teach reading and writing, and less expensive, than mechanical arts; it is quite a question whether skilled labour should not in good policy take the lead and reading and writing follow after, if not in point of time, yet in point of importance. But whatever might be said, the natives, judge rather by what we do than what we say; they see that all the schools are for teaching head knowledge, and not hand knowledge, and therefore they must infer that head knowledge is the thing that they ought chiefly to attend to. Religion would be best promoted in the end by making industrial pursuits the first aim, (not before religion but before head knowledge,) in point of importance. It is difficult as experience proves in the few efforts already made to communicate hand knowledge but where the welfare of a country is considered difficulties should be less thought of.

TRADE REPORT.

During the last fortnight little or nothing of importance has been done.

Palmoil begins to come in more freely and lesser rates are being talked of.

Palmnutoil has been bought at 7 hds. per 10 imp. gllns.

Cotton at 20 str, in a few cases even at 18 str, and a further reduction is shortly expected.

Exchange hds. 3. 15 per 4s. 2d.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 80. ABBEOKUTA MARCH 1863. Price 120 cowries

Li akoko ti nwon nsọ ede Gẹsi diẹ tabi siwaju li gbogbo aiye, oyauilenu lati ranti pe ni ilu oḃa Gẹsi ti anpe li Great Britain nikan soso ka fi kun oniruru orile ede li oriṣiriṣi itun, awon orile ede meji ti oyato wa, awon Welsh ati Gaelic pelu sisọ Gẹsi, eyiti ni Ireland ati li erekuṣu ti anpe li Mann, orile ede meji miran ti nwon nsọ wa. Pipọ ninu awon ede na lo pfa sehin li sisọ loḃoḃun, nwon ko ye ni lilo koja ibiti nwon nlo nwon, iwe diẹ ni nwon nse ninu nwon beheni bi enia kan ba fe ka iwe Irohin tabi bi oḃa fe lo si ilu Gẹsi, yio ko ede Gẹsi, idi na ni awon obi omo ama yo lati je ki awon omo nwon ko ede Gẹsi ni ile iwe, awon omo na asi ye lati gba si ise ni ibikibi ni ile oyinbo, ati nitorina, nwon ama san owo ise rere fun nwon ju bi nwon iba wa nibiti nwon nfo ede nwon. Laiṣiyemeji yio je ere fun nwon nigbati ede yi yio parun, sugbon titi di akoko

na, arii pe oye ni lilo lati mu eko isin Olorun lo si ilu na, bi awon enia ti nfetisi eyiti nwon nsọ fun nwon pupopupo li ede iya nwon. Ikiyesi nwonyi dahun pelu ofere ni agbara to oran awon ero Sierra-Leone nibe, oniruru ede pipọ ni nwon nsọ, diedie ni nwon nparun niwaju ede Gẹsi, sugbon li Sierra-Leone idi kan li aro kun awa, lati se agbara diẹ, lati pa ede ilu nwon mo diẹ, nitori ede nwonyi bi oti nparun kuro li Sierra-Leone nwon si nsọ diedie li agbegbe ile enia dudu, awon odomode okonrin nsọ ede nwonyi, yio dara fun u li akoko ti yio wa ko awon ara ilu re to nsọ ede na sibe. Nisisiyi bi Testamenti Titun, Iwe Adua, ati Iwe Orin Mimọ ti di mimọ li Yoruba, aba ma lo nwonyi li Sierra-Leone li kiko awon eru to sese de Sierra-Leone, ati awon ti ko gbade Gẹsi rara, ati pelu lati ma ko awon odomodekonrin to mura lati pada lo si ilu Baba nwon

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IJAGUN IDAHOMI LI 1851.

Ija ti nwon wa ja li igbehin li Abbeokuta je odun mejila ge li ojo keta osu March 1851, kiki ijo marun lo koja ki ogagun ti anpe li Dew gule li Gerefefe, awon Kabusia si wi fun daju pe, ki ise ife oha Idahomi lati ba Abbeokuta jagun, ati pe o nse fi opin si owo eru. Lakoko na, owi bayi pe, on mo laisiyemeji pe awon Idahomi wa lona nlo si Abbeokuta. Leroru ijo keji li ojo keta osu na, awon Egba gbo pe awon Idahomi mbo, awon apakan lo pade nwon li odo ogun, sugbon awon Idahomi le nwon pada wo inu odi, nigbati ose die, awon Egba nja lehin odi nwon, sugbon nigbati okan nwon bale die, nwon gbe tausi si nwon, nwon si bo awon Idahomi, lehin igbati nwon ba nwon jija lile, nwon le nwon lo si odo ogun, sugbon nwon ko le fo nwon ki nwon tu nwon ka. Ni igbati odi oru awon Idahomi fasehin nwon ti be iwon adota Egba lori, okonrin ati obirin ati awon omode, awon agbe roko ni awon ti nwon mu lona. Awon Egba lepa awon Idahomi de Isaga nibiti nwon gbe fo nwon li arinkeji li papa gbamgba tabi larin papa. Iye enia ti awon Egba pa niwaju odi Abeokuta ju egbesa enia lo. Kosoko ti ise oha li Eko lakoko na oyinbon ayo tabi ikini, nigbati o gbo pe lotito ni Idahomi mba Abbeokuta ja, ati Iposu to wa li Badagry li

akoko na oni opolopo enia ti oba awon Idahomi wa ogun na. Awon Egba ko opolopo ibon nwon yi, bikese gbogbo re ni nwon sami (Tower G. R.)

ISE MISSIONARY.

Awa ti sero gbogbo ibujoko oniruru Ile Olorun ti owa li Abbeokuta asi ti so ti Ile Iwe ti odapo mo C. M. S. li otito ero na gba ni li iyanju, iye oruko awon omode ti owa ni Iwe ju odunrun lo ni iye, iye nwon ti nwon nwa li ojojumo ko tobehe bi osepe aro ti awon Wesleyan li Ogbe ati ti America ti Baptisi li Alabama, iye na yio je irinwo li ipo odunrun. Awon agba ti abaptisi li odun na je mejidilogorin, awon omode je mejidilogorun ako ro awon marun ti Alabama ati tawon Ogbe pelu. Bi a nwo Iwe ti nwon nfi oruko awon ti a baptisi si a ori i pe omode meji li a baptisi li Nov 1846 ati mejo lodun ti otele, awon agba marun li o baptisi li Feb. 1848. Ati awon opolopo pelu titi li odun na, iye gbogbo awon ti nwon baptisi je merindilogota, li 1849 marunlelogoji, li odun kejila ti o tele e iye na ti olukuluku si je 98, 59, 91, 224, 143, 170, 87, 73, 134, 106, 177, 106, behe ni iye ti oje 176 je iye ti opo fun akoko irukerudo na. Igbeyawo nihin ki ise iru ifhan ti iwa pupo ilu, bi nwon ti wa ni ilu Gesi, nitori ti opolopo awon Kristian ara ilu yi

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ko gbeyawo gege bi ofin Ijo Enia Olorun ti ilu Gesi iye nwon ti nwon fi oruko si iwe je metadilogun, meje li Ake, mefa li Igbein ati merin li Ikija, ninu nwon awon merin toko taya tikala nwon fi oruko nwon sinu iwe gbogbo awon ti okun sami lasan. Ni ilu Gesi iye awon ti nwon le tikala nwon fi oruko nwon sinu iwe li ojo igbeyawo nwon, li nwon ro o pe, ojeri rere niti iwa re li ibi rere niti eko ni ilu na, ati bebe lai siyemeji owa nibin niwon bi yio ti ma lo. Titi lodun na awa ti ni lati daro isonu Mr. T. Wilcoxon, Mrs. Champness ati Rev T. King li Abbeokuta nipa iku. Mr Jeffries ku li Ibadan Mrs. Mann ku ninu Oko Elefi lona nigbati o nlo si ilu Oyinbo Mrs Nicholson si ku li Sierra Leone nigbati nwon mbọ.

IHIN KEKEKE.

Rev. L. Nicholson ati Rev. J. Smith ati Mrs Smith de si Eko li oko Elefi ti okoja. Mr. Nicholson ti ngbe Sierra-Leone latijo, yio si ma se itoju ile kan li Eko.

Mr. Smith ti oti ngbe Isaga, osi ti fi ibe sile li iwon odun meji, osi jasi iwon odun kan ti ofi ibe sile ni Idahemi wa ko Isaga.

Rev G. F. Buhler lo nse itoju ile Igbein ti oti wa li ofo nipa iku Rev. T. King, opotopo iyipada tabi alatunse li nwon se li Igbein lati mu u ye fun Mr. Buhler ati awon ti o nko li eko ti nwon dasile.

Mr. V. Faulkner ti Eko de li ojo kerindilogbon osu to koja lati ran Mr. Buhler lowo li Igbein.

A nreti Rev. A. Mann li oko Elefi ti mbọ.

Iye oko awon Gesi to joko li apa iwọ orun ile Enia dudu, ti onran nwon lowo lati pa owo eru run je mọkanlelogun.

Okọ eru kan ti nwon ko mu nipa awon owo ogun Federal tabi ti nwon ti sa lowo awon oluwa nwon li apa ti isale (Southern) awon Ogbimo ti Federal ko mo bi nwon iba ti se nwon, nwon ofe lati ran nwon jade bi awon alagbase omnira si Jamaica tabi si iha ibomiran li apa iwọ orun erekuṣu ara India, sugbon awon Gesi nfe lati ba awon lbujoko Federal mule nitori idi eyi na.

Okọ ti anpe li "Handy" nsogbon lo be Ajase wo, ojo meji tabi meta ki oko Elefi na ito de, sugbon ko le de ibe, bi ohun elo kan ti bajẹ ninu re.

EKO.

Nwon nso nibigbogbo pe Olola Ogbimo Eko gbe ogun lo si Epe ati Ejirin li eyiti ko pe, ilu oja meji ti ise ti ilu awon Ijebu. Li Epe nwon fi ija fun nwon, awon ogoji Awusa bo sile pelu Colonial Secretary ti nse bi Balogun nwon lesekanina ni nwon ti le nwon pada pelu isonu awon enia die ati oluto

nwọn ti opelu awọn ti ogbogbe. Asi so o pelu pe awọn elomiran si fi ina si ilu na pelu ti nwọn ti inu oko ti anpe li Investigator wa. Oye enia to nu ninu awọn ara ilu na ni ako mo, nihin nwọn nwi pe metadilogun ni nwọn pa. Awọn ti obo sile ibon Investigator li o dabo bo nwọn, nwọn si run ilu na.

Beheni nwọn si yinbon si oja Ejirin, sugbon ara Ejirin ko ba nwọn ja li eyiti nwọn iba fi run ilu na

ADAGUN OSA LI IKORODU.

Omi nlanla kan ti anpe li oni-ruru (map) aworan aiye li adagun Korodu. Ilu oja kan sunmo enu odo ogun to nshan si Osa, li opolopo ilu oja ni bebe odo na li apa oke, nibiti awon enia Eko npade awon Ijebu lati parọ oniruru ohun pepepe ti nwon mu wa ta. Li odun ti ko ti ipe yi Ikorodu ati Ejirin joko lati se Epo pupopupo. Epe ilu miran ti owa ni iha ila orun nmu opolopo ohun ti afe wa oja na li ohun sisowo awon oyinbo pelu Palma ilu kan ti o wa li eti odo li iwon ogbon buso apa ila orun Eko. Ilu nwon jasi apakan ile oja Ijebu. Epe gba iyin li eyiti ko pe bi ibiti Kosoko sa asala lo ni igbati nwon le e jade kuro li Eko ati nigbati ojoko nibe titi ofi pada lo si ibiti abi li eyiti ko pe yi. Ojasi eniti osa si abe abo oja Ijebu olore re ofi han li apakan, gege bi awon ara ilu na ti wi li agbegbe Eko.

EFUFU.

Li ojo kini osu yi ojo nlanla li oro nihin, ninu eyiti niwon osu meta tabi merin oku ka ma ri ikan ojo kan, li ojo keji iji nlanla miran si fe, ojo die si ro li ojo kini, eyi yi yio tete fere mu iyipada jade wa ni ilu ti o ti gbefofo nipa oru pipo ati efufu gbigbe. Ojiji Osuwon oru ti nje 91.93 li ojo ti oru ba mu pupo li ojo, ibi si yi di Osuwon Oru nje mewa tabi mejila si isale. Osuwon Afefe si duro lati 29.3 si 29.38 li agogo mesan owuro, ati lati 29.1 si 29.12 ti agogo meta asale.

PLOUGH TI AGBÈROKO NFI NWULE.

Awa mo pe eyi ti nwon ti nlo plough pe pupo, eyi ni ni lati wipe, awon okonrin ti ntoju ohun osin tabi awon ketekete, malu, ati Esin lati wo ohun elo irin na (ti anpe li plough) lo lori ile, lati wu u soke, nipo eyiti nwon ba fi ma sise na fun ara nwon, awon enia ni iteloron fun ohun ilo die ti nwon ni, sugbon akole fi se akawe (plough) ohun elo ti anlo nisisiyi, nwon si ti nlo yi lo li iwon ogogorun odun ti okoja. Ni ilu oyinbo kole ju ogoje odun ti nwon ko se ohun elo nlanla na. Inira ti otobi ninu re ni lati mu oye na ye enia pe ohun elo nwon nfe iyorisi rere.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA MARCH 5th. 1863.

ABBEOKUTA

MARCH 5th. 1863.

At a time when the English language is spoken more or less in all parts of the world, it is curious to remember that in Great Britain alone in addition to various dialects in the different counties there are two distinct languages the Welsh and Gaelic besides English spoken, whilst in Ireland and the Isle of Mann there are two other languages spoken. These languages are most of them becoming less and less spoken every year, they are of no use beyond the places where they are spoken, there are few books printed in them, so that if a person wants to read the newspapers or go into England he has to learn English, the consequence is that parents are glad to have their children taught English in the schools and the children are thus qualified for employment in any part of the British Empire and consequently they can obtain better wages than if they were restricted to the places where their native language is spoken. No doubt it will be an advantage when these languages disappear, but until that time it is found useful to convey religious instruction in them as people listen with greater interest to what is

spoken in their mother tongue. These remarks apply with nearly equal force in the case of Sierra-Leone, there there are many different languages spoken and they are gradually disappearing before the English tongue, but in Sierra-Leone there is an additional reason for making some slight effort to preserve the native languages for these languages though disappearing from Sierra-Leone are still spoken in various districts of Africa, and young men speaking these languages may be very useful in time to come in teaching their own tribes who still speak the language. Now that the New Testament, Prayer Book, and a Book of Hymns are published in Yoruba, these might well be used in Sierra-Leone both in teaching the newly arrived slaves who do not know any English, and also in preparing young men who intend to return to their Fatherland.

LAGOS.

It is currently reported that His Excellency the Governor of Lagos recently conducted an expedition to Epe and Ejirin two market towns belonging to the Ijebu country. That at Epe considerable resistance was offered, a landing party consisting of forty Haussas commanded by the Colonial Secretary being forced to retreat with

APPENDIX TO THE IWE IROHIN: MARCH 1863.

some loss, their leader being among the wounded. It is also stated that the town was set on fire by another party landed from the Investigator. What loss was sustained by the natives is not known here, it is reported that seventeen were killed. The landing parties were supported by the guns of the Investigator and the town was destroyed.

Subsequently Ejirin market was fired, upon but no resistance was offered to the work of destruction.

THE EARLY DAWN.

We are glad to see that the editors of the "Early Dawn" purpose reducing the price of their paper one half they have also commenced publishing an illustration with each number, they mention that the work of translation is now going on, and that books are being published in the Sherbro and Mendi languages, these books seem to be the work of the Missionaries themselves; the Yoruba part of the "Iwe Irohin" on the contrary is entirely translated by natives, in this way not only the regular translation of so large a quantity in the native language becomes possible but it is a useful means of preparing the translators for other more important translations. We would recommend this to the consideration of our friends at the Sherbro.

DAHOMEY ATTACK IN 1851.

The last attack on Abbeokuta was made just twelve years ago on March 3 1851. Only five days before Lientenand Dew landed at Whydah and was assured by the Cabooceer at Whydah that it was not the intention of the king of Dahomey to make war on Abbeokuta, and that he wished to put a stop to the slave trade. At the time he said this, he no doubt knew, that the Dahomians were on their way to Abbeokuta; on the morning of the 3rd the Egbas hearing that the Dahomians were coming a party of them went out and met them at the ford but were driven back within the town, for some time the Egbas fought behind their walls, but soon getting more confident they made sallies, they also out-flanked the Dahomians and after much hard fighting drove them back to the river but they were unable to break and scatter them. In the night the Dahomians retreated having first beheaded some fifty Egbas men women and children chiefly persons engaged in farming whom they had picked up on the road. The Egbas pursued the Dahomians to Ishagga where they defeated them a second time in the open field. The number killed before the walls of Abbeokuta appears to have been considerably over 1200. Kosoko the then King of Lagos fired a salute

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when he heard that the Dahomians were really attacking Abbeokuta, and Possu who was then at Badagry had many of his people in the Dahomian army. The Egbas captured many muskets a good many of these if not all were marked Tower. G. R.

PORTO-NOVO.

The French Commodore made a visit to Porto-Novo on 18th. ult, and was received with great demonstrations of joy, he renewed a treaty made some years ago between the French and Porto-Novo, that the French should have as much liberty of trade in Porto-Novo as any other nation.

CRADOO LAKE.

The large sheet of water called in various Maps Cradoo Lake, probably a corruption of Korodu or Ikorodu a market town near the mouth of Ogu River which flows into the Lake has several market towns on it's northern bank where the people of Lagos met the Ijebus to exchange their various articles of traffic. Of late years Ikorodu and Ejirin have dealt largely in Palm-oil. Epe another town more to the East-ward has also brought into the market large quantities of that desirable article for European Commerce trading chiefly with Palma a town on the sea coast about thirty miles east of Lagos. These towns form part of the dominions of the king of Ijebu. Epe has been celebrated of late years as the place to which Kosoko fled for refuge on being driven from Lagos and where he resided until his recent return to his native place. He was a refugee there by the favour of the king of Ijebu, it formed no part, according to the accounts given by the natives, of the Lagos territory.

ITEMS OF NEWS.

Rev. L. Nicholson and the Rev. J. Smith and Mrs. Smith arrived at Lagos by the last Mail. Mr. Nicholson was formerly at Sierra-Leone and is to take charge of a station at Lagos. Mr. Smith was formerly stationed at Ishagga having left it two years ago, about a year before it's destruction by Dahomey.

Rev. G. F. Bühler has taken charge of Igbein station vacated by the death of Rev. T. King. Considerable alterations are being made at Igbein to make it suitable for Mr. Bühler and his training institution.

Mr. V. Faulkner arrived from Lagos on the 26th. ult, to assist Mr. Bühler at Igbein. Rev. A. Mann is expected by the next Mail.

The number of British ships stationed on the West Coast of Africa assisting in the suppression of the slave trade is twenty-one.

There are 200000 slaves who have either been captured by Federal troops or have run away from their Southern masters. The Federal Government do not know what to do with them, they would like to send them as free labourers to Jamaica or some of the other West Indian Islands, but the English Government declines making an agreement with the Federal states for that purpose.

The Handy was making a complementary visit to Porto-Novo two or three days before the mail came in but was unable to reach as her donkey engine broke.

Mr. J. Ashcroft arrived at Abbeokuta from Lagos on the 2nd. of this month.

THE WEATHER.

On the 1st. instant there was a heavy shower here whereas for three or four months there had scarcely been a drop of rain; on the 2nd. there was another tornado there was about half an inch of rain on the first day, this will soon make a difference in the appearance of the country, which has been dried up by the long hot and dry weather, the Thermometer in the shade has been generally from 91 to 93 in the hottest part of the day. The wet bulb thermometer being ten or twelve degrees lower. The Aneroid Barometer has stood from 29.3 to 29.38 at nine in the morning And from 29.1 to 29.12 at three in the afternoon.

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PLOUGHS.

We know that ploughs have been used from a very early time, that is to say men have employed cattle to draw an iron tool through the ground, and so tilled the ground instead of doing all the labour with their own hands; however, men were contented with very rude tools, far inferior to the ploughs now in use, and this went on for centuries. In England it is scarcely 140 years since the first great improvements were made. The great difficulty is to make people understand that their tools want improvement. They are always ready to imagine that their tools are very good, or, at any rate, will do well enough for them; and perhaps the first time they try a new tool they find they cannot do any better with it than they could with the old tool, with the use of which they were thoroughly acquainted, but the question is, is it not worth while to learn to use a new tool which will do much more or much better work when you know how to use it?

DAHOMEY.

An attack from the Dahomians has been expected, and nothing has been done these three or four days past but works of preparation to meet and repel the assault. On Monday Evening a great alarm was given, women went about the streets singing, men hastily armed themselves and hastened to their appointed stations behind the wall or at the gates, very soon thousands were ready to meet any attack that Dahomey may make. The morning of Tuesday dawned but, no enemy appeared in sight. Various reports were brought in from time to time that they were seen somewhere near Ishagga, then they were seen in some farm there, that they had divided, and one division was seen marching northward towards Iherekodo with two Ibadan horsemen at their head as guides, a double attack was therefore expected one from the South and the other from the North.

These reports served to keep attention alive, and up to this hour they are expecting and awaiting an attack, being aware of the character of Dahomey warfare; they approach with caution, some times leave again, professing to be going somewhere else, and when suspicion is not felt suddenly return and make their spring on their plunder. Perhaps after all this noise we shall hear that Dahomey has caught some small town asleep and made sufficient Slaves to sell and to kill until another season shall come round. Dahomey does not like hard fighting more than other native tribes, craft and cunning are their best weapons and most relied on.

Several chiefs returned from the camp at Makun to take part in defence of this town. Whether the Dahomian army will come or not is uncertain but a state of preparation will prove the best means of preventing an attack, for doubtless the Dahomians have their spies to report what is doing, from some quarter or other. That they should not come is to be earnestly desired for there will be a great loss of life in such a battle as must take place. Besides which should Abbeokuta be destroyed, it would prove a heavy blow to civilization and progress of religious truth; and should Abbeokuta conquer it would strengthen war principles and feelings and make them much less inclined to peace. If the Dahomians do not come, we expect the Ibadans will be more ready to listen to overtures for peace, it is generally supposed that a hope of help from Dahomey made them evade the offer recently made. In every respect it is most desirable that the Dahomians should not attack.

TRADE REPORT.

Another dull fortnight has passed and but for little Cotton which was in the houses of the cleaners, trade would have been at an utter stand still, owing partly to the blockade of the road to Lagos, but mostly to an order from the authorities here to the effect that all trade should be suspended during the impending danger from the Dahomians. Some days ago we noticed large supplies of both Palm and Palm-nut-oil as well as Palm-kernels in the principal market, but have heard since that of no sales and we therefore are not able to quote with any reliance.

Cotton 18 strs. per lb.

Exchange 3hds. 15strs. per 4s. 2d.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 81. ABBEOKUTA MARCH 1863. Price 120 cowries.

Ọna kan wa ti ko soro niti ọrọ isọ ati ni iṣe, bi ẹnipe enia ni iṣe oluwa ara nwon patapata, bi ẹnipe nwon le ṣe geṣe bi nwon ti fẹ, ati ko si si ọlori olutoju kan ti ole ṣe ore tabi da ohun ti agbọwọle lati ṣe duro, ati pelu bi ẹnipe nwon le moye lati wipe nwon yio wa li aye ati ilera lati ṣe aṣetan ohun ti agbọwọle lati ṣe; nwon asi ma damoran fun ara nwon lai fi ero Eleda nwon kun u, bi ẹnipe iyọrisi rere nwon ti ipa igbẹkẹle ara nwon wa patapata, nwon nwipe awa olo si ilu bayi, awa osi wa nibẹ li iwọn ọdun diẹ tabi li oye ọdun bayi, a osi ma ra, a osi ma ta, a osi ma jire, nigbana li a osi lo sile, si ilu wa, a osi ma jẹ alafia ere wa, nwon ngbero li airo ti Oluwa ẹniti oda nwon, nwon asi ma mu ero nwon jade bi ẹnipe Ọlorun ko si, nwon fere ṣe aima lo si ile Ọlorun, nwon ba ofin Re jẹ, nwon ko si ya ojo Isimi re si mi. mo, nje kini enu yio ya ni si bi

osepe ko busi iṣe nwon ki ni iyanu na ti nwon ko fi npada di ọloro lo si ilu ti abi nwon, kini baba yio ro nipa omo re kekere, bi oba lo isọ fun egbe re pe on nko lo si ile miran lai si ife baba re ninu re inu baba na yio ha dun si eyi tabi yio ha jẹ olo, ati sibẹ lotito awa gbẹkẹle Baba wa ti mbẹ li ọrun ju bi omode ba ti gbẹkẹle obi ti aiye. Li ọna ti ojo ti omode ba fi ri nkan ti ofe li afeju gba lowo baba re li ki ogbidanwo lati jẹ ki inu baba re dun si on, ninu eyi ti o mo pe yio fẹ, nigbana ni yio bi lere ohun ti ofe, ati lona ti ojo eyi ti awa ba fi bori li iṣe ti agbọwọle, ni ki ama gbidanwo lati ṣe ife Baba wa ti mbẹ li ọrun bi ati ko wa ni Bibeli ninu ohun gbogbo ati lati bi lere ohunkohun ti awa fẹ, osi ti ṣe ileri pe on ofi fun wa, ati bi ati gbọ li enu Dafidi ti obi wa lere lati kiyesi pe ohunkohun ti olododo ba gbọwọle lati ṣe yio ma ṣe dede.

IDANWO IMULE PELU EKO.

Li ogunjo oṣu November 1851 Alatanṣe ti anpe li Beecroft pelu Ogagun oko meta ni apejo kan pelu Kosoṣo, lati bere bi ofe lati ba England ṣore, ki osi fi owo sinu iwe nitori iparun owo Eru ti nwon mba ilu miran se li inu opin ile re. Awon Imewa Gesi tenu mo ti sisọ ti ere alafia, ati oro ti odaniloju ti enia yo jade li owo ti oto ati eyi ti oye; pelu ore ati imule po pelu Gesi ati igbekele iparun Eru. Owo ti o nmu ogun, ole, ipania, ati iwa agbara wa, ti osi mba gbogbo ide ara je, ti o nsọ oro ati ilu daradara di iju, owo iparun ati egbe. Ati tumo re pe, nipa riro oko opolopo oro yio ni oṣa julo, lotito yio rorun, lati rigba ninu re ju ere ti aba je ninu eyiti osonu; ati ki awon ti otobi ni Bale enia dudu ki nwon le fi ohun sọkan si ero awon Gesi ti oba nwon fi owo si iwe nitori iparun owo Eru, ti nwon si nko ere na nisisiyi, nipa ibisi oro ati itelorun awon enia nwon. Aropin lile ti Gesi lati fi opin si owo buburu yi ni tita eru, ti agbara nla re ran a lowo lati se, nje nwon so asotan pelu pe, nwon ki yio ba eni ti oko o se ore po. Kosoṣo ko tete se agabagebe pe on ki yio fi owo sinu iwe nitori on wa labe oba Ibini. Alatanṣe na si so fun Kosoṣo pe on nlo si Ibini, on osi ba oba Ibini na so o pelu lati fi owo sinu iwe, osi bi i pe bi yio

fi owo sinu iwe bi Oba Ibini ba se behe, nighana ni Kosoṣo wi fun u pe li akoko na on ko ti igba agbara tabi ase lowo oba Ibini lati ma se akoso bi oba Eko ati pe bi oba Ibini tile fi owo sinu iwe on tikala on ki yio fi owo si i, on ko tile fe se behe Akitoye li ogba ami ase lowo oba Ibini ti oje, ati lowo oba ti oje saju re pelu. Ati ligbehin nwon bi lere pe, bi awon Bale Eko fe lati ba Gesi ṣore, ki nwon ko mo oruko ti a ope ore na ti idapo ore na ki yio si baje li apa ti awon ara Eko, nwon ko amoran nwon yi, pelu akiyesi oro nwon pe, nwon ko fe ore Gesi.

OWO ERU.

Awon Idahomi nyọ ilu lenu, nwon ti de li iwon ose meji ofere je ododun ni nwon nwa ihin pelu ise alafia awon ara ilu na, nipa fifi agbara mu awon agberoko sa bo wa si ile, nwon asi ma fi agbara mu awon okonrin lati ma mura lati su li enu ode lati mura lati dabobo ilu. Li odun yi awon Idahomi do, oju ose ti nwon nri ilu na ti ko ju buso merin si apa ihin igbo ti oyi Ibara ka. Nipa iru iwa bayi odara lati joko lori ohun ti ose lojiji ti oyara ti osi daju lati fi opin si owo eru, ati ni sise behe si ode irira ti iru iwa buburu bi ti oba Idahomi. Ki nwon to bere si ogun ti owa li Amerika nisisiyi iye Eru ti owa li United State to iwon oke

meji. Opolopo nwon li owa li ipo omnira pelu ogun awon ara iha oke. (Nothern) sugbon nwon ko fe ki nwon ko oko bi omnira awon alagbase li apa oke na, nitori iberu ki nwon ma ba kojuja si awon alagbase enia funfun. Awon ara oke yio yo lati yo awon egbarun na kuro, awon eniti oti fi oluwa wa iha oke sile ti o si ran nwon jade bi omnira alagbase si Ila orun India (West Indies) tabi ni ilu miran nibi ti nwon nfe nwon lati ma gbin owu tabi reke. Akowe awon atipo ti nwon se atipo li British Guiana lo li esi nitori ise kan si United States lati bere ati se gba awon omnira alagbase enia dudu fun British Colonies li Guiana ati li West Indies, ko ri enikan gba li akoko na, sugbon ori i daju pe, nigbati ogun ba pari, on ori opolopo awon enia dudu ti nwon ko ni ibugbe, awon eniti yio yo lati ma ri ise se ni ilu miran bi awon alagbase omnira, osi ti se atunse pe, Guiana li ibi ti nwon ma ko ko enia si, awon opolopo omnira alagbase yio jo eyi ti yio fa owo eru sehin loto li agbegbe awon ilu na, nibiti nwon nta eru sibe, beheni osi mu ki owo eru fasehin di alailere. eru ti nwon gba li oko eru nipa Oko United States ti nwon ngha eru ti nwon si nda nwon sile, nwon ti so o li odun marun miran pe nwon oko nwon si ereku su ti Danish Iwo orun India labi awon Ijo pelu oja Denmark.

IKU.

Anu se wa lati rohin iku Mrs. Nancy George ara Ijemo, ti oti Sierra Leone wa si Abbeokuta niwon odun mejidilogun sehin, osi fi aiye yi sile ninu igbagbo Oluwa wa Jesu Kristi li Sunday ojo kejidilogun osu February 1863.

Anu si se wa pelu lati rohin iku Daniel Oduke okan ninu awon ara Church Ake, eniti oku li aro Monday ojo kesan osu March, 1863, nwon si sinku re li asale na.

ITAN JOSEFU.

Potifa binu si Josefu gidigidi, osi gbe e so sinu tubu bi oluse buburu, sugbon Oluwa wa pelu Josefu ninu tubu bi oti wa pelu re ni ile Potifa; oso ojurerere oluwa re nu sugbon ojurerere Olorun ti osan ju ti enia lo wa lara re. Olori tubu si ri i pelu pe Josefu se enia rere, osi fi gbogbo awon ti owa ninu tubu si itoju; beheni osi di enia nla ninu tubu bi oti wa ri ni ile Potifa. Oro Olorun so fun wa pe, Olorun ni omu ki orori tubu fi ojurerere yi wo Josefu. Oye ki akiyesi i bi Olorun ti ran Josefu lowo, sugbon ofi aye fun u lati shu sinu iru wahala nla, ko mu wahala na kuro sugbon o mu ko fere osi mu ko rorun lati faiya ran, pelupelu osi yipada si ona ere. Nigbati ose, nwon mu enia meji wa fi sinu tubu, okan amase oloiri ase onje oja,

ekeji asi ma se olori agboti. Awon mejeji si la ala kan li oru, ti okan tabi aiya nwon ko fi bale, bi Josefu ti lo ibe nwon wo bi ise re jasi ka ma toju nwon, ori i pe aiya nwon ko ti bale. Osi bi nwon, bi oju nwon se rewe si. Beheni nwon si so ti ala nwon fun Josefu, nipa iranlowo Olorun otumo ala nwon fun nwon, osi wipe, Oba yio be olori ase onje lori, yio si fi Olori agboti si ipo re, osi ri gege bi Josefu ti wi. Josefu si be Olori agboti ko ranti on nigbati nwon ba fi si ipo ola ki osi be Oba na fun on. Eyiyi ni ko se, o gbagbe Josefu ati ore ti ose fun u.

Oluwa wa pelu Josefu, ko si gbagbe re, sugbon o npese fun ilosiwaju re si ola nlarla, ati ibukon pupo. Farao tikalare la ala kan. Ori malu meje ti osanra daradara jade li inu odo nwon si nje oko, nwon si dara, osi ri meje miran jade lehin nwon mbo ti ko sanra ti oru ko ni eran lara, nwon si gbe awon ti osanra mi. Farao si su, osi la ala li ekeji, ori ipe oka meje lara poroporo agbado kan osi dara, si kiyesi i, ipe oka meje ti ogbe ti efufu ila orun ti baje po jade lehin nwon ipe oka gbigbe meje nwonyi si gbe meje ti odara mi.

Farao ji, omọ o pe ala ni. Nigbati ile mo, o pe gbogbo awon ologbon ati awon amoye enia ilu re jo, osi ro ala re fun nwon, osi bere

lowo nwon ki nwon ko tumo ala na fun on, nitori ti aiya on ko bale, ko si je ki on simi nitori nwon, ko si si enikan ti ole tumo re fun u patapata po.

Nigbana ni Olori agboti wa ranti Josefu bi oti tumo ala re fun u, behe li oto Oba lo, osi so gbogbo ohun ti Josefu ti se fun u. Beheni Oba na pase fun nwon lati mu Josefu jade wa ninu tubu nisisiyi. Josefu fi ara re han, osi wo aso daradara, nwon si mu u wa siwaju Oba. Oba na si ro ala re fun u. Josefu si wi fun u pe, on ko le tumo re fun u boye li Olorun ran on lowo lati fi oye re ye on. Nigbana ni Josefu wi fun oba pe, Olorun, nipa ala nwonyi fi han Oba, ohun ti yio se lehin oba owi fun u pe, malu meje ti osanra ati ipe oka meje ti o kon jasi odun meje opolopo onje, ati malu meje ti oru ati ipe oka meje ti ogbe ni odun meje iyan ni, ti yio je tabi gbe gbogbo opolopo ti odun meje daradara ni mi. Beheni Josefu ba Oba gbero pe, ki oko gbogbo agbado ti ole kojo li ti opolopo ti odun meje, ki osi fi nwon singbe fun odun meje ti iyan ti yio tele. Oro na dun mo Farao, osi wipe, ko si si eni ti oye bi Josefu lati ma toju ise na, osi yan Josefu si ise na.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA MAR. 23rd. 1863.

APPENDIX TO THE IWE IROHIN: MARCH 1863.

ABBEOKUTA

MARCH 23rd. 1863.

There is a very common way of speaking and acting as if men were entirely their own masters, as if they could do exactly as they pleased, and there was no superintending providence that could prosper or hinder their undertakings, and even as if they could undertake to say that they should be alive and well to complete their undertakings; they lay their plans without any reference to their Creator, as if their success depended entirely on themselves. They say we will go into such a country and remain there for a few years or for a certain number of years and buy and sell and get gain and then go home to our own countries and enjoy our gains, they make their plans without thinking of the Lord who made them, they carry them out as if He did not exist, they seldom or never go to a place of worship, they violate His laws, and desecrate His Sabbaths, what wonder then if He do not prosper their undertakings, what wonder that they so seldom return wealthy to their native countries, what would a father think of his little child if he should tell his companions, that he was going to move to another house without

his fathers will, would the father be pleased or permit it, and yet we are surely more dependent upon our heavenly Father than a child ever can be upon an earthly parent. The more likely way for a child to obtain what he wants from his father is to try to please his father in what he knows he likes, and then to ask him for what he wants and our most likely way of succeeding in our undertakings, is to try to do the will of our Heavenly Father as taught in the Bible in all things and to ask him for whatever we want, and He has promised that he will grant such requests and by the mouth of David He challenges us to observe that whatever the righteous undertakes shall prosper.

DAHOMEY.

The Dahomian alarm proved to be more real this year than at any time since the year 1851, when the famous battles were fought on the 3rd. and 4th. of March of that year, ending in the total defeat of the Dahomians. Great excitement prevailed on the 6th. instant the enemy was said to be somewhere near Ibara, thousands of armed men assembled at their various posts to defend the town from attack. The large number that were brought together, all armed with muskets, some with pistols, and others with a sword as well, showed how abundantly they had supplied themselves of late years with these weapons of offence and defence. On the 7th, the Dahomians were observed, with the use of a Telescope, marching near the Ibara wood. The town of Ibara is situated on a hill enclosed by a wood, bearing near due west from Abbeokuta, about seven miles distant; being thus enclosed the town cannot be seen from Abbeokuta but the wood is a conspicuous object.

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The people had previously fled to Abbeokuta and other places for protection; the Dahomians met there nothing but an empty town. On the 8th. several small parties went out to observe the enemy, one or two of these approached too near and were made prisoners. A speedy attack was anticipated, and every preparation made. An easterly wind blew for two or three days which thickened the atmosphere so that distant objects were obscured. On the evening of Monday, rapid firing was heard which was supposed to be an attack, those sleeping at home rushed to their posts but found it to be a mistake. On the following night a general discharge of muskets took place throughout the Egba lines by arrangement, in order to prove their efficiency and as a demonstration to the enemy. The effect was singular as seen from a hill commanding a view of the walls occupied by the people, extending over several miles. It produced a considerable effect on the enemy, we are told, and was heard in the farms near Lagos; at Otta it was supposed Abbeokuta had been taken. A fall of rain cleared the atmosphere and distant objects became again visible. The Dahomians were observed to have encamped around the Ibara wood, having it in their rear, and in their front were several small patches of trees and under wood which afforded them partial cover. They appeared to occupy extended lines with but little depth, and to be divided into divisions of some sort with well marked spaces between. Their main strength appeared to be on their right, which occupied the highest ground, on the south side of Ibara wood. On Friday a party of young men went out to observe the enemy and were driven back. On Sunday the 15th. two persons on horse back, one of them of rank, went to observe the enemy, they went too near and were surrounded and fired on by parties in ambush. They escaped by the strength of their horses, through God's good providence; one of the horses was so severely wounded that he died on the road returning and his rider received several wounds. We observed on Wednesday evening the 19th. a large fire in the direction of the Dahomey camp, it is supposed to have been caused by their burning the town of Ibara. The following morning the Dahomian camp appeared as usual in the course of the forenoon smoke was seen to ascend from a place on the north of Ibara

and more distant, supposed to be some other village destroyed by them. In the evening a report prevailed that the Dahomians had destroyed three or four small towns and caught many persons in them. It is strange that small towns should remain occupied with so formidable an enemy near. Since writing the above a person who fled with his family has been spoken with. He states that he belongs to Ibara, on the approach of the Dahomians he fled to Kesson. That on the morning of the 19th. the Dahomians came and attacked Kesson, but he fled with his family as soon as he heard the report of their muskets. On the 20th, a fresh party were seen in the Dahomey camp, in the rear of their lines; they were supposed to be captives, others supposed them to be holding a public meeting. Some of the Ibara people, going off, it was supposed, to Iberekodo, were attacked by a party of Egbas and Ijays on the look out; on their return with those whom they caught, the Chiefs seized as many as they could to set them at liberty and commanded all the rest to be delivered up. A considerable stir was observed in one part of the Dahomey camp on the morning of the 21st. A party of Egbas were seen going out to observe them with the belief that the Dahomians had left because they had destroyed some towns and made a few captives. Of this party it is reported that fifteen, at least, were caught in an ambush, and the rest returned with shame. Many young men among the Egbas and the Ijays have been thus caught; unwilling to believe their elders. proud and selfwilled they have had to pay dear for a little experience. As the new moon appeared the Mohammedans fired their muskets at the close of their fast, and on Sunday they went out to perform their usual ceremonies accompanied by firing. Early on Sunday morning a heavy rain fell lasting for a considerable time, after it had ceased the atmosphere became very clear; a great stir was observed in the Dahomey camp, a great moving about, fires were generally lit as shown by the smoke. Today the 23rd. inst. the camp was hidden by a heavy mist until after 9 o'clock; on it's clearing away objects became visible. The camp appeared as usual but no one could be seen moving about; after some time a fire was observed to burn beyond the Ibara wood. When near twelve o'clock a fire was seen in the Dahomey camp at the same

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time a large number of persons were observed moving about and one on horse back dressed in white. It soon became apparent to us that the Dahomians had deserted their camp, that the Egbas had taken possession of it and were burning it down. We were soon after informed that some one had escaped in the night and brought information to the Egbas that the Dahomians were on their homeward march. It is a subject of great gratification and thankfulness to God that this great invasion has thus terminated. The Dahomians saw Abbeokuta and feared to attack it. The prayers of God's people for this place have prevailed, those who thirsted for our blood have been influenced by a higher power than man's, to God be all the praise.

*Continued in
Ap. No.*

ATTEMPTED TREATY WITH LAGOS.

On the 20th of November 1851 Consul Beecroft with the Captains of three ships of war had a conference with Kosoko to enquire whether he was desirous to become friends with England, and sign a Treaty for the total suppression of the foreign Slave-trade within the limit of his territories. The Representatives of England were particular in pointing out the advantages of peace and the wealth certain to accrue from legitimate and proper trade; together with the friendship and alliance of England depending upon the total abolition of foreign slavery, a traffic that fosters war rapine and murder, destroying all natural ties, making a rich and beautiful country a wilderness, a scene of desolation and woe. It was explained that,

by cultivating the soil, greater riches would more honourably, and certainly more happily, be obtained than Slave Traffic could possibly insure; and that the large majority of African chiefs had acceded to the views of England, had entered into treaty for the suppression of foreign slavery and were now reaping the benefit by the increased wealth and contentment of their people. The firm determination of England to put an end to this infamous Traffic in Slavery, which her great power enables her to do, was then mentioned; with the resolution to be friends with none who opposed her.

Kosoko at first pretended that he could not make a treaty because he was under the king of Benin. The Consul then told Kosoko that he was going to Benin and would intercede with the king of Benin also to sign the above mentioned treaty, and asked whether he would sign a treaty if the king of Benin did so, Kosoko then stated that he had not up to that time received any power or authority from the king of Benin to rule as king of Lagos and that though the king of Benin might make a treaty, he himself would not, and did not desire to do so, Akitoye had the emblems of authority from the reigning king of Benin and also from his predecessor.

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Lastly the question was put whether the Chiefs of Lagos desired the friendship of England knowing the terms by which that friendship and alliance could alone be secured ; on the part of Lagos these propositions were declined with the remark that the friendship of England was not wanted.

MISSIONARY WORK.

We have given accounts from several of the stations in Abbeokuta, and reports of the schools in connection with the Church Missionary Society, the result is certainly encouraging, the number of scholars on the books is something over three hundred, the number in regular attendance somewhat less, if we add those at the Wesleyan Mission at Ogbé and the American Baptist at Alabama the number will be four hundred instead of three. The adult baptisms during the year have been 78, those of children 98, this is exclusive of five at Alabama and of those at Ogbé. Looking over the register of baptisms we find that there were two children baptized in November 1846 and eight more in the following year, there were five adult baptisms in February 1848 and several more during the year the whole number of baptisms 56, in 1849 there were 45 ; in the next twelve years the numbers were respectively 98, 59, 91, 224, 143, 170, 87, 73, 134, 106, 177, 106, so that the number 176 is a large number for such a time of confusion. Marriages here are not such an indication of prosperity as they are in England, for many of the native Christians are not married according to the rites of the Church of England the number registered is seventeen, seven at Ake, six at Igbein, and four at Ikija, of these four couples signed their names all the others had to make their mark. In England the number of those who can sign their names on their wedding day is considered a very good test of the state of education in the country and so no doubt it is here as far as it goes. During the year we have had to lament the loss of Mr. T. Wilcoxon, Mrs. Champness, and Rev. T. King by death in

Abbeokuta. Mr. Jeffries died at Ibadan. Mrs. A. Mann died on the steamer on her way to England, and Mrs. Nicholson died at Sierra-Leone on her way out.

ITEMS OF NEWS.

Major Leveson the Colonial Secretary of Lagos returned to England by the last mail on sick leave on account of the wound he received in the first attack on Epe.

A Detachment of the 3rd. West Indian Regiment has arrived at Lagos to relieve that of the 2nd. W. I. Regiment.

It is reported that a canoe with gunpowder has been found coming up the river from Lagos, and that no owner can be discovered in Abbeokuta, there are some suspicions that it was sent for the Dahomians.

DISTURBANCE AT IGBEIN.

On Sunday 15th. inst after morning school there was a considerable disturbance at Igbein ; for a few days previous a report had got abroad that an orisha said that women must not wear handkerchiefs but palmleaves as a protection to the town against Dahomey. And on Sunday morning some of the heathen took the opportunity of the christian men being away at the walls to pull the handkerchiefs from the women's heads. Some of the students and others about the Mission yard tried to prevent it, two of them had their heads cut and others were severely beaten. Word was sent to the Christian Balogun (Warchief) and when the Church people came, those who had made the disturbance went away, at the Baloguns suggestion the youth, who was most injured, was according to native custom placed in the house of the chief offender, who, on such occasions has to lose his own life, if the wounded person die in his house. However some of the friendly elders of the township of Igbein begged Rev. G. F. Buhler to take the youth back to his own house. After consulting with the Balogun Mr. Buhler as it was the first offence agreed to take him back. The principal man in this disturbance is said to have been one of those chiefly concerned in the robberies on the river ; at any rate the outrage was committed by the party who have always been desirous of reviving the slavetrade and assisted Kosoko when Lagos was taken by the English.

IWE IROHI

FUN AWON ARA EGBA ATI YORUBA

No. 82. ABBEOKUTA APRIL 1863. Price 120 cowries.

Ileri ati itan tinu Testamenti Lailai ako kọ ọ bi kiki itan ohun ti oṣe laisi apejuwe si ara wa, sugbọn a kọ ọ fun ẹkọ wa, ki a wa nipa suru ati itunu ti Iwe Mimọ le ni iretj; itan diẹ wa fun wa papa ti osi sọ si wa linu nipa ibale awọn Idahomi. Okan ni ti ikolu ti Sennakaribi ni Jerusalemu lehin igbati oko Samaria tan, ati ilu nla awọn ara Filistini ati pelu ilu nla ti Judea. Hezekia pa iwọn ese ti ole pa silẹ nipa titun odi ilu na se, osi pese omi osi gba awọn omo Israeli li iyanju nipa riran ti pe; awọn ti owa pelu nwọn, ju awọn ti owa pelu awọn ara Asiria. Eyi ti iru orọ bebe ni Eliša lo nigbati ogun Asiria yi nwọn ka lati gba awọn enia na li iyanju, li oṣe mejì ti awọn Idahomi do ti ilu yi, igbehin ilo orọ na si dalare. Awọn Idahomi si pada lo lai yinbọn kan si Abeokuta. Lotito awa ni ida tabi ero lile pupọ ju eyi lo lati gbagbo pe

ilu na la, awa ti mo pe, opolopo adura ni nwọn gba si. Olorun ni Ilu Oyinbo fun igbala wa ati pe opolopo ileri li owa ni ti gbigba adura, ati pelu ati dabobo ibujoko awọn Oloto, bi oṣepe afe da Sodomu si nitori bi ale ri olo-dodo mewa ninu re, awa le ni igbekele dajudaju pe ilu yi pelu titobi ati pupọ awọn Enia Olorun ni iye li arin inu awọn Enia Dudu li a oda si.

IDAHOMI.

Idagiri Idahomi odunni fihan lotito ju gbogbo odun lo lati igba odun 1851 nigbati nwọn fi jija olokiki ni li ojo keta ati ojo kerin osu March ti odun na, ti awọn Egba si segun awọn Idahomi tutu, idagiri nlanla si mule li ojo kefa osu nape, awọn ota na wa nibikan nwọn sunmo Ibara, egbegberun awọn ihamora okonrin ti pejo ni oniruru itegun lati so odi ni idigbolu awọn ota na. Awọn opolopo

enia ti nwon ko ara nwon jo, gbo-
gbo nwon li nwon gbe ibon, omiran
mu ilewo, omiran mu ida pelu,
nwon fi han bi nwon ti ra opolopo
ihamora ija ati abo na fun ra
nwon li odun ti okoja. Li ojo keje
osu na, afi awo ri awon Idahomi
nwon towo yo leti igbo Ibara, Ilu
Ibara wa lori oke kan igbo siyii
ka, osi wa li apa iwo orun Abbe-
okuta, ni iwon buso meje; bi igbo
ti yi ilu na ka, ako le gbe Abbe-
okuta ri ilu nwon, sugbon asi nri
ite nwon dajudaju. Awon enia ibe
ti sa wa si Abbeokuta ati li ibo-
miran fun abo; awon Idahomi ko
ba enikan nibe boye li aworo ilu.
Li ojo kejo osu kanna, awon enia
die lo ibe awon ogun na wo, enia
kan tabi meji sun mo nwon ju,
nwon si di nwon li igbekun lo
asi nreti ija nwon, nwon ko si
wa ti nwon ti pese ohun gbogbo
sile. Afefe ila orun fe bi ijo meji
tabi meta ti omu ki kurukuru bo
aju orun to behe ti ako le fi ri
ona jijin. Ni asale Monday, opolopo
ibon li nwon yin ti agbo, ti asi
ro pe ti ija ni, awon ti nwon su
sile ro lo si budo nwon, sugbon
nwon si ri i pe ki ise behe. Li ale
ijo keji na, gbogbo awon Egba li
osi yin gbogbo ibon nwon, li gbo-
gbo owon nwon, lati fi agbara nwon
han ati bi ifihan fun awon eta, ibon
ti nwon yin na si mule gidigidi
bi ati nri i lori oke osi fi han bi
enia ti po li ese odi to, nwon si

tan kale li iwon opolopo buso,
omu ki awon Idahomi beru gi-
digidi, nwon so fun wa pe asi gbo
li oko tio sunmo Eko ati li Ota
nwon ro o pe, Idahomi ko Abbe-
okuta, ojo kan ro ti ogba oju orun
mo, ti asi fi nri ona jijin. Asi ri
awon Idahomi ko budo nwon yi
igbo Ibara ka, nwon fi igbo na si
ehin nwon ati niwaju nwon, opolopo
igi kekeke ati igbo die ti ko bo
nwon mihin li abotan. Anri budo
nwon gbogbo nti ila owon gugun kan,
sugbon nwon ko ko budo nwon
na dise tobehe, nwon si da budo
nwon na ni iru kan bayi pelu ami
ona tabi alafo larin nwon. Ojo pe
agbara nwon wa li apa otun bi
aji nwo budo na, ti nwon ko li-
bi ti ile gaju, li apa (south) Isale
igbo Ibara. Li Friday awon dan-
kare die lo iwo awon eta na, awon
Idahomi si le nwon pada. Li
Sunday ojo kedogun osu, awon
enia meji gesin okan ninu nwon
se olola tabi oloruko ni ilu, lo
ibe awon eta na wo, nwon sun-
mo nwon ju, behe ni nwon yi nwon
ka, ati awon ti nwon ba sinu
igbe si yinbon si nwon lotun ati
losi agbara esin nwon lo gba nwon
la, ati nipa itoju rere Olorun; okan
ninu awon esin na gbogbe pupo,
osi ku nigbati nwon pada bo ati
eniti ogu u si gba opolopo eta, awa
ri ina nlanla ni asale Wednesday ojo
kokandilogun osu li iba budo awon
Idahomi, asi ro pe ilu Ibara ni

nwon fi ina si. Li ororu ijokeji asi ri budo Idahomi bi oti nri i, nigbati odi osangangan ari ri efi nlo soke nibikan li apa (North) oke Ibara, osi jina ju Ibara lo, asi ro o pe ilu miranti nwon ko ni nwon fina si. Li asale na ibin si de, ti nwon wipe, awon Idahomi ti ko ilu kekere meta tabi merin, nwon si ko opolopo enia nibe lo, ose ohun ajeji loju wa ti ilu kekeke nwonyi fi duro pelu iberu nlanla ti odo li egbe nwon. Lehin eyi ti ako li oke, enikan ti osa pelu awon ara re so fun wa. Owi pe ara Ibara li on, nigbati Idahomi sunmo nwon li on sa lo si Keson. Ati li owuro ojo kokandilogun osu na, Idahomi si wa kolu Keson sugbon on sa jade nigbati on gbo iro ibon nwon. Li ogunjo osu na, asi ri awon enia titun li budo Idahomi, lehin owo nwon; asi ro pe Igbekun ni nwon, elomiran nro o pe apejo ni nwon wa. Die ninu awon ara Ibara, nsalo, elomiran nro pe, nwon usalo si lberukodo awon Egba ati Ijaye die kolu nwon nibiti nwon nsona; nigbati nwon npada bo pelu awon ti nwon mu ninu nwon, awon Bale bale si ngba oye ti nwon le gba lowo nwon lati so nwon domnira, nwon si pase fun gbogbo nwon lati da awon iyokun sile. Li ororu ojo kokanlelogun osu na ari awon Idahomi tu kakiri ni apakan budo nwon. Ari awon Agba die nlo be nwon wo, pelu igbogbo pe awon

Idahomi ti lo nitori ti nwon ti ko ilu die, nwon si ri enia die ko awon ogun Egba ti olo na, agbo pe awon Idahomi ti oba sinu igbe mu medogun ninu nwon, ati awon ti okun ti apa pelu itiju opolopo awon odo mode okonrin Egba ati Ijaye ni nwon mu bayi; nitori ti nwon ko se gba awon agba nwon gbo, igberaga ati ase tinueni ni nwon ni lati san owon fun iriri ti okere. Bi osu ti le titun awon Imale yinbon iturun, ati li Sunday nwon lo ise etutu ti nwon ise lehin odi nwon sinyinbon pelu. Li ororu Sunday ojo nlanla kan ro ti ogbojo, lehin igbati oda oju orun si mo raurau; asi ari irukerudo nlanla li budo Idahomi, enia tukakiri nwon si dan o bi ti atijo bi efi ti filan. Loni jo ketalelogun osu kanna, iri nlanla ti ose titi offi di agogo mesan ko je karibi budo nwon; nigbati oka kuro asi nriran kedere. Asi ri budo nwon bi ti atijo sugbon ako ri enikan ko ma rin ni budo nwon, nigbati ose die asi ri ina njo niwaju Igbo Ibara; nigbati osunmo agogo mejila asi ri ina ni budo Idahomi lese kanna asi ri opolopo enia nrin kakiri, okan wa lehin esin owo ewu fufun. Ko pe li awa gbo pe awon Idahomi ti salo ni budo nwon, awon Egba si gba a lowo nwon, nwon si nri. Ko si pe, li a ton gbo pe, enikan sa li budo Idahomi lo wa rohin fun awon Egba pe awon Idahomi ti sa nwon nlo sile nwon.

Ohun ayo nlanla ati ope ni fun Olorun ti ogun na fi pari bayi. Awon Idahomi ri Abbeokuta eru ba nwon lati dugbolu u. Olorun gbo adura awon enia re fun ilu yi, awon ti ongbe eje wa ngbe eniti agbara re tobi ju ti enia lo si ti si nwon, Olorun li afi gbogbo iyin na fun.

IYI IWE MIMO PADA SI EDE MIRAN.

Awa ri ninu ihin Egbé agbajo ti Bibeli ti esi pe, ayi die pada ninu Bibeli si orile ede mesan niti apa Iwo orun ile Enia Dudu lati ilu ti anpe ni Gambia fi de Odo Oya ati li iha oke ipade odo nwonni.

Ninu ede awon Mandingo ni Gambia, ekiki Iwe Matthew ni nwon se, sugbon nwon yi Ihin rere merin nwonni pada si ede nwon.

Ni ede Bullom ti nwon nso li iha oke odo Sierra Leone, nwon ti se Mathew pelu. Ilu yi ti ri ise Nylander, okan ninu awon Onse Olorun ti oti ko lo si iha ibe ile Enia Dudu, nwon si ko o ni iwon odun mefa, sugbon lati odun meji ti okoja Mr. Boxton lo sibe okan ninu awon ibile ti ako li Sierra Leone. Ni iha Isale Sierra Leone awa si ile awon Onse Olorun ti America li Serbro nwon ti yi ede na pada sugbon nwon ko ti imu Ihin rere ti Saint John pada wa li ede ilu na, nwon si nyi pada si ede Mende. Ninu egbegbe rin buso ti otele lati lo si Cape

Coast awa gba ilu omnira ti Liberia koja, ati awon Egbé ti a npe ni Episcopal wa ni Cape Palmasi, sugbon awa ko kiyesi i bi oju Genesis ati Luke li awon Egbé ti America se ninu Bibeli li ede awon ara ilu na iwe mewa ni Testament lailai ati gbogbo Testament Titun li nwon yipada si ede Accra tabi ede Ga ti nwon wa li Gold Coast; Genesis ati metala ninu Testamenti Titun li nwon yipada si ede Asanti ti olo jinà to bi Volta opin ile re leti Idahomi wa. Vio yo tabi fihan sugbon ako fisile daju pe Ihin rere mererin ni nwon ti se nipa awon Egbé Bremen Bibeli li ede Ewe ti Idahomi ati Slave Coast. Li Ede Yoruba awa ni Genesis, Eksodus, Psalms, Iwe owe, Eklisasite tabi oniwasu, Daniel, ati Testamenti Titun sugbon awa ni idaro odun ti nkoja ni ti Iku Rev T. King Alufa ibile ilu yi, ati okan ninu awon ti nyi ede pada daradara. &c.

ISISE.

Anu se wa lati ri pe isise kan wa ninu Iwe Irohin wa ti March 5th. niha ipekun ti Ihin kekere, nipa sisi oro Complimentary yipada, eyi ti ba je bayi pe, Oko ti anpe ni Handy ti lo fi iki be Aajse wo.

A ko o li ibi ise ikowe li Ake ABBEOKUTA APRIL 6th. 1863.

ABBEOKUTA

APRIL 6th. 1863.

The promises and histories of the Old Testament are not written merely as an account of things which happened without a reference to ourselves but they are written for our instruction that we through patience and comfort of the Scriptures might have hope; there are some stories which have been more particularly brought to mind by the threats of Dahomey. One is the threatened attack of Sennacherib on Jerusalem after he had taken Samaria, and the cities of the Philistines, and even the cities of Judah. Hezekiah made what preparation he could by repairing the walls and providing water and then encouraged the people by reminding the Israelites that there were more with them than with the Assyrians. These and the similar words used by Elisha when surrounded by the Syrians have been used to encourage the people, during the fortnight the Dahomians have been encamped in sight of this town and the result has justified the use. The Dahomians have returned without firing a shot into the town. We had indeed much stronger reason than this for believing

the town safe, we knew that many prayers have been offered up in England for our safety, and that there are many promises of answering prayer as well as of defending the dwellings of the just, and if Sodom would have been spared for ten righteous men in it, we might surely hope that this town with the largest and increasing number of Christians in the interior of Africa would be spared.

SLAVE TRADE.

The Dahomians trouble this town, interfering for a fortnight nearly every year with the peaceful occupations of the inhabitants by compelling the farmers to take refuge in the town and forcing the men to prepare themselves and sleep at the walls to be ready to defend the town. This year the Dahomians have been stationed for a fortnight within view of the town about six miles off on this side of the bush surrounding Ibara. Under such circumstances it is pleasant to dwell upon those events which are quickly and surely putting a stop to the slave-trade and consequently to the abominable slavehunts of such barbarians as the king of Dahomey. Before the present war in America the number of slaves in the United States amounted to about four millions. Many of them are in a

APPENDIX TO THE IWE IROHIN: APRIL 1863.

state of liberty with the Northern army, but they do not wish them to settle down as free labourers in the Northern states for fear of interfering with the white labourers. The Northern States would be glad to get rid of the 200,000, who have left their Southern masters, and send them as free labourers to the West Indies or other countries where they are required for growing cotton or sugar. The Colonial Secretary of the colony of British Guiana went last year on a Mission to the United States to enquire into the possibility of obtaining free Negro labourers for the British Colonies at Guiana and in the West Indies, he was unable to obtain any at the time, but felt certain that at the end of the war there would be a large unsettled negro population who would be glad to get their living in other countries as free labourers, and had made arrangements that Guiana should be one of the first supplied. This abundance of free labourers will probably diminish the price of slaves in the adjoining countries where slavery still exists and so make the traffic in slaves less profitable. The slaves captured in slaveships by the United States' cruisers and liberated had been assigned for the next five years to the Danish West India islands under a convention with the king of Denmark. This is almost the only aspect in which

this terrible war in the United States is pleasant, the people had had entreaty and example before them for thirty years and they refused to give up their abominable system because it was profitable. Now the heavy scourge of a civil war is laid upon them, the war being a direct consequence of slavery and its almost certain effect being the great diminution if not the extinction of that great evil in the country.

PRICE OF GOLD AT LAGOS.

Spain, Mexico, or States of South America.

£. s. d.

Doubloon 3 4 0

Subdivisions of Doubloon in proportion

	Isabel	...	...	1	0	6
Spanish	2 Dollar Piece	...	...	0	8	2
	1 Dollar	...	...	0	4	1
Portuguese	10 Dollar	...	...	2	1	0
	5 Dollar	...	...	1	0	6
American	20 Dollar	...	...	4	2	0
	10 Dollar	...	...	2	1	0
	5 Dollar	...	...	1	0	6
	2 ½ Dollar	...	...	0	10	3
	1 Dollar	...	...	0	4	1
French	20 Franc	...	...	0	15	10
	10 Franc	...	...	0	7	11
	5 Franc	...	...	0	3	11½

We are glad that the price of Gold coins at Lagos is to be still further reduced, it will be seen that formerly when dollars were 4s. 6d. several of the coins were circulating at 10 per cent over their real value, the consequence was that merchants imported these coins instead of English ones; now this temptation is taken away, we may hope that the proportion of foreign coins at Lagos will soon be so small as to justify the Government in declaring them out of circulation, when English money is the only money in circulation silver and gold will no doubt be soon used by the natives in large purchases, for very small purchases cowries will still be the most convenient money,

APPENDIX TO THE IWE IROHIN: APRIL 1863.

but they ought to bear some definite relation to the Copper money, three strings for a penny would perhaps be the most suitable, this would be far better than introducing a new coin, the eighth of a farthing, to supercede cowries.

THE CREAKING DOOR.

"Bob shut that door," said my father. "I can't stand that creaking."

So off I trotted, and had just come back to my seat, when my mother said,

"Robert, did you ever hear the story of the creaking door?"

"Oh, no, mother, do tell me!"

Well, once upon a time, there lived an old gentleman in a very large house. He had servants, and everything he wanted. But with all this, he was not happy, and if everything did not go just as he wanted, he would grumble. At last all his servants left him, so he went off grumbling to a neighbour to consult him as to what was best to be done.

"Well, now," said his friend, "oil yourself a little."

"What? Oil myself?"

"Well," said his friend, "listen. Once I had a creaking door. No one liked to go in or out of it, because it creaked so. So one day, I oiled it, and now it is used as much as ever."

"Well," said the gentleman, "how am I like your creaking door? And if I were like it, how could I oil myself?"

"Oh, very easily," said my friend. "Go home now; get a servant, and when he does a thing to please you, praise him. When he does badly, don't grumble. Oil your words and tones with the oil of love."

So off he went, and the last I learned of the old gentleman was, that he used so much oil, that not a creaking sound was to be heard in his house."

Every family should have a bottle of this oil, and use it at the first intimation of a creaking-joint. "British Workman"

TRANSLATIONS OF THE SCRIPTURES.

We see by the Report of the Bible Society for last year that portions of the Bible had been printed in nine of the languages of the West Coast of Africa extending from the Gambia to the Niger and up beyond the Confluence. In the language of the Mandingoes to the South of the Gambia only St. Matthew had been printed, but the four Gospels were translated. In the Bullom language spoken on

the North of the Sierra-Leone river, St. Matthew has also been printed. This country was the scene of the labours of Nylander one of the first Missionaries to W. Africa, it was abandoned after six years, but two years ago it was resumed by Mr. Buxton a native trained in Sierra-Leone. South of Sierra-Leone we come to the stations of the American Missionaries at the Sherbro, they have translated, but not yet published the Gospel of St. John in the Sherbro dialect, and are translating it into the Mendi dialect. In the next seven-hundred miles to Cape Coast, we pass the free settlement of Liberia and the American Episcopal Mission at Cape Palmas, but we are not aware that more than Genesis and Luke of the Bible are printed by the American Bible Society in the native language of the Grebos.

Ten books of the Old Testament and the whole of the New are printed in the Accra or Ga language of the Gold Coast, and Genesis and thirteen books of the New Testament are printed in the language of Ashantee which extends as far as the Volta its boundary line from Dahomey. It would appear but it is not stated certainly that the four Gospels have been printed by the Bremen Bible Society in Ewe the language of Dahomey and the Slave-Coast. In the Yoruba we have Genesis, Exodus, Psalms, Proverbs, Ecclesiastes, Daniel, and the New Testament; but we have to lament the loss during the past year of the Rev. T. King a native clergyman and one of our best translators. The Bremen Missionary Society had also been hindered in their translations into the Ewe language by the death of their principal translator, Rev. Mr. Schlegel and six months afterwards of his successor. In the languages of the Niger smaller portions have been translated Genesis, Exodus, Matthew, John, and Acts into Hausa spoken on each side of the Niger and Tshadda as well as in the Hausa country to the North of the Niger, seven chapters of St. Matthew have been translated into the Nupe language spoken by the Nupe tribe on the upper Niger near Rabba. The Gospel of Matthew has also been translated into Ibo spoken some 150 miles from the mouth of the Niger. On the 14th. of September of last year the Rev. S. Crowther baptized eight adults and one infant at Gbebe near the confluence of the Niger and Tshadda these were the first fruits of the Niger Mission. Three months afterwards Rev. G. F. Buhler baptized the first six adults at Oyo the capital

of the Yoruba kingdom. This may appear a very small numbers, but it shews that seed is not only sown but beginning to bear fruit, and is an earnest of a large increase at no distant time. Much of the first labour of Missionaries is spent in acquiring the language, and reducing it to writing and preparing translations; as will be seen above much of this work is already done, and now we may look for the more apparent results of the conversion of many of these nations.

ROYAL MARRIAGES.

The marriage of his Royal Highness the Prince of Wales with the Princess Alexandra of Denmark was to take place on the 10th. of last month, this was a subject of great rejoicing in England, and it was intended to make a general holiday on that day, there were no doubt splendid illuminations and fireworks in the evening. Some weeks previously a London clergyman offered to publish the banns without charge for any who chose to be married on that day, by the Friday he had seventy seven applications, and probably more before the time for publishing the banns on the Sunday. The princess of Denmark who was expected in England three days previously was to be conducted with great ceremony from Copenhagen and there was to be a grand Naval display at the Nore, when she arrived at the mouth of the Thames.

DAHOMEY. *Concluded from March No*

In continuation of the account given of the Dahomian invasion, I have to bring a few facts and incidents together connected with it. Several European friends went to visit Ibara and the site of the Dahomey camp on the Tuesday. The impression conveyed to them was that the Dahomians were not so strong as they have been thought to be, one person supposed them to have been not about 10,000 fighting persons men and women. The camp seen from Abbeokuta was only a part arranged in three single lines with a considerable space between the end of one line and the beginning of another as if to make the best possible appearance if seen from a distance. The camp behind Ibara was larger in which the King was present for whom a superior dwelling was erected as seen by the remains. One of these who went to see the spot remarked that they were evidently in great fear for their huts are everywhere a good gun shot off from Ibara bush as if afraid it would give cover to an enemy. It was report in Abbeo-

kuta that of some prisoners they had taken one had escaped stating that the Dahomians pierced their hands or arms just above the wrist and passed a cord through the wound to tie them and ensure their not getting free. One of the gentlemen who visited the site was desirous of testing the truth of this statement he examined the body of a man and found on his arm a wound above the wrist as described. Another individual was anxious to know whether the bodies had been otherwise maimed as described to him and verified it truth by inspection. One of the native Christians reporting that he had seen many dead bodies, headless corpses, but that they were chiefly old men was asked how he could tell they were old, he remarked that their scalps were there and the hair was grey. The Dahomians seek to secure skulls and after beheading a man have a process of cleaning it as the skull is the only valuable part, thus their own friends who fall in battle are beheaded and their skulls taken home, who can distinguish between the skull of friend or foe? Several reports are rife as to the doings of the Dahomians after leaving this place. The first was that they had attacked and destroyed Ishala a town in league with them but it was not true, and again that the Okeodan people and others had attacked them on their way home but this also we believe to have no foundation in truth. Whilst they were at Ibara they destroyed several small towns in its neighbourhood those named are Ilowo, Kesson, and Ijalle. As mentioned before the Ibara people were attacked by the Abbeokuta people. It appears they were going off on coming to Abbeokuta that some of the Abbeokuta and Ijaye people heard of it and thought to get plunder, went to meet them. They endeavoured to plunder, the Ibara people remonstrated and resisted, a fight ensued in which many on both sides fell including the Chief of Ibara and they were captured. As soon as the Chiefs of Abbeokuta heard of it they were filled with indignation at the conduct of their people and have used every means since to give liberty to every one thus taken sentence of death was passed on the individual who shot the Chief of Ibara.

ERROR.

We are sorry to find that an error has occurred in the translation of a word in the Yoruba part of our publication for March 5th. by a misconception of the word complimentary by the translator, he having rendered it by the Yoruba word for cunningly thus considerably altering the sense of the sentence.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 83. ABBEOKUTA APRIL 1863. Price 120 cowries.

Ni ilu oloṣo bi England, enia diẹ ti o nṣiṣe ti onira nitori ti a ko sanwo iṣe fun nwon li ojo tabi li oṣoṣe. Idi meji li owa fun eyi, oṣan ni pe, diẹ ninu awon ti nṣiṣe na ni owo diẹ ti nwon fisile lati ran nwon lowo li ijeun titi nwon ofi la ojo nwon, iṣe ni ere pupoju, nigbati aba nse li aṣelu ki iṣe ki ole mu owo pupo wa, ati sibe a ni ere fun ara nwon, eyiyi ni pataki idi re, nibiti anfi ohun elo nlanla ti oni inawo pupo siṣe. Ni ilu ti ko si oṣoṣo, nibiti nwon ko fe nkan pupo, eyiyi ki iṣe idi re, awon enia na ko mo ilo iwe, agogo, ati ohun eṣo ile, ati nitorina ko si enikan ti yio ra nwon bi aba se nwon, ati ki iṣe oluwa re, beṣe ni awon alagbaze ko nani owo iṣe odun pupo, nitori ife nwon niti onje, aṣo bibora, ati ile yara ko pe ko ife nwon lorun ati nitori na nwon yan isimi lati siṣe, ati pelu iṣe ti nwon nse ko fere ni ere pupo bi iba ti ri, nibiti olu-

kuluku enia wa fun ra re, agbero-ko, ase onje, onisona abere, ati omole, ko jo beṣe pe aba se nkan nwon yi tabi ki ayara se e, ko dara, tabi ki o rorun iṣe bi olukulu enia ti nṣiṣe nigbakugba bi iru iṣe kan na. Latihin lo, awa ri pataki tabi riri eko bi oti mbi si oṣo enia omu ki ife nwon po si i, ati pe ki nwon ko le te ife nwon lorun, awon enia na ni ima siṣe pupo nitori ero rere. Eleko enia pelu ni ohun pupo ti nwon nfe, osi le fi peṣepeṣe mo ona ti yio fi ni iteloron nwon ju ope enia.

Awon onisowo nro pe, nwon le si ona ilu nipa ima gba nwon li iyanju ki nwon ima gbin owu tabi bi ohun miran, nwon gbagbe pe awon ara ilu tabi ibile ilu na ko ni ohun ti imu nwon siṣe, lehin igbati nwon ba ti ni ohun ti nwon nfe ati eyi, boye li ohun ti nwon nfe ba po si i nipa eko tabi asa nwon, ki igbin ire pupo.

ONA SI EKO.

Li ojo kefa oṣu yi Olola re Ogbimo Eko se Ikede kan, lati si ona ti nwon ti se mo Abbeokuta ati gbogbo ebute ti olo si Abbeokuta. Li akoko na nwon fi iwe akiyesi sowo si gbogbo enia ti nwon ti je niya nipa ole li odo ogun lati fi iwe ifihan daju iye owo oja re ti onu pelu ibura wa ki ojo kerindilogbon oṣu yi to ikò tabi ki nwon ki o je eyi ti okan nwon lati san esan. Li ojo kerinla oṣu January ni nwon kede ti ona sise nitori ole ti nwon ja lodo ogun; li ojo keje oṣu October li nwon ko ko nwon li nkan, ti arinkeji to iwon oṣu kan lehin na ojo pe ise awon ole nwon yi ni pataki awon egbe kan ti nwon ima se ota awon enia Olurun nigbagbogbo, ti nwon si nfe lati ma tun se owo eru. Lati igba ogun Ijaye ti bere ni inira ti de si ona odo na si Eko, awon onisowo nipa ti ara nfe ki nwon si ona na nitori ati sowo, awon balogun nfe ki ose, nitori ki awon enia ba lo si ogun, nitori bi ako ti nsanwo fun awon omo ogun ni ilu yi, nigbati ko si ireti ole ti nwon ori ja kankan tabi ti eru ti nwon ba tete ri mu, ori ki isi nwon tobehe lati fi ise nwon sile lo sogun. Ogbon ti nwon nlo lati ri omo ogun ti fun, li iru eyi lati da owo oju ogun duro, lati ma bo oko kalliri ati lati ma ke aso awon owunso lori ofin, nitori ki awon ti nwa oko, agberoko, ati owunso le lo ijagun.

Ona odo yi nigbagbogbo ni nwon ima si si ile ti nwon isi ma se e niwon oṣu die li igba kan gege bi ohun awon onisowo tabi ohun awon balogun ti to le ju, titi ofi di ipekun odun 1861 Ogagun ti a npe ni Bedingfield mu awon agbagba se imule kan ki nwon mase se ona na mo, lai si ijewo awon ara Eko ninu re; lati igba na wa ni ona odo na ti si sile lati sowo bi awon onisowo ko ba kan gba awon Egba lati wa eru nwon.

IYIPADA LI EKO.

Iyipada nlanla ti owa li Eko tobi gidigidi ni iwon oṣu meta ti oti koja. Robert William Gifford Watson Esq. Olori awon Ogbimo ti ode li oṣu January ku li iwon oṣu kan lehin na, Akowe Colony Major Levenson pada lo si England ninu Oko Elefi ti oṣu March nitori ogbe buburu ti ogba nigbati nwon ko lo ikolu tabi ba awon ara Epe ja. Ogagun ti anpe li Dolben eniti o ropo Ogagun Glover alase Oko ti anpe li Handy ti lo si Ascension lati wo ogbe ti ogba li ogun ti nwon gbe lo si Epe li ekeji. Ogagun Williams ti o npase fun ipa Owo ogun keji ti Iwo Orun India (W. I.) Ogagun Mullinger ti gba ipo re pelu awon ipa Owo ogun keta ti Iwo Orun India. Nipa Oko Elefi ti okoja ni Olola re Ogbimo Eko pada lo si England nitori aileru re. Rev. L. Nicholson ti oti wa ni Sierra Leone Rev. A. Mann ti oti wa ni Ijaye

ati Rev. J. Smith ti oti wa ni Isaga ti de si Eko, Ijaye ati Isaga ti wo tabi parun ju iwọn odun kan lo die ti isiwaju nipa Ibadan ti igbehin nipa awon Idahomi, sibe ti Sierra Leone ti koja sinu iwa ni ijoko Ijo Enia Olorun kan pupo ninu ibujoko awon Missionary ati jo nisisiyi wa bi Church nipa awon Alufa ibile tabi awon ara ilu na.

IGBEYAWO AWON OMGBA.

Alexandra Omobirin Oba de si England li ojo keje osu na nigbati ode si enu odo ti anpe li Tems (Thames) li ojo na awon ologun iba sere ashehan nlanla Owo oko alaso ologun meji nlanla nura, Cumberland nko adarin agba, Formidable ko agba merinlelogorin pelu Leander oko Elefi kan, oni agbara edegbeta Esin, oni adota agba, lotito awon omiran nmu Omobirin Oba na wa. Ni igunle re ni Gravesend ni England ni iba ko fi ese re tele lori ile ti nwon se oso ifinko, ati itanna to tuka kiri li waju re nipa awon ogota arewa omidan, ti nwon we iwe Kent li ona awon ara ilu ti England ati Denmark, pupa, funfun, ati ofefe. Awon Ologun olibon ti nwon fi ife ara nwon wogun ni yio se oluso ola tabi eye fun Omoba Alexander nigbati oba gunle.

IWE OWO.

Titi li ogun Amerika, opolopo

iwe owo li nwon yo jade. Li opin osu January owo wura si ti fere dide soke si adojo fadaka olokan, ninu iwe owo, ko ju ogorun fadaka olokan li owo wura ni iye. Owo wura ati fadaka ni iye ti ije funra nwon bi oni ami tabi bi ko tile ni rara, sugbon iwe owo ni iye bi eyikeyi gbese miran, osi wa ni igbekele enia ti nwon fi si i ti omu u tabi se e jade ti ole tabi ti yio sanwo fun u, nigbati aba bere re. Bi igbekele iwe owo kikun ba wa yio je iye owo ikanna bi owo wura ati fadaka. Iye owo kan ni tabi omiran ni ti owo nwon ti ofi iye owo ati owo miran wa oni osunwon tabi iye owo wura ati fadaka ti yio paro fun owo kudi.

JOSEFU.

Awa ri Josefu olufe julio Baba re; awa ri awon arakonrin re kegan re nwon si korira re, nwon ta a leru; awa ri i nile Potifa oko se eru asi gbe e ga soke lati di olori ile oluwa re; awa ri i ofi aiya ran idanwo nipa iranwo Olorun, asi gbe e so sinu tubu nitori esun eke; awa si tun ri i agbe e si ibi giga ati ola ninu tubu bi oti wa ni ile Potifa nitori ti Olorun wa pelu re, osi fi ojurerere fun u; li igbehin gbogbo re, awa ri i nisisiyi asi gbe e ga soke siwaju, asi so o di alakoso keji, ile oba Egipiti, ibikeji oba tikalare. Ninu gbogbo nkan nwonyi oye kawa ba le ri

owo Olorun ti o nse oluto ohun gbogbo ti osi nse nwon ni ibukon fun Josefu nipa tita ti nwon ta bi eru ni ofi mo ile Potifa nipa Potifa li osi mo tubu, ninu tubu li omo olori agboti, ati nipa olori agboti li osi di mimò fun Oba. Ilara awon arakonrin re li omu ki ata a bi eru, nipa ifekufe ati iri-ra ti obirin Potifa, a gbe e so sinu tubu, sugbon tubu na si wa je ona ipo ola giga fun u, nipa ibukon Olorun. Beheni awa ina ri i nigba-kugba pe, ninu wahala tabi iponju pupo ni ibukon nlanla iti jade wa Enia melomelo li ati korira ti ata si oko eru, ati nipa ohun elo na osi wa mo imo Olorun osi duro nisisiyi ni ijoba ogo ti owa lo-ke? Iponju atetekose tile koro gididi, sugbon nigbati ose oluto lo si anu nlanla ati ibukon. Nigba miran wahala aba orile ede nipa ogun, nipa iyan, tabi arisan buburu, titi a ofi re nwon sile lati jowo fun Olorun sugbon lehin na asi gbe nwon soke si ola nlanla. Nigba melomelo li awon omo talaka ati egan enia ti ato dagba ninu ise inira, ati iponju si yori si ola, nigbati awon omo eniti oni oro ti nwon si tobi li ona nwon fi di elegan ti nwon si ndi talaka. Bi oti se ri behe? nitori ti awon ti oni opo-lopò nro si ara nwon ju behe lo nwon si gbiyele oro ti ko da nwon loju, nwon asi subu sinu ifekufe ti oburuju nipa re. Iwo yio ma

ri awon enia di enia nla, nwon ni owo ati ore, nwon nlo si ibi gbo-gbo lati fi ara nwon han, nwon ro ninu ara nwon pe nwon tobiju, nwon si ro ninu ara nwon pe nwon ki yio ri iponju. Nigbati nwon ba gbe ara nwon ga behe fi aiya nwon, nwon agbagbe ara nwon, nwon asi subu sinu iru wahala kan tabi omiran kuro ninu re li igbehin nwon asi di akuse ati talaka, boye nipa anu Olorun ti nwon ba wa ronupiwada ti nwon si re ara nwon sile. Ki eranti pe ona ola wa li ona ofin Olorun bi awa ti ri i li itan ti Josefu. Iba sepe o to idanwo aya Potifa lehin on iba ti ri ojurerere re iba si ti ma je aiye alafia ninu ese nigba die; boya ki ba ti tete lo sinu tubu, sugbon odaju pe ki ba ti yo ni ojurerere Olorun ki ba ti le tumo ala, ki ba si le de ibi ola giga lati di ibi keji o ba li Egipti. Odomode konrin ati odomode birin ba ro ti itan Josefu yigidigidi, ki nwon ko ro o bi nwon ba ti se le wa ona lati lo, ona iduro sinsin, irele ati ife re si Olorun. Enia die ni ole de de iru ibi giga ati iyoku ninu orile ede bi Josefu ti se, sugbon gbogbo wa le de iru ibi giga bayi bi awa ba fe lati di omo Olorun ati ijogun ijoba re lorun ni ijoba nlanla ti o ju ti Egypti lo.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA APRIL 22nd. 1863.

APPENDIX TO THE IWE IROHIN: APRIL 1863.

ABBEOKUTA

APRIL 22nd. 1863.

In a wealthy country like England very few men do any labouring work for which they are not paid in daily or weekly wages. There are two reasons for this, one is that few of the labourers have money laid up to enable them to live till they could sell their produce and the other that they can obtain much higher wages than they could make by working for themselves, labour is so much more profitable when carried on in combination that masters can afford to give higher wages and yet have a profit for themselves, this is particularly the case where large and expensive machinery is employed. In a rude country where the people have few wants this is not the case, the people do not know the use of books clocks and furniture and consequently there is no one to buy them if they were made and neither the master nor the labourer care for a large income, for their wants of food clothing and house-room are soon satisfied and therefore they prefer rest to work and even the labour they do is not nearly so productive as it might be; where every man is his own

farmer cook tailor and builder it is not likely that these things should be done either so quickly, so well, or so easily as when each person is constantly engaged at the same sort of work. Hence we see the importance of education in increasing the wealth of a people, it increases their wants, and in order to satisfy their wants the people must either labour more or to better purpose. An educated man both has more wants and can more easily obtain the means of satisfying them than an ignorant one. Merchants imagine that they can develop the resources of the country by encouraging the growth of cotton or some other product forgetting that the natives have no inducement to labour after they have satisfied their wants and that unless their wants are increased by education or example they will not greatly increase their production.

TRUTH OF THE BIBLE.

Some of the strongest proofs of the truth of Christianity have arisen from the attacks of its enemies. Sometimes they have collected together all the apparent contradictions of Scripture against itself. At other times the apparent contradictions of Scripture against science or even against what they imagine ought to be the character of God

or the morality of the Gospel. The result of this has been that all the apparent objections to the Bible have been carefully sought for by its enemies, and that every body can see what trifling and unfair objections are brought forward to make up any moderate number of apparent difficulties, while these difficulties have been carefully examined by the friends of the Bible and many have been satisfactorily explained the explanation occasionally shewing that the Bible was exactly correct and that it was the critics who made the blunder. The minute accuracy of the English translation of the New Testament was proved in the same way; a few years ago there was a talk about a New Translation in order to bring in the advantage of the present increased knowledge of the Greek language a Greek scholar published some hints for a New Translation and any body that wishes to be convinced of the goodness of our translation has merely to peruse the book the mass of the corrections being very doubtful improvements and scarcely any of importance.

CHANGES AT LAGOS.

The changes at Lagos have been very great during the last three months. Robert William Gifford Watson Esq the Chief Magistrate who arrived in January died with-

in a month afterwards. The Colonial Secretary Major Leveson returned to England by the March mail on account of a severe wound received at the first attack on Epe.

Lieutenant Dolben who succeeded Captain Glover in command of the Handy has gone to Ascension to recruit after the wound he received at the second attack on Epe. Captain Williams who commanded a detachment of the 2nd W. I. Regiment has been succeeded by Captain Mulliner with a detachment of the 3rd W. I. Regiment. By the last mail His Excellency the Governor returned to England on account of his health. Rev L. Nicholson formerly at Sierra Leone, Rev. A. Mann formerly at Ijaye, and Rev. J. Smith formerly at Ishagga have arrived at Lagos; Ijaye and Ishagga were destroyed little more than a year ago the former by the Ibans the latter by the Dahomians whilst Sierra Leone has passed into the condition of a settled church most of the former Missionary stations being now occupied as churches by native pastors.

THE ROYAL MARRIAGE.

The Princess Alexandra was to arrive in England on the 7th. when she arrived at the mouth of the Thames, there was to be a grand naval display. Two large sailing line of battle ships the Cumberland carrying 70 cannon, and the Formidable carrying 84 cannon besides the Leander a steam vessel, 500 horse power carrying 51 cannon and probably others were to salute the vessel bringing the Princess.

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On landing at Gravesend she was to take her first steps in England on ground strewn with roses and violets scattered before her by sixty fair maids of Kent dressed in the national colours of England and Denmark, red, white, and blue. A battalion of volunteer rifle-men were to act as a guard of honour to the Princess Alexandra on her landing.

ROAD TO LAGOS.

On the 6th instant His Excellency the Governor of Lagos made a Proclamation, raising the blockade of Abbeokuta and all ports leading to Abbeokuta. At the same time a notice was sent to all persons who had suffered by the robberies on the river to give in an affidavit of the amount lost before the 26th instant, or to forfeit their claims to compensation. The blockade was proclaimed on the 14th. of January on account of robberies committed on the River, the first on the 7th. of October, and the second about a month afterwards, these robberies appear to have been chiefly the work of the party which has always been inimical to Christianity and desirous of reviving the slavetrade. Ever since the war with Ijaye began there has been a difficulty about this river-road to Lagos the merchants naturally wishing the road open for purposes of trade, the war-captains wishing it closed in order that the people might go to war, for as soldiers receive no pay in this country, when there is no immediate prospect of plunder or captives, there is little inducement to leave their employments to go to war. The means taken by recruiting parties are such as stopping trade on the river plundering farms and cutting the cloth from the looms in order that the canoe-men farmers and weavers may be driven to fight.

This river road had been alternately open and shut for a few months at a time according as the voices of the traders or war-captains were the loudest till at the end of 1861, Captain Bedingfield induced the chiefs to make an agreement not to close the road again without the consent of Lagos; from that time the river road was open to trade so long as the merchants did not employ Egba canoe-men.

FOREIGN INSPECTORATE IN CHINA.

The Empire of China has been in a distracted state for several years. There has been

a successful rebellion which the Government have been unable to put down, during this confusion the foreign merchants attempted to evade paying their customs duties, previously every body had smuggled and the Intendant of circuit who ought to have seen that the duties were properly paid had entered into partnership with two of the leading foreign firms to help them in smuggling and to share their profits. This injured the other merchants so much that there was a general outcry and to remedy the evil, an agreement was made with the English, French, and American Consuls, that each should name one gentleman to be treated and paid as Inspectors of foreign customs, in order to secure an honest and efficient custom house administration. The inspectors had much to contend against, the old condition of smuggling and confusion. "The new system" says the writer in Blackwood "was attacked with a virulence known only on the outposts of civilization, and it required all the temper perseverance and tact which Mr. Lay eminently possesses to bear up against the outcry, and what that ordeal was few can appreciate who have not shared in colonial questions.—The English in China are for the most part those who go there to make a fortune and return home as soon as possible; looking therefore to personal interest alone, unchecked by the criticisms of an independent press or circle of society beyond the influence, so to speak of public opinion, the standard of political morality amongst such coteries becomes debased. It was not to be wondered at, then that they contemplated with alarm the loss not only of smuggling, but of what was equally hard to forego the luxury of irresponsible action. The Foreign Inspectorate had moreover opponents to combat that exist against every enterprise, those solemn wisacres who deplore the stupidity of a Chinaman but the moment he moves shout out "have a care pray be prudent."—Nevertheless Mr. Lay supported by the integrity of his subordinates gained on the esteem and confidence of the better portion of the Europeans at Shanghai, and still more so upon that of the native officials. The latter were fast being taught a great lesson that legitimate profits were in the end better than stolen ones, and that salaries justly paid were the best security for the probity of subordinates.—By means of this foreign Inspectorate the officials of Peking have been made to recognize the value of English

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commerce as a source of prosperity to the Empire, for the Imperial revenue from Shanghai, which did not exceed £260,000 in 1853, probably amounted in 1862 to one million sterling," and in consequence of its success the same system is now being extended by the Chinese Government to Canton and the other free ports of the Empire, and some ten or more Europeans and Americans are employed at good salaries in the Chinese custom houses.

CAVALLA.

We see by the Cavalla Messenger for March that Trinity Church Monrovia was consecrated on Feb. 22nd. the sermon was preached by Rev. A. Crummell a native clergyman who however, finished his education in England at Queens College Cambridge, there were seven other clergy present and a large attendance; on Feb. 8th the Bishop confirmed three persons; Liberia College was opened in January, Professors Crummell and Blyden have entered upon their duties, seven students have matriculated. The Mission has suffered the loss by death of two of its female members, Mrs. Auer died on the 10th. of February and on the 12th. Miss. Ball also died, the former had been in the country about ten years, the latter only about three weeks.

THE BIBLE FOR THE BLIND.

The whole Bible is now printed for the blind in English; as they cannot use their eyes they are taught to use their fingers, the letters being raised above the paper. The letters chiefly used now are some invented by Mr. Moon who became blind when he was twenty years of age. Last year upwards of 5,800 volumes were sent from the chief establishment in England to different parts of the world, this is 2000 more than were ever sent in a single year before. It is surprising how quickly many learn to read with their fingers; several of those who could read before they lost their sights have learned to read in a single lesson, about fifty persons have been taught in France, and Mr. Moon wishes to have the Bible printed for the blind in French, there are said to be 37,000 blind persons in France.

Mr. Moon has also printed Luke in Chinese; soon after he first began to prepare the Chinese language for the blind, a real Chinese was introduced to him who was only

staying in Brighton for the next three days but would help Mr. Moon during the evenings. The Chinese could speak a little English and during the first evening Mr. Moon got from him the sounds of the Lord's prayer in the Pekin dialect, which he arranged in his raised character for the blind before he slept that night, and by the next evening having printed a copy he went to see the gentleman again. On arriving he commenced reading from the opposite side of the room, and he had no sooner begun "Hoo ting foo" than the Chinese sprang across and putting one hand on Mr. Moon's back, the other on his chest, patted him with great violence to signify his approval enclined "you got our father you shall have some tea," a copy of the Lord's prayer in Chinese was sent to Ningpo in China, and afterwards Archdeacon Cobbold sent from China some prayers and the Gospel of Luke in Chinese which were successfully printed for the blind. The Chinese have a barbarous custom of putting out the eyes of little children in order that they may be able to get their living by begging. In consequence of this the number of blind persons there is very large.

PAPER MONEY.

During the war in America large quantities of paper money have been issued, at the end of January Gold had risen to nearly 60 per cent premium that is 160 dollars in paper money were only worth 100 dollars in Gold. Gold and Silver have a real value of their own, whether coined or not, but the value of paper money like any other debt depends merely upon the confidence placed in the person who issues it that he can and will pay money for it when asked it. If there is entire confidence paper money will be of the same value as Gold or Silver. It is the price of one or other of these metals which fixes the value of money in civilized countries whilst the value of paper and other money depends on the quantity of Gold or Silver that it will exchange for.

PRICE OF COWRIES.

Cowries 12s. 6d. a bag which would be forty strings a shilling if there were no lessening, the native lessening amounting to one per cent.



IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

*Deanery St
Exeter
England*

No. 84 ABBEOKUTA MAY 1863. Price 120 cowries.

OLE NI IDI TI OWO ERU.

Oniṣowo nlanla kan li ihà Ilà Orùn etidò Enia dudu (Captain Cook) ti mu wa si waju wa ni afo kakuru, ni ti idi Owò Èru ajeji, ti oṣì ati ainola. Nigbati owa ni Zanziba li eyiti ko pẹ, ofi idi rẹ han fun awon enia ibe li oja Èru won, nitori ti bi nwon ba nse iṣu owò abuku, eyi lo titi, osi ba nwon damoran lati mu ara nwon sona owo miran ti oni oja ju ati owo ti oni erè ju tabi oko riro, nwon wipe, ewo ni? Opolopo ohun li otoka si, osi fi eyin erin han nwon loja, nigbana osi wi fun nwon pe" awa o ra, aosi sanwo fun nyin nitori eyi, ni ipo ara enia." Idahun na kuru osi ni ami. "O rorun lati mu enia ja ati mu erin." Oro-run tabi o bamuju gege bi ise kan-na lati dajo lati mu erin ju ati sese nigbagbogbo titi lojo mefaninu ose li riro tabi li ile riro. Esì kukuru ti oke ti afi silẹ, kun fun oro ti odaju, gbogbo rẹ ati idi oti-

to ti oṣi ati iresile Enia Dudu ati Owò Èru Enia Dudu. Bi adota oke enia joko ni ilu Oyinbo ti nwon ko opolopo iwe nitori idi eyi na, nwon ko le yori rẹ daju bi oro mewa nwon yi. "O ro run lati mu enia ju ati mu erin".

Mac. Queen.

Ibi ti owà ni ti eru ni ilu gbi-
le jinà ju awon eru tikala nwon lo. Èru nipa ti ara ama se ise die ti ole se nitori ti ko si ire kan fun u lati sese agbara, ko ni ere kan nipa rẹ opadanu pupo bi oti je pe eyiti o pa mo ki ise tirẹ sugbon ti oluwa rẹ ni, sugbon eyi ki ise ogbon kan idi gbogbo rẹ ni nibiti awon eru ba gbe wa nwon ka ise si ohun abuku, ko si si eni ti o nṣise kiṣe kan, bi oba le ni enia gba ipo rẹ, bi okonrin tabi omode konrin, tabi okonrin ati obirin ba nrin lona lo, okonrin lo nru eru ti ofere ju, awon omode nse afarawe eyi, awon omode yio gbi-danwo lati ni, awon omode were

lati siṣe nwon, ko si iru ise omnira na ti a nri nigbamiran ni ilu omnira, nibiti enia ngberaga niti pe o ni òrò rè nipa alagbase re, nibiti opolopo enia ntiju lati gbe ere ti nwon ko le si tun san pada, tabi je eyiti nwon ko se ise re dede. Ose ohun Olola ni ilu omnira fun enia lati siṣe rè fun ra rè ni ilu ti nwon ni eru bi oti lodi, lati ni enia fi si ipo nwon ni ife gbogbo nwon.

IKO SI DUKE TI NEWCASTLE.

Li ogunjo osu March Church Missionary Society nmu iwe Irauti lo siwaju Duke ti Newcastle, nwon si fi ore atijo awon Ogbimo England si Abbeokuta han pe, li odun 1851 nigbati Idahomi nbale iparun Abbeokuta Ogbimo Olanla re ran Alase Forbes ni pataki iko wa si Abbeokuta lati tun ba awon ara ilu na mule lati gba nwon li iyanju ati lati ran awon enia na lowo lati kojuja si Dahbomi, ati li ako ko na Palmerston Olola ko iwe kan fun Revd, S, Crowther obi lere lati so fun awon Egba daju pe awon ogbimo Olanla re mu itoju lile nitori alafia nwon, ati pe awon Ogbimo Olanla re gbekele pe, ona ti Commodore Gesi yio mu ni lbu-joko awon Enia Dudu nwon ti ko o lati mu u, nitori idigbolu ti Bale Idahomi ti se ni ibale ojo ti siwaju si Abbeokuta yio ko itun-pada iru alaiberu isigun na yio si ni imunilara ti igbesoke abo

ati iwarere awon ara Egba ati pe ni ti igbiyanju yi ati itilehin iso di ologon ati iroloran ti Abbeokuta wa titi lo siwaju. Nigbana Oluranti na toka si Oniruru ise ti Freeman Bale yi ogbon awon Ogbimo yi pada, o ngba Idahomi li iyanju, osi nfi iwa Abbeokuta sinu ewu ati emi awon Missionary, awon eniti o nsiṣe iyorisirere ni iso nwon di ologbon ati lati so awon eya ara ilu na di Kristian, ti nwon si ngbadura ki nwon ko le mu ise kankan lati da ogbon Ogbimo Freeman duro. Duke ti Newcastle gba awon Ikò na nipa ti ore julo. Osi so o da nwon loju pe, awon Ogbimo Olanla re ni alatinse oran na li okan ni idide isodiologbon ati Kristian ti Abbeokuta ati pe nwon gbekele pe ilu na yio soji ninu wahala nwon isisiyi yio si di arin imole si awon eya ti oyi nwon ka.

Olore Ofe tenu mo bi anu ti ose to ni ti owò ti Freeman Bale Eko da duro ti ro o pe oye lati se nitori iparun oran ti nwon se si awon ero ti e nti Eko wa, iba sepe iwa ewu kanna ti owò Idahomi ti oda Abbeokuta duro lati ra li Eko li ohun idabobo ara nwon niti ohun ijagun tabi enia ni irannilowo lati damoran ati lati ran nwon lowo bi Alase Forbes ti ni ti isaju. Awa gbekele pe irepo yi le mu igbekele awon Bale ilu yi pada si ife rere awon Alase Gesi si nwon.

Iyi ede pada ti Oluranti ati die ninu ihin ti gbigba ti Duke ti Newcastle ati se iwe re lotito fun ipinrika fun awon ara ilu yi.

Die ninu eri lile ju ti otito ti Kristian ti dide lati inu ikolu ota re. Nigbamiran nwon ati kora nwon jo li iru gbogbo ijiyan kanna ti inu Iwe Mimo si ara nwon. Li igba miran iru ijiyan na ti Iwe Mimo si imo tabi si iru ohun ti nwon ro pe iba je iwa Olorun pelu tabi iwa ara ti Ihin rere. Igbehin eyi si ti je pe, gbogbo iru ikosile tabi isodisi Oro Mimo Olorun awon ota re si ti fi itoju wa kiri ati ti gbogbo enia le ri iru efe ati aidara awawo ti nwon mu wa siwaju lati se ero die li ira inira na, sibe ati wadi inira nwonyi lesoleso nipa awon oro Bibeli; nwon si ti tumo omiran ni itelurun itumo nigba miran siban pe ase Bibeli daju dara-dara ati pe awon ti o nse idajo ere li ogbon, li osina pupo. Die ti odaju li iyapa Ede English ni ti Testamenti Titun a ridi re lona kanna; li odun die ti okoja nwon so nitori iyiwepada Titun kan, nitori ki nwon ko le mu anfani na wa si ibisi imo ede Greeki isisiyi. Eleko Greeki kan mu oro die wa fun iyipada Titun ati bi enikan ba fe lati ni itelurun niti ire iyiwepada wa, ni ko lo iwe na, opolopo atunse na ose aidaniloju ilosiwaju gidigidi asere ma ri pataki kan ninu re.

JOSEFU.

Gege bi ala Farao ati itumo Josefu behe li osi se, odun opo-

lopo nkan de, gbogbo nkan si po gidigidi. Josefu ko oka jo fi singbe sile tabi sinu aka bi yanrin okun, o po to behe ti ko fi le ka nwon mo, nitori ti odi ainiye. Nigbati odun meje opolopo koja, odun ti nwon nfe bere, osi wa ni gbogbo ile, sugbon agbado wa nibe nitori ti Josefu ti fi nwon singbe sinu aka fun odun iyan. Nigbati iyan na bere si imu, awon ara Egipti kigbe pe Oba nwon fun iranlowo, o si ran nwon si Josefu osi pase fun nwon ki nwon ki o se eyikeyi ti o ba wi fun nwon lati se. Nigbana ni Josefu bere si isi ile onje, osi nta oka fun awon ara Egipti, ati awon ara ilu miran wa sibe lati ra oka pelu.

Jakobu li Kanaan gbo pe oka wa li Egipti, behe lo si ran me wa ninu awon omo re lo si ile Egipti lati ra agbado, ikokanla ti ise Benjami ni ko ran lo pelu nwon nitori ti o fe e ju nipo Josefu, Jakobu ko si mo pe Josefu wa laye ni Egipti behe ni awon omo re mewa ko mo, nwon ko ro o pe nwon nlo ipade arakorin nwon, on eniti nwon ta li eru ti oburu ju. Bi alakoso nlanla li Egipti ibikeji Oba; ati pe, nwon nlo mu ala ni se ti Josefu ti la ti osi ti ro fun nwon, nitori ohun ti nwon se korira re ti nwon fi ta a. Kiye si i alala mbo, nitorina ewa nisisiyi eje ki apa a, ki a si gbe e so sinu ilu kan, awa o si ri ohun ti yio se niti ala

rè, nwon wipe, nwon opa a, sugbon lehin na nwon yi ero nwon padà nwon si ta a li ogun fadaka bi eru lo si Egipti.

Nwon lo si Egipti, nwon si lo sodo Josefu nitori ti okà wà li owò rè, ko si si eniti ole ra a boyè lo ba fi aṣe fun nwon. Nigbatinwon rii nwon kò mò o, nwon sì wolè niwaju rè pelu isejudelè, beḥe ni nwon mu ala rè ṣe li apa ti nwon. Nigbatì Josefu ri nwon o mò nwon sugbon kò wi fun nwon nitori ti ofè mò bi iṣe nwon ti ri, bi nwon iṣe enia rere ati oloto ju ti isaju. Beḥe li o sorò lile si nwon, oni, amẹ ni nwon, nwon wa lati ṣe ibi si ile na. nwon sì ran nwon lati sogbon wo Egipti ati bi awon ara Egipti ti nṣe. Beḥe ni nwon wi gbogbo itan na fun Josefu, bi okan ninu awon arakonrin nwon ti ku (eyini ni Josefu ti oduro niwaju nwon) ati pe abikehin nwon wa nile pelu baba nwon eniti odi arugbo. Sugbon Josefu fi orò lile da nwon lohun, wipe, amẹ ni nwon, osi wipe nwon ki yio lo boyè li nwon lo imu aburo nwon na wa lati fi han pe oloto enia ni nwon. Ofi gbogbo nwon sinu tubu sọkan niṣo metá. Lehin na o yò nwon jade osi wi fun nwon pe, on o pa enikansoso mò bi ẹmu, ati ki awon ti oku ma lo, imu oka ti nwon ṣe lo pelu nwon lo ifi fun awon ara nwon, sugbon boyè li

nwon mu awon arakonrin nwon wa li igbamiran, on yio pa nwon bi amẹ.

Omu awon arakonrin Josefu la-ra gidigidi, okan nwon ko bale, ara ro nwon, nwon si ranti eṣe nwon. Nwon si berè si isoro Josefu ati eṣe nwon ni tita ti nwon ta a bi eru, ati bi okan nwon ti le to, ti nwon ko fi ni anu. Nwon so o li oju Josefu, on si gbò eyi ti nwon wi, nitori ti nwon ro o pe ara Egipti ni iṣe kiyio si gbò ede nwon. O dun Josefu gidigidi o si lo si apakan lo isokun nitori ti okan rè kun fun ifè fun awon arakonrin rè ati baba rè; sugbon o ro o lati ko dan nwon wò ki o to fi ara han nwon. Bi oti ri ayè to lati fi ibi san ibi padà fun nwon! Bi o ti rorun fun u to lati pa gbogbo nwon, tabi lati pa nwon mò ninu tubu li ibi isan ibi. o paṣe fun wa lati sore fun awon ti o ṣe wa li ibi, ati gbogbo enia ti o ṣe Kristian lotito yio wa onà ati ṣe rere si awon ti o ṣe nwon li ibi. Josefu ṣe enia Olorun lotito, beḥe ni ofi ore san ibi padà fun nwon, o si ran nwon lo sile; boyè li okan, ati pelu ofi gbogbo owo nwon si inu oké nwon pelu okà ti nwon ti rà. Beḥe ni nwon padà lo sile baba nwon Jakabu.

A kọ o li ibi iṣe ikòwe li Ake.
ABBEOKUTA May 5th. 1863.

ABBEEKUTA

MAY 5th. 1863.

An intelligent trader to the east coast of Africa (Captain Cook) has brought before us in a very short space, the cause of the foreign slave trade, and of African misery and degradation. When at Zanzibar lately and remonstrating with the people there in their slave market for continuing such a disgraceful practice and advising them to betake themselves to some traffic more honourable and more profitable, commercial or agricultural; which is that? said they. Several things were pointed out, and looking to some ivory then in the market he observed "we will buy and pay you for that in preference to buying men." The reply was laconic and characteristic. "It is easier to catch a man than an elephant." It is easier or rather more agreeable according to the same mode of judging to catch an elephant than to labour continuously during six days in the week in cultivating the ground. The short reply above stated contains in clear words, the whole and the real cause of African misery and degradation, and of the African slavetrade. If millions in Europe were to sit down and write vol-

umes on these subjects they could not make the point so clear or so plain as these ten words "It is easier to catch a man than an elephant" make it. Mac Queen

The evils of slavery in a country extend far beyond the slaves themselves. A slave naturally does as little work as possible for he has no interest in working hard, he gets no advantage by it; he is very wasteful as what he saves is not his own but his master's, but this is by no means the whole mischief, where there are slaves, work is thought degrading, and no one does any work if he can get a substitute, if a man and a boy, or a man and a woman are walking along the road, the man carries the lighter load, children copy this, little children will try to get smaller children to do their work, there is none of the independence of character that is sometimes seen in a free country, where a man is proud of having made his fortune by his own labour, where many men are ashamed to receive a benefit they cannot repay, or to eat what they have not fairly earned. It is honourable in a free country for a man to have done his work himself in a slave country on the contrary to get some one else to do it instead is the universal wish.

APPENDIX TO THE IWE IROHIN: MAY 1863.

GRAMMAR SCHOOL LAGOS.

We have to thank Rev. T. B. Macaulay for the following account of his school.

Feb. 9th. 1863.

In writing about the School this time, I have much pleasure in being able to state that the Lord is still smiling upon our feeble efforts and continuing his blessing to us, notwithstanding our unworthiness, our lukewarmness and unbelief. In June last (the 6th. of the month), the school completed a period of three years, and now it is on its fourth year.

Upon a review of the past, I find that I have abundant reason to thank God for what He has enabled me to do in bringing up some of the youth of my country, not only in intellectual, but, I trust, I can say, in moral and religious culture also. I believe the Parents or Guardians of many a youth that has left the School will be ready to bear me out in this statement. And as a matter of fact, I have, in my possession, letters addressed to me by Guardians of pupils who have recently left the school, confirmatory of the above statement.

But to whom is the praise due? Not unto us, O Lord, not unto us but to Thy name be all the praise and glory.

At the end of the last year, the

school numbered twenty pupils, and at the beginning of this year, we had the pleasure of adding five new pupils to our number; so that the school now numbers twenty five. We have however, been called upon to sustain the loss by death of one of our number which took place on the 3rd. inst. and the one happened to be the senior pupil whose name was David Pearse brother to Mr. Samuel Pearse the Catechist at Badagry. A very promising lad indeed he was, both as to his moral conduct and his proficiency in study. He was reading the fifth Book of Euclid's Elements, and got quite half way in the Book, demonstrating the propositions with great ease and good understanding. Nor was he behind at all as to the knowledge of the "one thing needful." At the time of his death, he was heard to confess his faith in Christ and say in prayer "O Lord receive my spirit." He distinctly told one of his elder brothers Joseph who was by him, that he was going to die, engaging much in prayer himself whilst he could speak. His illness arose simply from a sore on the right knee, through which it appears cold penetrated, producing tetanus.

He was about seventeen years of age. We believe, he has fallen asleep in Jesus, "in sure and certain hope of the resurrection to

eternal life through Him," in whom he was taught to believe. I had to perform the funeral service over his remains and was much pleased to witness the very good attendance of young and old of both sexes on the solemn and impressive occasion, the large congregation thereby shewing their sense of the loss, which to him is gain. May the death be sanctified to all!

The usual private examination of the school was held in December last, conducted in writing, occupying two days, Thursday the 18th, and Friday the 19th. On the first day, the pupils of the first form consisting of four, were examined in "Watts Scripture History" "the XXXIX Articles of the Church" and "Graham on the Art of English Composition" The pupils of the second form consisting of sixteen in number were examined in "Analysis of the Old Testament History" and "Outlines of English History." On the second day the senior pupils were examined in Euclid's Elements, Books 1st. 4th. 5th. and the junior pupils were examined in "Natural Philosophy" particularly on the two first principal sources of Heat, viz. The Sun and Electricity.

The result was only tolerable, the majority of the pupils being young. The examination was immediately followed by the Christmas vacation of three weeks, so that

the duties of the School were resumed on Monday the 12th. of January.

ITEMS OF NEWS.

There have been more robberies and destruction of property on the river, the hoops of several casks containing Palmoil were knocked off.

We are glad to hear that the Commodore and the Acting Governor of Lagos intend paying a visit to Abbeokuta in a few days.

Mr. C. F. Lieb who had charge of Owu station has gone to England on account of his health.

Mr. V. Faulkner has taken his place at Owu.

TRADE REPORT.

Cowries 12s. 6d. the bag at the rate of forty strings a shilling.

DEPUTATION TO THE DUKE OF NEWCASTLE.

On the 20th. of March the Church Missionary Society presented a Memorial to the Duke of Newcastle representing the former friendly policy of England towards Abbeokuta, and that when in 1851 Abbeokuta was threatened with destruction by Dahomey, Her Majesty's Government sent the late Commander Forbes on a special commission to Abbeokuta to renew the treaties with that town and to encourage and assist the people against Dahomey, and at the same time Lord Palmerston addressed a letter to the Rev. S. Crowther, requesting him to assure the Egbas that Her Majesty's Government took a lively interest in their welfare, and that Her Majesty's Government trusted that the measures which the British Commodore on the African station had been instructed to take in consequence of the attack made the preceding spring by the chief of Dahomey against Abbeokuta would prevent the recurrence of such an unprovoked and barbarous expedition and would have the effect of promoting the security and well-being of the Egba nation. That in consequence of this encouragement and support the civilization and prosperity of Abbeokuta has continued to advance. The memorial then pointed out various acts of Governor Freeman reversing this policy, encouraging Dahomey and imperilling the existence of Abbeokuta and the lives of the Missionaries, who were successfully engaged in civilizing and christianizing the native tribes and praying that immediate measures

APPENDIX TO THE IWE IROHIN: MAY 1863.

might be taken for checking the policy of Governor Freeman. The Deputation was received by the Duke of Newcastle in the most friendly manner. He assured them that Her Majesty's Government still entertain an unimpaired interest in the rising civilization and christianity of Abbeokuta and that they trust the town may survive its present troubles and become a centre of light to surrounding tribes. His Grace expressed his regret that an embargo which the Governor of Lagos had thought it right to impose for the repression of crimes against caravans from Lagos should under the peculiar circumstances of danger from Dahomey have prevented Abbeokuta from obtaining from Lagos the means of self defence in the munitions of war or the assistance of persons able to advise and assist them as Commander Forbes did on a former occasion. We trust this communication may restore the confidence of the native chiefs in the goodwill of the British authorities towards them. A translation of the Memorial and an abstract of the account of its reception by the Duke of Newcastle have been printed separately for circulation amongst the natives.

ROYAL MARRIAGE.

The Princess Alexandra on her arrival at Gravesend was met by the Prince of Wales. The railroad journey from Gravesend to London twenty four miles took about fifty minutes. They drove through London in an open carriage containing the Prince of Wales, the Princess Alexandra and her father and mother accompanied by five other carriages; in this journey through London it is estimated that there were more persons collected together to see the Prince and Princess than there are in the whole kingdom of Denmark. The crowds of people were so dense that several of the Aldermen and common councilmen who probably reckoned upon being in their places two hours before the time never reached them till the procession was passed. The journey through London took a little over three hours, from London to Slough a distance of eighteen miles they went by railway in about half an hour the engine being driven by the Earl of Caithness. The following Tuesday March the 10th, the marriage took place at St. George's Chapel Windsor. The Princess' bridesmaids were eight unmarried daughters of Dukes Marquises and Earls. The dress of the Princess was pure white silk covered with

costly lace, and she wore a profusion of range-flowers and a necklace of diamonds and pearls a present from the Prince of Wales. The marriage service was read by the Archbishop of Canterbury. Among the presents given to the Princess Alexandra was a magnificent diamond necklace with a pair of diamond earrings of the value of £10,000 given by the Corporation of the city of London. On the following day an order was issued for inserting the name of the Princess of Wales after that of the Prince of Wales in the prayer for the Royal family in the Litany. Though the title of Prince of Wales has been held by the eldest sons of the kings of England since 1284 this is only the fifth time that a Prince of Wales has been married whilst holding it, the first being Edward the Black Prince the victor at Crecy and Poitiers who married Joan of Kent in 1361. The second was Arthur eldest son of Henry VII who married Catherine of Arragon, the third was Frederick Lewis the eldest son of George II who married the Princess Augusta of Saxe-Gotha, these three all died before their fathers. The fourth was the eldest son of George III who succeeded to the throne as George the IV.

The day of the wedding was observed throughout England as a holiday the manner varying in the different towns and villages. Good dinners were given to large numbers of the poor, those in poorhouses or old people being chosen, school feasts were given in many places. In London there were brilliant illuminations chiefly jets of gas arranged in stars, some with the initials A. A. The dome of St. Pauls Cathedral was lighted up with the electric light, several powerful oxyhydrogen lime lights were placed on the roof of the choir. The Exchange was most tastefully illuminated thousands of small oil lamps of various colours twining up the pillars and the inscription "The earth is the Lord's and the fulness thereof" was on this occasion literally spelt in fiery characters oil lamps being used throughout. In front of the Post office was a Princess' plume with stars and radiating branches of laurel in gas. Amongst the private displays a humerous buttermilk exhibited a large sitch of bacon ornamented with rosettes surrounded with lamps with the inscription beneath, "May they win it" Pointedly referring to the Dunmow sitch which becomes the property of a married pair who live in peace and harmony for a certain period.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 85. ABBEOKUTA MAY 1863. Price 120 cowries.

WAHALA NI CAPE COAST.

Awon Asanti ati Cape Coast nri iyonu, nitori na Commodore fi adojọ enia sibe ninu okọ re ti anpe ni Rattlesnake lati ran nwon lowo li idabobo ilu na. Nwon si wipe, opolopo awon Asanti ti bura fun Oba lati gbe ori Bale na, ibura oba si mu awon ti obura lati mu ibura nwon se tabi lati so emi nwon nu. Awon apakan ti a ran lo ninu owọ ogun keji ti W. I. ti o fi Eko sile linu okọ ogun Adventure nwon si da nwon duro pelu li Cape Coast, awon enia die ti ogbogbe ni nwon mu lo si Sierra Leone.

IMU OKO ERU.

Awa ri ninu (Weekly Times) akoko Ose ti Sierra Leone pe li ojo kesan osu Feb. Ogagun Luce H. M. okọ elefi mu okọ igboku Eru kan li iwọn odegbeṭa buso ni iha isale Eko. Ogagun Luce ti ba Commodore lo si Abomi, ko ju ose meji ti o gba li Eko lehin

igbati nwon pada ti Idahomi de. Oruko Olori okọ eru na je Louis de Madariga sugbon ko ni asia beheni ako ri takada. Li akoko ti nwon gba okọ na, eru meji-di-li-ota-di-ni-run ni owa li inu okọ na sugbon li iwọn ose kan lehin na nigbati okọ na gunle si Sierra Leone meji. lelogorun ku. Nwon da okọ na lebi, nwon si ko awon omnira eru na si Kisi nibiti niwon ose marun tabi mefa lehin eyi meji-dilogun ku pelu.

COMMODORE WILMOT WA WO ABEOKUTA.

Li Friday ojo kejo osu yi Eni ti nsiṣe Bale Ogagun Mulliner ati Commodore Dr. Eales ati Mr. Collins Akowe Commodore ba nwon wa, nwon fi Eko sile wo okọ agba ti a npe li Handy nigbati nwon de ito Agboyi, nwon wo okọ wa si Abbeokuta, nwon gbiyele ati de Abbeokuta li Saturday; sugbon omi gbe agbeju, nwon ko le de Agbamaya, li ororu Sunday ni nwon de

ibẹ, ti nwọn si fi de Abbeokuta li agogo kan, nwọn rin irin buso mejo ti oku li ehin esin. Awon Kristian die ti ba Balogun Onigbagbo Okenla lo si isale odo na lo pade Commodore, nwọn si se itoju re de Abbeokuta. Awon enia ti owa lona je ki awon owo tabi egbe Commodore koja li alafia, sugbon nwọn gbidanwo lati da Ogagun Davies duro ibile ara ilu yi onisowo ti owa li Eko ti onto nwọn lehin; awon onigbagbo bi mewa ko je, osi jo pe nipa imule nwọn ko lo ibon nwọn, sugbon nwọn ko fi kumo ba nwọn ja, lehin na nwọn wa fi ida ba nwọn ja, nwọn sa meta ninu awon Kristian, okan lori, ekeji lehin ati eke-ta li nwọn sa jinle li eran ara li aiya. Nwọn wipe awon egbe ole na li ojiya poju gidigidi, ati pe olori nwọn gbogbe buruju, nwọn fisi ibule. Lehin ti Commodore de awon opolopo enia ara ilu yi, omiran gun lehin esin, omiran fi ese rin wa si Ake li ogba Mission, gege bi ise awon ara ilu yi nwọn yin opolopo ibon, nwọn si nlu ilu gongon ati ilu miran. Li ale ijokeji Basorun ti lo li iwon ijo melo kan si Oba, bi ati fa awon odomode konrin ile lo sogun opada li ale, owa wo Commodore li agogo mesan nwọn si fi ohun soka lati ni apejo lola, sugbon aye ko si to behe lati wi fun awon enia nwọn si ye ojo na di Wednesday.

Li aworo Tuesday ni kutukutu li nwọn kowe itele yi fi ran Onse kankan lo si budo.

Si awon Balogun li Makun.

Bale ati Commodore ba ti I se Alafia ati ore wa Abbeokuta nwọn ki awon Balogun li Budo nwọn si se alafia nwọn, nwọn si tanma ki nwọn le soka pelu li ero nwọn lati mu ohun gbogbo bo si ipò.

Awon Balogun kio ha fi ona kan lele nipa eyiti a fi le mu ohun ti a tanma yi se?

Ise nla Bale ati Commodore ni ati fiidi ore sin sin Bale, ese ti England ati Abbeokuta yio fi ma ba ara nwọn se ota?

Awon ore Africa papa ti Abbeokuta, ti mbe li England ati li ila gbogbo aye, fi ibanuje nla wo aigbede ara wa ti oti sele larin ijoba meji awon ti oti nse tanma ara nwọn ti nwọn si nkedun ara nwọn lati odun modun sehin.

England yio je ore Abbeokuta ki yio je ota re nje eha ti se ti airepo nwonyi fi wa, ati aigberale ara wali ero wa?

Nje jeka fi otito ati ife rere jumọ ba ara wa soro li idi ti aigbede ara wa, yi laisi aniani, ti a le ladi re fun itelorun gbogbo enia.

E jeka fi aigbearale ara wa lele lapakan, ki asi fi otito ati edun inu so ibinu wa lai ku okan silẹ, ati ona ti aogba se atunse re.

Bale ati Commodore so dajudaju fun awon Balogun pe gidigidi ni nwon fe alafia ilu nwon, ati pe ife nla nwon ni lati fi iteloron pada si Eko nitori awon loje oju ona lati tun fi idi alafia ati ore kale li apa eyi Africa.

Si iwe yi, nwon si kowe fesi li Yoruba si imunilara re pe, Awon Balogun na ri iwe eniti Ogba ipo Bale ati Commodore gba, nwon si yo ti nwon ti de si Abbeokuta li alafia, ati pe nwon fe ki nwon ko so gbogbo ife nwon fun Baba nwon Basorun, ati lehin na awon Balogun na yio yo lati ri nwon ni budo Makun ki nwon ko le fi omnira so ti okan nwon fun ra nwon ati lati de ibi ifohun sokan.

Li Wednesday o o kejila osu May Commodore ati Eniti ogba ipo Bale Ogagun Mulliner ati Akowe Commodore ba nwon lo, Onise Olorun meta, Onisowo meta, ati awon opolopo miran lo ki Basorun. Nwon ti ro o pe iki ni gbogbo nwon yio ki nwon ati eyi ti nwon ba wa yio di igbati nwon ba pe apejo nitori re, sugbon nwon fi ohun sokan lehin na pe, ki olukuluku nwon ko so ti awo ti re beheni lehin ti nwon ki ara nwon tan ati itenumo ife rere nwon pe Eniti ogba ipo Bale lati so tire ti on na si se behegege si imunilara na pe Bale Freeman ti fe lati fi ilu yi sile li alafia nigbati osina, sugbon lati igbana wa awon ole si wa bu-

ruju, Basorun si ri wi pe, Eru nwon ati aya nwon salo si Eko ati pe ako je ki awon Egba mu nwon, opolopo owo nwon iyebiye tabi ti oniye pupo ni nwon da lebi bi ohun esan, osi so iye awon ti osalo behe je orinlelegberun, Ibinu miran ni, abo ti nwon da bo Ikorodu ilu ti ise ti Awujale Oba Ijebu ore ara Abbeokuta, ilu yi ti ko Oba yiye re sile ati nigbati awon Egba fe lo iba nwon ja awon Ogbimo Eko ti ran iranlowo lo si odo awon ara Ikorodu. Igbimoketa ni iya adanu eru ti a gba lowo awon Egba ti o lo isowo li Eko nigbati nwon sena, pe nwon je ki awon ma ta oja awon sugbon nwon ko je ki nwon mu ti nwon jade pelu nwon li Eko. Osi so bi nwon ti nso pelu pe Egba ni ko je ki nwon laja sibe ti otito na je pe nwon fi aye fun awon onilaja eyini ni Lieut. Lodder ati Messrs Lamb ati Daveis. Lati koja lo si Ibadan, sugbon li oran mejeji na, nwon ha je ki nwon lo si budo Ibandan, ati sibe, ti awon Egba mbola fun awon Oyinbo nigbagbogbo, awon Ibadan ti pa oyinbo kan mo ni igbekun. Lehin apejo na Apesi Kemta bo sode oji se loruko awon olowo obirin ati awon Bale oloriori ilu fi oke mewa, agutan meje, ewure meta ati malu kan fun awon alejo na, nwon si mu nwon wa si ogba Mission li Ake, Basorun de akete gbigboro kan ti ate eti re niwaju ti nwon fi iye

ogongo se loṣo, osi si Bale ati Commodore lo jina diẹ nigbati nwon npada bo de ori oke ti nwon nfi lo si Ake. Titi li ajo na, Baṣorun de ade osi fi aṣo fadaka didan ko li apa osi re nibiti diẹ ninu awon pataki obirin oniṣowo ara ilu yi gbe joko. Iṣajoko awon olugbo ni ikòbì Olorule giga ti nwon ko ti oṣe oḍe ti o sopo lo yika lona meta ti osi se koroyi. Nigbati ariwo ajo nlanla na ba poju, enikan tabi elomiran yio kigbe soke li ede Yoruba pe ka- gboun.

Ni kutukutu owuro ijo keji Commodore ati Bale Eko lo iwo li Ibara ibi ti Idahomi ti do si. Ni ilu na pa-pa ko de si orule, ogiri ile li oku kakiri, opolopo oka li odagba soke libe, Ibi pataki budo Idahomi wa li apa-keji Ibara, opolopo igi jijona ati oka li ofu kakiri libe. Oku ti awon Idahomi pa awa nwon, sugbon kiki egun-gun kan li ari ati eyi na ara oke nihin li ofi han ni. Awon ara ilu yi diẹ nsimi li Ibara bi nwon ti nkoja lo, sugbon ko si enikan ti odo sibe.

Li aṣale nwon lo iwo Baṣorun le-keji ko si se gbamgba tobehe, pataki oro ti nwon so je ikanna bi ti isaju; niti awon ole ati eru ti nwon nko lodo lati igba ti nwon sina, Baṣorun wipe, nwon ti ro o nitori awon Egba, ti nwon nṣowo lehin ti nwon ti sena, sugbon nwon ko le mo iyato eru Oyinbo si ti awon ara ilu yi li iru iwa behe, ati pelu opolopo ose siwaju ni nwon fi wi fun awon oniṣowo na yika pelu ki nwon

ma de ra epo tabi adi nisisiyi. Ni ale na Baṣorun ati Rev. Bickersteth alufa Wesleyan ara ilu yi, ati awon elomiran jeun nile Mr. Townsend. Baṣorun soro pupo niti ikò ti Oba Idahomi ran si i, ko pe ki nwon to de pe nwon gbero lati wa si adogbo re, sugbon ki ise lati kolu Abbeokuta, ati pe bi ko ba gbagbo ki oṣodi ilu na. Nwon ko se imule kan, awon ti ko mo ise Enia Dudu le ro pe asan ni iru ibewo behe, sugbon awon ti o mo ise Egba ju, gbagbo pe ipari re ni iteloron gidigidi. Ati pe ajo ore ti tun fese mule sinṣin, ati pe, alafia ati ero miran niti ibewo na yio tele.

JOSÉFU.

Nigbati nwon de ile, nwon ro gbogbo ohun ti ose si nwon; bi okonrin ti otobi na ti Egipti ti soro lile si nwon, ti osi pe nwon li ame, ati bi nwon ti fi esi fun u, ati bi osi ti pa arakonrin nwon Simeon mo bi eleri fun nwon, titi nwon osi fi pada pelu Benjamin arakonrin abikehin nwon si Egipti. Nigbati nwon da oka nwon kuro ninu apo, olukuluku nwon si ri owo re bi ati di sinu apo nwon pelu oka nwon, ajo ba nwon gidigidi, nwon ko le so bi idi gbogbo re ti jasi, ati pelu okan nwon ko bale nipa ero ti nwon ti se si Josefu li atijo. (ko iti pari.)

A koo li ibi ise ikowe li Ake
ABBEOKUTA MAY 22nd. 1863.

ABBEOKUTA

MAY 22nd. 1863.

TRAVANCORE CHURCH MISSION.

The Rev. J. Hawksworth gives the following Mission intelligence from Travancore. Yesterday we had the great pleasure of admitting into the visible Church of Christ a larger number of converts than has been baptized here at any time as far as I am aware. Messrs. Schaffter and Lane and my esteemed assistant clergyman the Rev. K. Koshi accompanied me to our last erected prayer-house at Chengalum. We found the place crowded so that the first class of students from the College and my own preparandi had to stand outside. There were sixtyfive candidates for baptism all neatly clad (so different from their former appearance) and their faces beamed with delight. After a brief address on our Master's command 'Go ye into all the world and preach the Gospel to every creature baptizing them &c.' they were questioned not only to ascertain their knowledge of Scriptural truth but also to ascertain as far as possible their apprehension of Christ as a living and present Saviour, their answers were prompt, correct, and at times thrilling; to the question Why is Christ

gone to heaven? the reply instant unanimous and self interested was He is gone to prepare a place for us. "Work of the Christian Church."

ABOLITION OF SLAVERY.

On the first of July next, Slavery is to be abolished in the Colony of Surinam and the Dutch West Indian islands. Compensation is to be given to the owners the amount is fixed, without difference as to age or sex, at a sum equivalent, at the present rate of exchange here, to forty bags of cowries, this compensation includes the clothes, cattle, and all moveable possessions of the slave which then become his property absolutely; no compensation will be given for slaves who had run away or been lost for more than a month, or for those who had certain specified diseases, or who were already condemned to compulsory labour for a period extending for four years longer, the slaves were to continue under the surveillance of the State for a period not exceeding ten years, though the Governor may lessen the time for good conduct and diligence. The slaves will be allowed three months to find employment for themselves, and if they do not succeed will be employed by Government at works of public utility or at the Government plantations.

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TROUBLES AT CAPE COAST.

The Ashantees at Cape Coast are giving trouble and in consequence the Commodore has left 150 men of his ship the Rattlesnake to assist in defending the Castle. It is said that several of the Ashantees have taken a king's oath to take the Governor's head, a king's oath obliging the swearer to perform his oath or lose his life. The detachment of the 2nd W. I. Regiment which left Lagos in the troopship Adventure was also detained at Cape Coast, a few wounded men being carried on to Sierra Leone.

CAPTURE OF A SLAVER.

We see in the Sierra Leone Weekly Times that on Feb 9th. Captain Luce H. M. Steam Ship Brisk, captured a schooner containing slaves some five hundred miles south of Lagos. Captain Luce had accompanied the Commodore to Abomey, and it was only a fortnight since he was at Lagos on his return from Dahomey. The Captain of the slave ship was named Louis de Madariga but neither flag, name, nor papers were discovered, at the time of capture there were 368 slaves on board, but a week later when she arrived at Sierra Leone 102 of these had died. The vessel was condemned and the liberated slaves landed at Kissy where within five or six weeks afterwards eighteen more had died.

VISIT OF COMMODORE WILMOT.

On Friday 8th. inst. the Acting Governor Captain Mulliner, and the Commodore accompanied by Dr. Eales and Mr. Collins the Commodore's Secretary left Lagos in the Handy gunboat and at the mouth of the Agboe creek they took canoes for Abbeokuta, hoping to reach it on Saturday; however the river was very low, and they did not reach Agbamaya till Sunday morning, and arrived at Abbeokuta at one o'clock, having ridden the remaining eight miles on horse-back. A party of Christians under the Christian Ballogun Okenla had gone down the river to meet the Commodore, and escort him to Abbeokuta. The people on the river allowed the Commodore's party to pass in safety, but attempted to stop Captain Davies a Lagos native merchant who was following; some ten of the church people interfered and it appears that by agreement they did not use their guns, but fought at first with sticks and afterwards with cutlasses, three of the Christians were wounded, one on the head, another on the back, and the third had a deep flesh wound on his chest. It is said that the plundering party suffered more severely and that their chief man was left lying badly wounded. After the Commodore's arrival, a very large number of natives some on horse-back, some on foot, came into the Ake Mission Compound, and according to native custom guns were fired off and tomtoms beaten. On the following evening the Bashorun who had gone a few days before to Obba as a recruiting measure, that the young men might be obliged to go to war, returned late in the evening and visited the Commodore at nine o'clock, and agreed to have a public meeting the following day however there was not time to give sufficient notice and the meeting was deferred till Wednesday.

On the Tuesday morning early the following letter was sent to the camp by a quick messenger.

ABBEOKUTA May 11th. 1863.

TO THE WAR CHIEFS AT MAKUN,

The Acting Governor and the Commodore have arrived at Abbeokuta on a Mission of Peace and Friendship. They send their compliments and best wishes to the War

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Chiefs at the Camp, and hope they will unite with them in their endeavours to place all things on a proper footing.

Will the Chiefs suggest any plan by which this desirable end can be accomplished?

The great wish of the Governor and Commodore is to establish relations of friendship upon a permanent basis.

Why should England and Abbeokuta be at enmity with each other?

The friends of Africa, and Abbeokuta in particular, who live in England and in all parts of the world, behold with deep regret the misunderstandings that have arisen between two Governments which have been bound together by mutual respect and sympathy for so many years past.

England would be the friend of Abbeokuta not its enemy. Why, then these disagreements, and want of confidence in each other's motives?

Let us endeavour by honesty and good will to reason together on the subject of this misunderstanding, which, doubtless, can be explained to the satisfaction of all parties. Let us put all mistrust on one side, and, with perfect sincerity of heart and feeling, openly state our grievances, and the means by which they may be remedied.

The Governor and Commodore assure the Chiefs that they feel a deep interest in their Country, and that their great wish is to return to Lagos with the satisfaction of having been instrumental in restoring peace and friendship to this part of Africa.

W. R. Mulliner, Captain.

Acting Governor Lagos.

A. P. Eardley-Wilmot, Commodore.

To this letter an answer was written in Yoruba to the effect that the warchiefs had received the letter of the Acting Governor and Commodore, and were very glad that they had come to Abbeokuta in peace, that they wished them to tell all their wishes to their Father the Bashorun, and that afterwards the warchiefs would be glad to see them in the camp at Makun, that they might freely communicate their minds to each other and come to some agreement.

On Wednesday May 12th. The Commodore and Acting Governor Captain Mulliner accom-

panied by the Commodore's Secretary and some of the Missionaries and Merchants with several others paid a visit to the Bashorun. It was intended that the whole visit should be complimentary, and that business should be deferred to a meeting called on purpose, however it was agreed afterwards that the points in dispute should be stated on both sides, so after salutations and expressions of good wishes the Governor was called upon to make his statement which he accordingly did to the effect that Governor Freeman had wished to leave the country in peace when he raised the blockade, but that since then the robberies had been very bad. The Bashorun complained that slaves and wives of Egbas ran away to Lagos, and that the Egbas were not permitted to recover them, sums of money much under their value being awarded as compensation, he stated the number of those who had so run away to be about one thousand and eighty. Another grievance was the protection given to Ikorodu a town belonging to Awujale the king of Ijebu, the ally of the Abbeokutans this town had revolted from its rightful king, and when the Egbas went against it, the Government of Lagos had sent assistance to the Ikorodu people, the third grievance was the loss inflicted on the Egbas who went to Lagos to trade during the blockade, that they were allowed to sell their produce but not to take the proceeds with them from Lagos. He also spoke of the Egbas being blamed as if they were the party that prevented peace whilst the fact was that they had twice allowed mediating parties, viz. Lieut. Lodder, and Messrs. Lamb and Davies to pass to Ibadan, but in neither case had they been allowed to go to the Ibadan camp, and again that while the Egbas had always shewn respect to the white people, the Ibadians had kept a white man in captivity. After the meeting the Apsai of Kemta came forward and begged in the name of the ladies and chiefs of the different townships to present ten bags of cowries, seven sheep, and three goats, and a calf, which were brought up to the Ake Mission compound, the Bashorun with a broad brimmed hat turned up in front and decorated with a plume of ostrich feathers accompanied the Commodore and Governor for a short distance, on their return over the hill to Ake. During the conference the Bashorun had on a tiara of silver tinsel, on his

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left hand were seated some of the principal women-traders of the town. The place of audience is a small square roofed in with a very high pitched roof and a verandah adjoining going round three sides of a hollow square. When the noise of the large assembly was too great, one and another would cry out "Let us hear" in Yoruba.

Early the following morning the Commodore and Governor visited Ibara the scene of the Dahomey encampment. In the town itself the roofs were all gone, the walls of the houses remaining, all about there were quantities of Indian corn growing up. In the principal Dahomey camp situated the other side of Ibara there were a good many burnt sticks and Indian corn growing all about. The remains of those murdered by Dahomey were looked for, but only one skeleton was found, and that was pointed out by a native. There were a few natives resting in Ibara on their way through, but no inhabitants.

In the afternoon there was a second visit to the Bashorun's of a less public character the topics discussed were much the same as before; with regard to the robberies and destruction of property on the river since the blockade was removed, the Bashorun said, that it was intended for the Egbas, who were carrying on trade after it was prohibited, but that they could not always make a distinction between European and native property under such circumstances, and besides that they had several weeks before sent round a notice to the merchants not to buy any more oil at present. In the evening the Bashorun, Rev. E. Bickersteth the Wesleyan native minister, and others dined at Mr. Townsend's. The Bashorun then spoke a good deal about the message sent to him by the Dahomians, a short time before they came, that they intended to come in the neighbourhood, but not to attack Abbeokuta, but that if he did not believe it he could fortify the town. No treaty or agreement was made and those unacquainted with Africa might suppose such a visit useless, but those most intimate with the Egbas believe that the result is very satisfactory and that friendly feeling has been re-established and that security and the other objects of the visit will follow.

BAPTISM.

At Alabama Baptist Mission Station Abbeokuta, on the 3rd. inst. Baptized two young women converts from the heathen. They are

both fugitives from Ijaye, they came and settled near us here and after much instruction and patience we have been encouraged to receive them into Church fellowship.

DEATH.

Died of dysentery at Alabama Baptist Mission Station Abbeokuta, on the 16th. instant Mrs. Mary Oluntan. The deceased was a native of Ijaye was there the wife of the Chief Are's chief messenger, she embraced Christianity in Ijaye and was baptized the first Sunday in the year 1857, since then she has lived a consistent christian and died in great peace of mind, she leaves three children and a husband, one of the children is a captive in Isehin, the other two are with the Baptist Missionary in Abbeokuta, the elder a young man and her husband are professors of christianity, the other child here is a little girl about nine years old.

A. D. Phillips.

ORDINATION AT SIERRALEONE.

It is with much pleasure we see that a further step has been taken towards the establishment of the Church at Sierra Leone on a self sustaining basis. On Sunday March 15th. seven natives were ordained, by the Bishop of Sierra Leone in St. George's Cathedral Freetown, Moses Taylor, William Quaker, and Charles Davies were ordained priest, and James Johnson, George Macaulay, Daniel Williams, and — Maurice were ordained Deacons. An English Missionary the Rev. C. Binns was ordained priest at the same time. The object of all Missionary operations is to establish a native church, having native pastors whose salaries are paid by the people themselves, when this is effected the work of the Missionary is done and the funds of the Missionary Society are set free for sending Missionaries into lands yet heathen, so that those members of Christian churches who freely give their money for the support of their own teachers are really doing a good deal towards the spread of the Gospel in other countries.

TRADE REPORT

We have not been able for a considerable time to give any prices of produce, all the oiltrade having been entirely stopped. A little Cotton is coming in, and readily bought at 20 str. Cowries continue at 12s 6d. per 10 hds.

IWE IROHIN

FUN AWON ARA EGBA A TI YORUBA

No 86. ABBEOKUTA JUNE 1863. Price 120 cowries.

Niwon igba ti awa wa li aiye gbogbo wa li ani emi wa pupo gidigidi ni iwa omode, omode ki yio pe ko iku, bi oba sepe awon obi nwon li o n pese onje ati aso fun nwon, ohun pepepe ti ale gbekele nwon lati se, sugbon opo-
lopo nkan li a ose fun nwon; iwa omode ni, li ona pupo ni ti enia bakanna ni. Agberoko le se nkan i ati ma mu onje wa, ole fun rugbin sile sugbon ko le se e ko fu, awa le tete ko fe, pe awa li a ni gbogbo itoju ara wa, sugbon ko ri behe, okan wa nlo ni ilu, ati emi wa nlo ni mimì lai iro ti nwon; ati ju eyi lo bi awa a mu emi wa mi bi ati fe awa e se alaitoju ohun miran pelu, ko i tete re wa: die li awa le se ati pa ara wa mo laye nipa jije hun ti odara ati lati toju ofin i awon obi wa ati awon agba fi ale fun wa, behe lo ri pelu aiye rile ede, ohun miran wa ti ale e lati gbe iwa rere orile ede so- e, sugbon opolopo ohun miran ti

odara wa ti afi sile. Nihin awa ri i pe ohun kan wa ti oga ju iri- ri lo, ni orile ede ti oye ti osi gbe- kele ogbon ara re nigba gbogbo ni nwon lo si iparun, tabi alaini, omi- ran li yarayaraju omiran pelepele, sugbon ko si orile ede, ti o nlo jeje ni ibisi tabi rire li orò laini ofin giga ni ise ju ogbon enia lo. Yio jo pe, aiye ti de ibi opin re na ni rire bi osepeko si Oro Olorun, iye awon ti ati bomole nipa ajakale ogun ati iyan. Bi ilu ba ti ko tete di didise ni rire ju ti atijo lo ti ija ogun dide, tabi li akoko ti ko si ojo, ti ilu na si se alaire nipa iyan ati arun. Iru eyi ni iwa ge- ge ni ilu keferi, nibikibi ti aba ri nwon ati iru behe ni yio jo pe yio ma je iwa titi laiye, bi ose pe ko je Bible. Awa le ri, pe awon ilu ti ore, ti osi wa li alafia, ti nwon gba ase Bible gbọ, ati bi awa ko ti le ri idi re li okankan, bi ofin na ti wa fun ire wa, sibe awa ri to fun wa lati mo pe, nwon fi nwon fun wa nipa enikan ti ogbon awa ju

lọ, ti osi fẹ wa, ati osi wa fun wa
lati di ọmọ kekere lati gba ofin
Baba wa ti mbe li Ọrun gbo.

ERE ISE.

Ibẹrẹ miran wa ti osopo pelu
oro awon enia ti orile ede kan,
ti gbogbo awon eleko enia papa
ti nwon wa ni ilu kan nibiti awon
enja na se talaka ti nwon ba le
dahun tabi li onakona ti nwon ba ti
ronu, ka fi se akawe, ki ise bi owo
ise ti fi poju ni ilu kan ju omiran; idi
gbogbo re ni pe, ire ise poju behe
lo nitori bi enia kan ba le sise (15
shillings) egbamejila fun oluku-
luku enia mewu ti ogba sise
nitorina yio gba ise pipọ bi oti fe,
nidi eyi pe, lati ni owo pupo nipa
re bi oti wu ki ose. Idi ti ere ise
se fi npo si i je oniruru. Enia nipa
ogbon pupo tabi ohun elo re le sise
ti otobi poju li akoko kan, ona kan
ti odaraju fun eyi wa ninu iyato a-
rin Gesi ati bi nwon ti nwunso ni
ilu yi, ni ilu yi; ofi meji li owa,
ekan lori pataki kan bi ofi ti Gesi
sugbon o nwunso gboro liwon ori-
mejo; ekeji li ofi oguro ti nwon
nta owu si ti nwon si nso mo ku-
kuru kan ti nwon ta li koko mo o-
ku kan li iburubu, nwon si npa o-
wu na mo loto, li ona miran nipa
igi lori re, beheni nigbagbogbo ti
nwon ba so oko li ekeji nwon
yio fa lapakan jale nipa owu oli-
koko iburubu yi, ninu ofi Gesi
ohun elo li o nmu sise bi oti lodi
a nise na lai fi owo se rara, bo-

ye li enia ba ma so owu na lani-
gbati oba ja, ofi kan so so nwun
igon aso kan ti ogu idiku medogbon
li ojo kan. Idi miran wa ti o nmu
ki ere ise nereju ni sisuumo oja
tabi iroran lati mu u de oja iye
owo ti nwon nra owu ati epo fa
sehin ju nihin ju ti Ilu Oyinbo lo,
nitori ti nibe ni gbogbo inawo ti
kiko nwon jo ati li iko nwon lo si
oja wa, ati nitorina, iyorisi rere ti
oba mu inawo re fasehin lati mu u
de Ilu Oyinbo yio mu ki oni ere
nihin, ati ere awon ti ogbin nwon
pelu, nitori idi eyi ti tun onakona
se ti olo si Eko nipa eyi ti aro pe
ko soro, lati mu ire oko lo si Eko
se inawo pupo yio mu ki owo awon
agberoko Abbeokuta bi si i.

Ona miran wa ti ose iyato nlan-
la li iye ere eyini ni, ododo awon
osise; bi osise ba sise re behe ge-
ge, nigbati nwon ko ba toju re bi
igbati o wa, oluwa re yio gbiyanju
lati fi kun owo ise re, ju eyi ti ba
le se, bi osepe oni lati lo akoko re
ni titaju ise na. Ona miran kan si
wa, ti nwon ti purenle ju, boya oju
eyi ti oye, eyini ni ipin ti oye fun
awon alagbase na si olori ti ontoju
nwon bi awon alagbase ko ba po,
ti nwon le se iwon iru ise kan,
nwon asl gba sise lati se eyina ti
oni ere ju, nibiti bi iye nwon ti o-
le ti osi fe lati see, ko ni opin o-
nise na yio gba nwon si ise ti owo
re ko po, ati nitorina yio le san
owo ti ko po, eyi ni die ninu pa-
taki idi re niti oniruru owo ise ni

oniruru ilu, eyi ni, pe otitofere yatọ bi si lozbon, imo, tabi ohun elo ni, tabi eyi ni nipa ife ododo, awon alagbase na mbere itoju pupo ju ohun na nigbati aba se ako fe mo, ko si si olubara

IRETI RERE.

Awa yo lati wipe, sugbon ogun yi ati irukerudo ti owa ni ilu, ohun pupo ti ati bere si ise ti odaju lati mu ibisi oro awon enia Abbeokuta po si i, a si ti mura sile lati se briki, eyi si li ogbon ti ofe oye pupo ju asikasa lo ni ilu yi niti sise ogiri erupe, ati ogiri ti afi briki se to ju eyi ti afi erupe mo lo. A nko ile giga ju ti igba atijo lo. asi nla igi ti afi ayun la pupo fun eku tabi ase ati ifi role, gbogbo iwonyi si ni fun ere awon tio nsi se fun iwa nwon, nitori ti awon ti nlagi ati awon gbenagbena ama gba owo ise pupo ju awon ti nwon mo bi ati nlo oko ati edun tabi aké sibe bi awon ti ogba nwon sise ni ile ti odaraju nitori ti owo nwon. Li Abbeokuta opolopo okuta ayenre li owa nibe, okan ninu awon ohun elo ti odara ju lati kole, asi ti bere si lati ma fi okuta na kole, ise miran ni eyi, ti yio san fun awon odomo de konrin lati ko ati se rere, ohun elo elefi kan ti de si Eko bi ohun ti nwon nfi nlemi re ti wa li Sierra Leone ti oyé ti nwon ko le fi gule li Eko ohun elo irin elefi yi nwon ngbero lati fi sise ijawu pupo opolopo ise ni yio se pelu ipe ise

owo kanna ati ni ihin lo odaniloju yio mu iye owo kan wolu.

Iyipada miran wa ti ojo eyi ti ba mu ibisi oro awon enia Abbeokuta po si i, li ise tabi iko ati ma bu iledu sinu ile, nisisiyi a nro ile niwon odun die asi re ile na, asi lo ilun igbe biri miran se, idi eyi ni pe opolopo oko fi wa li ona jiji si Abbeokuta, ati ki a le mu oja na de oja, nibe ni asi iwa si se asele li eru. Ni ilu Oyinbo nibiti nwon ima bu iledu sile nigbagbogbo nwon le ro ile kan na lododun, ire ile na asi po si i ju ifasehin lo li akose, ile ti osunmole ju nwon nro ati lehin igbati aba ti bere si ile iro lekan ko si fe ki ama san igbe mo; kiki ki ama ro ile na mo ni.

JOSEFU

Bi oti wu ki ose bi ese ko ba tete yo si gbangba nigbati oba pe yio di mimọ, lotito ese yio mu wahala wa si enia li ona kan tabi omiran. Jakabu alagba pelu kun fun anu, okan fun awon omọ re omọ Josefu ti ofe julọ, a ro o pe oku, Simeon si wa ninu tubu li Egipti, ati nisisiyi nwon si fe gba Benjamin lowo re omọ ti obi nigba ogbo re. Oro o pe si on li ase gbogbo nkan nwon yi. Ko mo pe wahala nwonyi li asaju ibukun nlanla ati alafia fun ara re ati fun awon ara re; on ko mo pe nipo ti siso omọ re nu okan ti o nro pe osonu, aosi fi

fun u bi olugbala awon ara re. Enia ko le ri ona jirin nigbagbogbo owa pelu wa pe wahala kan na papa ti o nmu wa binu ti osi nteri wa ba, lowo ati mu ibukun fun wa ni.

Lese-kanna nwon lo oka na tan, ko si si okan ti oku, iyan na si po gidigidi. Nwon be baba nwon ki oje ki Benjamin ba nwon lo si Egipti sugbon ko fe titi ofi di igbehin ko le da nwon duro nitori ti nwon ko le ri oka ra boye pe olo pelu nwon. Nwon si lo li erinkeji ati Benjamin pelu nwon. Beheni nigbati nwon de ibe na nibiti Josefu wa ni Egipti, Josefu ri nwon ati Benjamin pelu nwon. Nigbana ni opase fun awon omodo re lati lo ipese ase nlanla ni ile on tikalare fun nwon nitori ti nwon o jeun pelu re li ojo na. Nigbana ni awon omodo na mu gbogbo nwon lo si ile Josefu, osi fi omi fun nwon lati we, ati onje fun ketekete nwon.

Sugbon awon arakonrin Josefu beru nwon ro o pe, boya owa nipa ti owo ti nwon ri ni apo nwon, ni nwon se mu nwon wa sibe je, okan ninu nwon beru, eni ti o ni oye ti buburu ti oti se li aiya re. Nwon mu ebun lowo wa pelu nwon ati owo oja meji. Nwon bere si imura ati fi ebun fun Josefu nigbati yio wa ba nwon jeun. Beheni nigbati ode, nwon fi ebun na fun u, nwon si wole niwaju re, osi bere ile nwon ati Baba nwon. Osi

ni Benjamin, okan re si kun (fun anu) beheni osi lo si apakan lo isokun nikoko. Nigbana li owe oju re osi jade. Osi to nwon lati jeun olukuluku ni ipo yiye re, egbon nwon siwaju, ekeji tele li iteletele li oto gbogbo nwon tobehe ti enu fi ya nwon bi oti se mo nwon behe; osi bu onje fun olukuluku nwon, sugbon ipin onje ti Benjamin fi igba marun ju ti awon ara re lo enu si ya nwon gidigidi. Sugbon Josefu jeun tire loto nitori ofin awon ara Egipti ko gbodo ba alejo jeun. Beheni nwon si je nwon si mu nwon si nyo, beheni nwon si mu Simeon ti nwon ti fi sinu tubu le nwon lowo.

Josefu si gbero ati tun dan nwon wo, bi nwon ba ise otito enia Benjamin si ni omu inu iya re, nitori na osun mo o ju awon iyo-kun lo, osi fe dan nwon wo bi nwon oti se ajo re. Beheni opase fun awon omodo re lati fi oka kun apo nwon, ati lati fi owo nwon si enu apo nwon, osi pase fun omodo re lati fi ago fadaka re ti ofi nmu omi sinu apo Benjamin. Ko si eni ti omu bi ko se Josefu ati omodo re. Nigbati awon arakonrin Josefu lo jina die Josefu pase fun omodo re ko to nwon, ki osi sun nwon nitori ti ago on ti nwon mu.

(ko iti pari.)

A ko o li ibi ise ikowe li Ake.
ABBEOKUTA JUNE 5th. 1863.

APPENDIX TO THE IWE IROHIN: JUNE 1863.

ABBEOKUTA

JUNE 5th. 1863.

Whilst we are on earth, we are all our lives very much in the condition of children, children would very soon die, if food and shelter were not provided for them by their parents, there are some little things they can be trusted to do, but many things must be done for them; this is the condition of children, and in many respects that of men is the same. A farmer can do something towards producing food, he can put the seed in the ground, but he cannot make it grow; we might fancy at first, that we have the whole management of our own bodies, but it is not so, our hearts go on beating, and our lungs go on breathing without our thinking about them; and more than this, if we do make our lungs breathe as we like, we can attend to nothing else, and soon get tired; we can do a little towards keeping ourselves alive by eating wholesome food and attending to rules laid down by our parents and elders, so it is with the life of a nation there are certain things that can be done to promote the wellbeing of a nation, but there are many other things better left alone. Here we find that something higher than experience is necessary; na-

tions trusting to their own wisdom have always come to ruin or poverty sometimes more quickly sometimes slowly, but no nation has gone on steadily increasing in prosperity without a higher rule of conduct than human wisdom. It would seem that the world would already have reached its limit of population were it not for Christianity, the numbers being kept down by war, pestilence, and famine. As soon as the country becomes a little more thickly populated than usual, quarrels and wars arise, or there is a season of drought, and the country is depopulated by famine and disease. Such is the regular condition of heathen countries, wherever they are found and such would most likely continue to be the condition of the world, were it not for the Bible. We can easily see that those countries are populous and prosperous, who obey the commands of the Bible, and though we may not be able in each case to see, how the commandments are for our good, yet we see enough for us to know that they are given to us by one who is wiser than ourselves, and loves us, and it becomes us like little children to obey the commands of our Heavenly Father.

WAGES OF LABOUR.

There are certain questions connected with the wealth of the people of a nation which all edu-

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eated persons especially those living in a country where the people are poor ought to be able to answer, or at any rate to have considered. For instance "Why are wages so much higher in one country than another"; the general reason is that the produce of labour is so much greater, for if a man can make fifteen shillings for every ten he employs in labour he will of course employ as much labour as he can, in order to get as much money by it as possible. The reasons which increase the productiveness of labour are various. A man by superior skill or machinery may be able to do a great deal more work in the same time; there is a very good instance of this in the difference between the English and the country modes of weaving; in this country there are two looms, one on the same principal as the English loom, but only weaving about eight inches wide; the other is a perpendicular loom one set of threads being attached to short threads knotted to a horizontal string, the threads are kept separate in the other direction by sticks over it, so that every second throw of the shuttle the threads have to be pulled apart by this horizontal knotted string; in the English loom driven by steam on the contrary, the work is done without any handwork at all, except that of a person to join the threads

together when they break, a single loom weaving a piece of cloth twenty five yards long in a single day. Another reason that makes the produce of labour more valuable is the nearness of the market or rather the ease of getting it to market; the price of cotton and palm-oil is very much less here than in England, because there is all the expence of collecting them and carrying them to market, and consequently any improvement, which lessens the expence of getting them to England, will increase their value here, and also the wages of those who cultivate them, for this reason any improvement of the road to Lagos by which it becomes possible to take farm produce to Lagos at less expence would increase the money earned by the farmers of Abeokuta. There is another point that makes a great difference in the amount of wages namely the honesty of the labourer; if the labourer does his work as well, when he is not looked after as when he is, his master can afford to give him more wages than he could do if he had to spend his own time in superintending the work. There is one other cause which has been much insisted on, perhaps more than it deserves, namely the proportion of the labourers, to the capital employed upon them. If there are only a small number of labourers,

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who can do a certain sort of work, they will only be employed in doing that which pays best, whereas if the numbers who are able and willing to do it, is unlimited, the master will employ them over less productive work, and consequently will be able to pay less wages, these are some of the principal reasons of the differences of wages in different countries, viz. that the actual produce is different either from want of skill, knowledge, or machinery, or that from want of honesty the labourers require more supervision, or that the things when made are not wanted and there are no purchasers.

GOOD PROSPECTS.

We are glad to say that, notwithstanding the wars and disturbances in this country, a commencement has been made in several things, which are sure to increase the wealth of the people of Abbeokuta; preparations are being made for brick making, this is an art which requires more skill than the common method in this country of making mud walls, and walls made of bricks are more durable than those made of mud. Houses are being built with higher walls than formerly, and sawn timber is being used more for doors and roofing, this is all for the advantage of those who work for their living, for sawyers and carpenters naturally get higher wages, than those who merely know how to use a hoe and an axe, whilst those who employ them get much better houses for their money. In Abbeokuta there is abundance of granite, one of the best materials for building, and a commencement has been made in building walls with it; this is another employment which will repay a young man for learning to do well. There is a steam engine already arrived at Lagos, though the boiler is at Sierra-Leone having failed to land at Lagos, this engine is intended to work a number of cotton-gins, a

great deal more work will be done with the same amount of labour and hence it will bring a certain amount of money into the country.

Another change likely to increase the wealth of the people of Abbeokuta is the practice of manuring the land, at present land is cultivated for a few years and then becomes exhausted and a fresh piece has to be cleared of bush, the consequence is that many of the farms are situated at a great distance from Abbeokuta, and before the produce is brought to market, there is the extra labour of carriage. In England where land is regularly manured, the same land can be cultivated year after year, and produce rather more than less than at first, land is cultivated nearer to the towns, and after ground is once brought into cultivation there is no more need of clearing bush; the ground has merely to be kept clean of weeds.

FABLES.

There are certain fables current in England shewing the absurdity of selfishly grasping at large immediate profits, instead of patiently waiting to receive fair profits at their right time.

One is as follows. A man had a goose which used to lay a golden egg every day, but he wished to get all his eggs at once, so he killed the goose, and so lost both his eggs and the goose.

Another is that of a cottager, who had an apple tree that bore very good apples in his garden, and used to carry some of the apples every year to his landlord, the landlord however thought he should like to have them all for himself, so he determined to have the tree moved into his own garden, the tree died from the effects of moving, and so the landlord lost all the apples.

ACTING GOVERNOR OF LAGOS.

Captain Mulliner and the Commodore who left Abbeokuta on the morning of Monday 18th ult. reached Lagos safely on the evening of the following day about 6 o'clock.

Captain Glover late Commander of the *Handy* has arrived at Lagos as Acting Governor, and we are glad to hear that he is prepared to respect the independence of Abbeokuta and the Egbas, and to promote their rising civilization and christianity.

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GRAMMAR SCHOOL LAGOS.

Two pupils of Rev. T. B. Macaulay's school at Lagos Dan. C. Crowther and Mark Wilmoughby are to go to England by the July mail to complete their education at the Islington Institution.

ROBBERIES ON THE RIVER.

It seems that the parties who were plundering on the land road have returned. On the river there is still insecurity. A canoe with things for some of the Missionaries had been delayed at Baragu, a party of Christians went down to escort it up, however it was partially plundered, a small cask of wine for the sacrament, a box of books and some other things being missing.

The books being useless to the plunderers have since arrived, as also some soap and macaroni, which had the appearance of having been tasted and pronounced unpalatable.

BIRTH.

At Lagos the wife of Captain J. P. Davies of a daughter; as our readers may recollect Captain Davies was married last year at Brighton to Miss. Sarah Ina Forbes Bonetta, whom Captain Forbes brought with him from Abomey after his visit there with Consul Beecroft in 1850, and who was subsequently educated partly in Sierra-Leone and partly in England.

BAPTISM.

May 24th. 1863. Lord's day WhitSunday. I had the great pleasure of baptizing this morning after the second lesson 9 Adults converts from idolatry; 4 men and 5 women who have been under regular christian training by me for a considerable time, more than one-half of whom are able to read the Holy Scripture in their mother tongue; in the course of the service I trust that God the Holy Spirit was present with us of a truth. I have also at the evening service baptized 2 infants making in all 11 souls received into the church here this day by the sacred rite of baptism, we are therefore led to a thankful acknowledgement that, notwithstanding the adverse state of the country in consequence of the war, the Lord's work has been steadily carrying on here.

ITEMS OF NEWS.

The number of scholars at Rev. L. Nicholson's school at the Breadfruit chapel Lagos

having increased to 130, Nathaniel Johnson has been appointed second schoolmaster.

At Igbein Sunday 31st. ult. nine men and seventeen women were baptized in the morning, and five children in the afternoon.

The king of Igbesa a town near Lagos has petitioned for a teacher to be sent there, and has provided a house, Mr. William Parks formerly Scripture Reader at Ikorodu has been appointed to go to Igbesa.

The West African Company have sent out Mr. Walker as an accredited agent to take possession of their property and to appoint agents, Mr. Walker is at Lagos, but intends shortly to come to Abeokuta.

Osho the chief of Igboke died on the 28th. ult. Of the eight chiefs mentioned by Mr. Campbell as having signed a treaty with him when he was here three or four years ago, only the Bashorun, Atambala, and Akodu now remain.

AFRICAN RAILWAYS.

The Government of the Colony of the Cape of Good Hope intend having three new lines of railway constructed, two in connexion with the present line of railway from Capetown to Wellington, one of these is to go to or near Malmesbury, a town forty miles or a little more northward from Capetown, and the other to Worcester, about sixty miles to the eastward, the third line is some four hundred miles to the eastward, from Port Elizabeth to Graham's town a distance of eighty miles or so. Government guarantee 6pct. for fifty years from the time they are opened; as we mentioned in a previous number, there is a short line in Natal, four hundred miles farther along the coast these are small beginnings, but railways make a country so very much richer, that we may be sure they will be continued, and we hope that railways may soon be commenced in Sierra-Leone.

NOTICE.

On Monday the 15th. inst a general meeting of the Abeokuta Association of the Bible Society is to be held at Ake, on the previous day sermons will be preached at the different stations on behalf of the above Society. A collection will be made after the meeting.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 87. ABBEOKUTA JUNE 1863. Price 120 cowries.

Ninu iwe wa ikehin awa so ti idi iyato owo ise ni oniruru ilu, awa si gbero idi na pe, ako mo iyan li England, nibiti oti wa latijo, okan ni pe England ni oro tabi owo papoju ju bi oti wa li atijo; opolopo enia ni pupo gidigidi ju titi lo lati ra onje fun ara nwon, ati nitorina ki ebi to pa nwon, nwon ota gbogbo oro nwon lati ra onje ati pelu idapo mo ilu miran kankan ni igbagbogbo, pe, pupo lapakan fere le se e nigbagbogbo lati fi te ilu miran ti ko ni lorun. Sugbon awon olukore fikala nwon pada osoro ki nwon to se alaini nisisiyi, nitori ti awon agbe nro ile jinle, osi soro ki ile nwon to iko ongbe nigbati ojo ko ba ro lati ba nkan nwon je, eyiti, ni ilu miran nibiti nwon gbe nro kiki ori ile, osi daju pe li akoko ti ojo ko ba ro yio ba ire na je, sibe idi miran wa li odun miran opolopo onje awa ju bi nwon ti nfe fun elo enia, esin, malu, agutan, asi mbo gbogbo edie ile, ati

opolopo onje nwon li yio dara fun onje enia bi oba ye, iwon onje kan ni nwon nlo ni ibi ti nwon nseise kise. Awon enia miran laisiyemeji nro pe onje isofu fun enia ni lati ma fi fun eranko, opolopo onje li nwon ngbin ju eyi ti enia nfe lo, ati behe ni li akoko owon, on le ni to fun ara re kiki eranko nikan ni ijiya tabi se alairije.

ERU TI A NSIN NILE.

Eru wa ni ilu yi li opolopo ati nitorina yio jasi idi ohun ere fun nwon pupo nihin, behe gege li awa ngbero lati mu u wa siwaju nyin ninu iwe atele yi lati ro ibere ti eru na, pelu akawe ilu yi, awon oluwa eru, ati awon eru na tikala nwon. Ninu Iwe Mimo Olorun (Bible) awa ri ofin ti nwon ti fi lele fun awon Jew pelu ikiyesi ti nwon oma lo awon eru nwon, ti nwon oma lo nwon bi ofin ti ikosile ti nwon fi lele, awa wo inu re ko mase dabi imu eru sinsin bi idasile ti yio wa titi aye, sugbon

bi ofin nitori idakeje iwabuburu ti odun mo akoko ati ilu na, ati nitorina oye ka fi itoju wadi re gidigidi ni agbajo Kristian, nibiti eru wa sibesibe pelu ero lati parun ati iparun kelekele. Ni isise rere, ibere ti imunilara eru na ni nwon ti so daju ni Ilu Oyinbo titi ni abo ikini ogorun yi ti awa le so pupo dajudaju pelu li ona pupo ti osopo pelu re. Ona meta tabi merin li owa ti nwon ti mu lati pa eru run. Okan ni eyi ti Moses toka si fun awon Jew, pe bi enikenininu awon Jew ba ra Hebru li omode, ki osin oluwa re li odun mefa nigbati oba di odun keje ko je ko lo lomnira lofe, ona miran si wa ninu Bible, pe bi awon ara eru na ba ra a, tabi okonrin na, bi oba le ra ara re, ona ti ikehini yi ni nwon ti yan ni ilu miran, onisowo odo na, ati Oluwa re, yio fi ohun sakan mo iye owo ti nwon osan, oluwa na afi ipin ti oye fun eru na losose lati fi sise fun ra re lati fi ra ara re, larin miran nigbati eru na ba ko le ra ojo kan li ose nwon asi gba miran, titi yio fi ra gbogbo ako ko na, ona kerin ti ona ti awon Ogbimo Gesi yan, nigbati nwon fi so gbogbo eru ti owa li Jamaica di omnira ati awon omiran ti owa ni ibi ti awon alejo wa ni West Indies, nwon fi egberun oke ninu owo isura ilu bi atunse fun awon eleru na.

Pelu akawe ti eru J. S. Mill, alase nlanla li innu oran bayi, wipe odaju, isodi eru ko ye lati wa pelu iwa giga ti ogbon enia laye, ati pataki olori ise ti otobi. Nitori ti gbogbo imunilara ti a bere pupo logbon, ilu eru ama wa lomnira nigbagbogbo fun Alejo. Alainireti eru ama mu oye enia dabi ti eranko; ati akiyesi eru, bi nwon ti ngba nwon li iyanju nigbagbogbo ni aye atijo, ati ni ila Orun owa ni ilosiwaju ti egbe pupo si i, lona ti oni ewu pupo, ati niti ero ti oni iberu pupo fun awon oluwa nwon, pe ni ilu miran, ese iponju nlanla ni lati ko eru lati ka iwe. Gbogbo enia ti o nlo siwaju nipa isin eru ati opolopo ni ko lo nwon rere. Ati pelu agbara eran ko ti eru na ko lo die ninu abo re.

BAPTISI.

Ninu ihin ati Baptisi nipa Rev. W. Moore ti Osiele awa gbagbe lati fi oruko Mr. Moore ati oruko ilu na sinu iwe wa ikehin.

ILA ORUN ODO OYA.

Ni osu April ti okoja ni Iyi-Ede Pada ti nwon se niti iyi. Iwe Mimọ Olorun pada si opolopo ede li Iwo Orun Africa lati Senegal lo ide Odo Oya, niwon bi awa ti mo nwon; pataki idide re bi ati wi fun wa ni ihin ti Egbe Bible ti odun ti okoja. Lati igbana wa awa ri aye lati ri iyi ede pada ti awon Egbe ti a npe ni Scotch Pres-

byterian li Old Calabar ti nwọn
 ̣e ni Ede Efik eyini ni, Genesis
 ati Testamenti Titun. Testamenti
 Titun na ti nwọn ̣e nipa Egbe
 Ilu ti Bible Scotch. Iwe ti Genesis
 nipa inawo awon Church Mission
 ti New Broughton, Jamaica labe
 itoju Rev. Andrew Gordon Hogg.
 Niti Efik (Dictionary) itudi ti Rev.
 Hugh Goldie ̣e ni 1862 ihin ilo-
 siwaju kan ti awon Missionary ̣e
 wa, niti ede ti nwọn nso larin a-
 won ti Odo Oya ati ti ile awon
 Aguda (Portuguese) ti Kongo. A-
 won Baptist Missionary ni Kamarun
 ati Amboises Bay ti ̣e Testamenti
 Titun ati opolopo ni Testamenti
 Lailai ni Isubu ati ibatan ede ti
 Daalla. Awon Egbe Missionary ti
 Amerika Board ni Gaboon ti ̣e
 Alpongive, Genesis, Matthew, John
 ati apakan ni Exodus, Iwe Owe
 ati Ise awon Apostili ati ni Ede
 Dikeli ti nwọn nso lo li apa oke
 odo na, nwọn ti ̣e Ise awon A-
 postili. Ni ede kukuru ninu eyi
 ti nwọn yi ede Bible pada si li
 ikongu ihin ti Egbe Bible fun o-
 dun ti o koja, awa kole fi ikon na
 han ninu iyipada wa nwonyi.

ANGLO- AFRICAN.

Awa ti ri Iwe Irohin ti nwọn
 ko ̣e li Eko ti nwọn npè li
 Anglo - African, asì yò gidigidi
 niti iyojade rẹ, ohun idimu kan
 wa ninu rẹ, niti iwa buburu ti
 awon omodekonrin ni gbogbo owó

egbe nwọn; ati pelu itan ayè li
 erekuşu ti anpè li Ascension ti
 omu ti iwà isisiyi erekuşu na
 dan niwaju wa, ati pelu ihin òpò-
 lópò ibi, bi iye owo fadaka ti
 nwọn wi kakiri, owo osin ti ode,
 ati Ogbimọ ati akiyesi Ikede; ni-
 gbati oba ̣e, ihin ti anniko ni olu-
 kuluku okò yio wa, iba ni anfani
 pupọ fun awon akawe miran lati
 ri ihin Imọ afefe ti yio jasi kiki
 imọ iwọn otutu ati ti gbigbe ati
 inax ati min. Oşuwon oru ati ti
 rirò ò,ò ojojumo.

JOSEFU.

Sugbon nwọn ̣e, nwọn
 sà wipe enikeni ti oba ̣e e, o ye
 ko ku, gbogbo nwọn yio si di eru
 Josefu, Gbogbo nwọn sà so apo
 nwọn kale omodo na ti bere si tu
 apo nwọn obere niti egbon nwọn
 titi lo ide ti abikehin. Beheni nwọn
 si ri i ninu apo Benjamin. Gbogbo
 nwọn li okan nwọn baje nwọn fa
 aso nwọn ya li ibanuje, nwọn si di e-
 ru nwọn le ketekete, nwọn si pada
 lo si ile Josefu.

Nje nighbana Josefu ti gbero ire-
 ti ati mo otito gbogbo nwọn. Bayi
 ni Josefu soro lile si nwọn, osi
 bi nwọn lere, bi nwọn ti ̣e le
 fu iru iwa buburu bayi. Nighbana
 ni Juda dahun wipe lotito ni, ati
 fu iwa nlanla ti ko dara ati eyini
 lotito nisisiyi awon eru re ni nwọn
 ise. Sugbon Josefu wipe behoko on
 ki yio je alaise ni iya, sugbon eniti

oba deşe na yio di eru re. Nigbana ni Juda so fun Josefu bi Jaboku Baba nwon ti fe Benjamin ati bi oti se ileri fun Baba nwon lati tun mu u pada wa osi be e pe ki amu on nipo Benjamin.

Eyi ni eyiti Josefu nfe lati gbo, nisisiyi ori i pe nwon fe ara nwon ati Baba nwon osi ni itelurun. Ko le fi ara re pamọ pe lo titi, osi pase ki gbogbo awon omode jade lo. Nigbana li o bere si isokun gidigidi, osi wi fun nwon pe, emi ni Josefu arakonrin nyin, Baba mi wa laye sibe? Sugbon awon arakonrin ko le da lohun, enu si ya nwon gidigidi eru ba nwon si eyi ti oso. Osi tun soro si nwon wipe sunmo odo mi mo be nyin. Nwon si sunmo odo re. Osi wipe, emi ni Josefu arakonrin nyin eniti enyin ta si Egipti. Osi soro dara si nwon pelu, osi wi fun nwon pe, ase eyi nipa itoju Olorun lati pa emi enia mo, ati pe Olorun li oran on lo si Egipti lati pese ohun elo onje fun nwon titi ni igba iyan nlanla na. Awon ara Egipti gbo eyi ati Farao pelu nwon si yo, nwon si pe enia gbogbo wa si Egipti lati joko nibe. Beheni Josefu ran ebun nlanla si Baba re ati kenken pelu lati mu nwon sokale wa pelu omo ati awon aya nwon. Josefu si fi ebun fun gbogbo nwon, sugbon ebun ti otobiju li ofi fun Benjamin nitori ti osunmo o ju awon iyokun lo, nigbatinwon de ile ti nwon si ro gbogbo ihin na fun nwon enu si ya

nwon gidigidi. Jakabu ko ba ti tete ko gba nwon gbo, sugbon oro o pe itanje ni, sugbon nigbati ori kenken na, li osi to mo daju, osi wipe on yio lo si Egipti lo iwo Josefu. Behe li osokale lo pelu gbogbo ara re, Farao si fi ilu ti nwon npe li Gosen fun nwon lati ma gbe inu re. Nibe li Jakabu wa titi ofi ku li iwon odun metadilogun Josefu si gbe oku baba re pada lo Kanaan osi sin i nibi ti agbe ti sinku baba re si. Lehin eyi Josefu wa li ojo pipe ninu ola nlanla; ki oto ku li oti se ileri fun awon arakonrin re ki nwon ma se sin oku on li Egipti nitiri owipe akoko na yio de nigbati Olorun yio mu gbogbo nyin pada lo si Kanaan bi oti se ileri nigbana ni ki egbe oku mi lo, ki emase fi si ehin ni Egipti. Behe ni nwon leri beheni nwon si se nigbati Olorun yo nwon li ojo Mose.

Ewo li oku ti awa owi nipa ti Josefu, boye li kiki eyi on li ona niwaju wa niti eyi ti oye ki awa ba wa, ati bi eleri pe ola Olorun si nbukon awon ti o nsin i. Nitoto li aiye yi awon enia rete nri opo lopo ibukun gba pelu, bi oba si sepe nwon nwahala ni, wahala na ni ohun elo ni owo Olorun lati se nwon li ore ti otebi. Kiki oro ti mo ni iso fun o ni ki oma to ise Josefu li ona ti Olorun.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA JUNE 22nd. 1863.

ABBEEKUTA

JUNE 22nd. 1863.

In our last number we discussed the reason of the difference of wages in different countries, we will now consider the reason that famines are almost unknown in England whereas formerly they were not at all uncommon, there are several reasons, one is that England is so much more wealthy than it was; many people have much more than enough to buy themselves food and consequently before starving, they would part with all their luxuries to buy food, and also the communication with other countries is so rapid that plenty in one part can almost always be made to supply scarcity in another. But the harvests themselves are seldom very deficient now, because the farmers cultivate their land deeply, and it takes a long season of drought to spoil the crop whereas in a country where the ground is only just scratched on the surface a season of drought is sure to spoil the crop, there is still another reason, in ordinary years a great deal more food is cultivated than is actually wanted for the use of man; horses, cows, sheep, and poultry are all fed, and a great deal of their food would do for

human food if necessary, a certain quantity of food is used up in manufactures. Some people no doubt fancy it is wasting food for man to give it to animals, but the fact is that where animals are fed, a great deal more food is grown than is required by man, and so in times of scarcity he may have enough for himself and the animals only may suffer.

DOMESTIC SLAVERY.

Slavery exists in this country to a very large extent, and must therefore be a subject of much interest here, we accordingly propose in the next few numbers to consider the question of slavery, with reference to the good of the country, the masters, and the slaves themselves. In the Bible we find rules laid down for the Jews with respect to their treatment of slaves which, like the laws laid down for divorce, we look upon not as sanctioning slavery as a perpetual institution, but as rules for mitigating the evil suitable to that age and country, and therefore well worth carefully examining in a Christian Church, where slavery still exists, with a view, to its diminution and gradual extinction, fortunately the question of the effects of slavery was so thoroughly discussed in England during the first half of the present century, that we can speak with considerable certainty on many of the points connected with it. There are three or four methods which have been employed to diminish slavery, one is that appointed by Moses for the Jews, that if any Jew bought a Hebrew servant, he should serve for six years, and in the seventh go out free for nothing, another method is mentioned in the Bible, that of the relations redeeming the slaves, or the man if he is able redeeming himself this latter method has been adopted in some countries, the servant and master agree together as to the price to be paid, the master gives a certain proportion of each week to the slave to work for himself and earn his ransom, sometimes the slave as soon as he

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is able buys first one day of the week, then another, until he has bought the whole time, a fourth method is that adopted by the British Government, when they freed all the slaves in Jamaica and their other West India colonies; they gave £20,000,000 out of the national treasury as compensation to the owners of the slaves.

With reference to slavery, J. S. Mill, a great authority on such matters, says that it is "certain that slavery is incompatible with any high state of the arts of life, and any great efficiency of labour. For all products which require much skill, slave countries are usually dependent upon foreigners. Hopeless slavery effectually brutifies the intellect; and intelligence in the slaves, though often encouraged in the ancient world, and in the east, is in a more advanced state of society a source of so much danger, and an object of so much dread to the masters, that in some countries it is a highly penal offence to teach a slave to read. All processes carried on by slave labour are conducted in the rudest and most unimproved manner. And even the animal strength of the slave is on an average not half exerted."

BAPTISMS.

In our account of the baptisms by the Rev. W. Moore at Oshiele in our last number, we omitted to mention both Mr. Moore's name and the name of the station.

On Monday the 14th. instant thirty one adults were received into the Church at Ake by baptism of whom seventeen were men, and fourteen women. Of these twelve were of Abbeokuta, ten natives of Ijaye, two of Aibo, one of Oyo, one of Efon, a country beyond Ibadan in the interior, two of a town called Abala beyond Ilorin, one of the Ibomna country some where near the Niger, one of Abaka, and one who had been stolen away at an early age and had forgotten his country; thus there were twelve of Abbeokuta and nineteen strangers of various countries who had been driven by distress, or taken as slaves and brought to Abbeokuta. God in his own good providence, will cause his truth to be known among all nations, he often causes his work to go on by means most unlooked for by men. Aibo refused to receive the messengers of the Gospel, but now, the people having been scattered by war, many have received the truth in Abbeokuta. The afflictions the Ijaye people suffered are giving many of them ears

to hear who in the days of their prosperity, never listened with attention to the word of God preached among them. People from countries beyond the limit reached by Missionaries are forced by the hands of violence and cruelty to come within hearing of the glad tidings of salvation from a greater bondage than that caused by the slavery of man. Thus in Abbeokuta, the white man comes in contact with representatives of very many tribes that will be for a long time to come inaccessible to them. The slave trade brings down people of all the interior tribes, but the check given to the slave trade on the coast stops the outward flow of slaves, the encouragement given to lawful traffic gives employment to the slaves brought down and means of self emancipation so that, in course of time and by the help of God, many will return to their father and mother land better people than when they left.

BIBLE MEETING.

It has been long thought advisable to hold a public meeting in aid of the funds of the British and Foreign Bible Society from whose good work we have derived so much benefit in having at command a supply of portions of the Holy Scriptures in the language of the people which is ever most kindly and liberally renewed when wanted. The state of the country,—the drain upon the resources of the people caused by war and the stoppage of trade, seemed to forbid one making an attempt to draw upon their liberality, but nevertheless it was deemed right to make the attempt. Notice was given of the meeting in the various places of public worship on Sunday week last and sermons were preached last Sunday in order the more effectually to stir up their liberality. On Monday morning before the time of Meeting groups of people in their holyday attire were seen directing their steps towards the Ake Church. At the time for opening the Meeting a large assembly was gathered together within the walls of the Church. It was found necessary to arrange and pack the people together in order to find room for those still pressing in. A hymn was sung "Holy Bible book divine, Precious treasure! thou art mine" after the hymn, the Rev. Wm. Moore of Oshiele engaged in prayer, and Mr. Williams read a portion of Scripture. The Rev. G. F. Bühler first addressed the Meeting, he was followed by the Rev. E. Bickersteth, the Rev. J. L. B. Wood, Mr. Allen

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and Mr. Faulkner. At this stage of the proceedings two resolutions which had been spoken to by the previous speakers were put to the Meeting by the Chairman. That we seek to promote the circulation of the Holy Scriptures, and, pray for a blessing from God on their circulation, and on being told to signify their assent by holding up their hands, every hand was lifted and stretched up to the utmost with a suddenness and vigour that is seldom witnessed. Three verses of a hymn commencing with the words, "Precious Bible! what a treasure does the word of God afford," Dr. Harrison next addressed the Meeting most effectively having for his subject the promises made to obedience in Deu. 28 Chap. showing the promises are now being fulfilled in the case of England, and that the heathen here were suffering in every particular in a marked manner through the want of God's blessing. They listened with the closest attention, the address made a great impression. The next and last speaker was the Rev. Thos. Champness who in a lively manner spoke on the need of their making a good collection, that they had received so many benefits, had been fed by the word of life until they had grown up in christian knowledge, and now it was necessary for them to make a suitable acknowledgement, at the termination of the address every hand was lifted up two or three times over to express their satisfaction and assent. A blessing was pronounced by the Chairman and the assembly called upon to pour out their offering on the floor before the pulpit. A great rush followed, all were eager to contribute, and a heap was soon raised that took eleven strong persons to carry away amounting to 222,000 cowries, several cards of I promise to pay to the sum of £4..8s. together with £9..4s..2d in gold silver and copper coins amounting in all to £20..10..11 sterling. The cowries being bought at 12s. 6d. the bag.

The various coins used in a collection like this serves to indicate the progress made by the natives in the use of coin and the advance of civilization, the readers of the *Iwe Irohin* will be interested to know the amount and value of the coins collected. They were as follows. Two sovereigns, two half sovereigns, one five franc gold piece, four dollars, four half dollars, two half crowns, eleven florins, twenty eight shillings, forty-seven sixpences, fifty-eight threepenny pieces, twenty-

five pence, three half pence, and 222,000 cowries; various sums were sent afterwards.

SPELLING.

In a spoken language it is desirable that the words should be readily distinguished by the ear, in a written language that the words should be distinct to the eye, in a written language it is not nearly so necessary, that the words should convey to the mind the exact sound, this was abundantly proved a few years ago in respect to the English language by an enthusiastic body of men who fancied they could make the English language easier by spelling the words as they are pronounced; in that practical country the attempt failed entirely, and it is easy enough to see some of the reasons why it failed, one of the principal reasons no doubt was the existence of books printed in English, so that if the change had been made every one in future would have the trouble of learning two modes of spelling English; but apart from this there are a number of words pronounced alike which in the phonetic system would be spelt with the same letters and thus would give the reader the trouble of distinguishing them by the sense of the passage, take the following as examples, whale, when, wail, week, weak, write, right, sow, sew, so, son, sun, dew, due, fought, fort, boy, buoy, knight night, these would be troublesome enough in reading to oneself, but in reading aloud there would be a still greater nuisance some words pronounced differently would most likely be spelt alike, and if so would have to be distinguished by the sense in the act of reading such as, ear, year; beer bier; thy, thigh; ewe you; ewer; your, horse, hoarse; coarse, course; for, four, fore; which it would be difficult to spell phonetically different notwithstanding the difference of pronunciation. In addition a large number of adverbs, pronouns, particles and prepositions have other words pronounced perhaps exactly like them when read separately, but on which the accent is very different when placed in a sentence, in addition to so thy, you, your, for, already mentioned, we have I, eye, our, hour, him, hymn, in, inn, through, threw, where, were, their, there, be, bee, to, too, two, by, buy, not, knot, which, witch, would wood; all of them words in common use and as spelt now there is no difficulty about pronouncing them because the sense is immediately perceived by the eye, whereas if

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they were spelt alike it would be very difficult to catch the meaning of the sentence sufficiently quickly to give the right intonation. This difficulty is probably felt more or less by nearly all who reduce a spoken language to writing.

MESSENGERS TO LAGOS.

We are glad to record some further progress in the way of peace. The beginning of this month, Messrs. Robbin and Ribeiro, two native merchants, went to the camp at Makun to see what the chiefs were willing to do with regard to peace and opening the river. The chiefs sent a letter to the Governor by Mr. Robbin together with three messengers to give the message, according to native custom, verbally, to the effect, that the war chiefs would be glad to see the Governor and to open the river to the European merchants, as soon as the Ikorodu affair was settled. The messengers were well received by the Governor who gave them a sovereign apiece besides money to buy themselves food. The Governor immediately went to Ikorodu in the *Handy* to hear what they had to say, their version of the story was that since the war they had been cruelly treated by the Ijebus, several of their principal men having been put to death. We understand that the Lagos Government claims no jurisdiction whatever over Ikorodu but is unwilling that the town should be destroyed by the Ijebus. His Excellency has sent the Bashorun a handsome present of a sofa, which will no doubt be particularly acceptable. The Governor is in correspondence with the chiefs of Abbeokuta to arrange a meeting with a view to a settlement of the present differences.

STATE OF THE RIVER.

On his return from Lagos Mr. Robbin met many women from Gaun at Isheri. It appears that the plundering party at Gaun had heard of the probable arrival of goods from Lagos and intended to stop the canoes. The chiefs at the camp got scent of this, and sent a party of two hundred from the camp to bring back the soldiers from Gaun, and the women of Gaun fearing a combat had gone down to Isheri to be out of the way.

BRICK MAKING.

For some months past, Mr. Ashcroft has been commencing a brick-making establishment

about half a mile from the Ikija station by the side of the river, he has been erecting a large shed, and building a kiln and a small dwelling house on the ground, besides making tables and brick moulds. Brick making was inaugurated on the 18th. inst. the first brick being made by Mr. Champness, and the second and third by Messrs. Faulkner and Wood. This is the first regular attempt to introduce brickmaking into Abbeokuta, though some years ago Mr. Townsend made a few at Ake, and a Brazilian made a few tiles which are still to be seen on a house and wall on the road from Ake to Ikija and Onua Ijaye.

THE ANGLO AFRICAN.

We have seen the first number of the Lagos Paper the *Anglo African* and are much pleased with its appearance, there is a very amusing article on the savage nature of boys in all ranks of society; also a description of life at Ascension which brings the present condition of that island vividly before our eyes; there is also a good deal of solid local information, as the price of the coins in circulation, the import duties, and Government and Postoffice notices; in future there will be shipping intelligence in each number, it might be interesting to some readers to see a Meteorological report containing the Barometer wet and dry bulb, and max, and min Thermometer, and the daily rainfall.

The Editor has wisely announced his determination not to admit any correspondence on personal disputes. There are in Lagos several persons able to write interesting articles on the West Indies and other countries, on Religious, and even Scientific subjects, and we hope that they will take sufficient interest in their new Paper to enable the Editor to keep up it's present standard. We could have wished that the price had been a little lower, for it is very desirable that the natives should get into the habit of looking to printed books and papers for information.

METEOROLOGICAL OBSERVATIONS.

taken between 9 and 9.30 A.M.

	BAR	WET	DRY	MAX	MIN	RAIN
T. 18	29.49	75	78	82	71	inches
F. 19	29.46	75	77	81	72	
S. 20	29.46	76	79		73	.0324

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 88. ABBEOKUTA JULY 1863. Price 120 cowries.

Nigbati Solomon bere ogbon ati imoye ki on ki ole se idajo awon enia Israeli, aso o fun u pe, nitori ti obere fun nkan nwonyi, on yio ri oro ati ola gba kun u, iru eyiti Oba miran ko ti ni ri; ase ileri nwonyi osi se si Solomon, sugbon sibe oje otito pe, awon Ogbimo ti oba ntoju ise re nipa ofin ti ogbon mimo ti Bible ibukun yio wa pelu oluwa re loro ati iyori-si rere yio wa lona re gbogbo, Loti ni ilu awon keferi, oyato pupupo larin nwon, sugbon iyato na ninu awon ti osanju tabi ilu Kristian bi England ti nkan ti opapaju. Ni England enia ti owa ni ile ti afi erupe ko laisi ferese, pelu kiki igonna erupe, yio ro o pe on wa ni ijinle esi, iwon enia ti ose talaka ju, oni ile ti afi pako tele re, ferese, tabili, aga ijoko, ati aga sisun. Li oran ti onje, iyato na ni bi ati sami re; pelupe-lu li akoko ti onje nwon, inira pupo ni fun awon talaka enia li England lati fi agbara mu nwon je

sinkafa (rice) pataki pepere li India ati li ilu yi nibiti boya isu ni onje ti odaraju ti nwon ngbin nihin, ako ro o pe oye lati mu u lo si oja Gesi, bi oti je pe ale pa a mo li osu kan ki oma baje. Opolopo enia boya yio ro iyato na pelu titobi ju re larin oti bi babba ti awon alagbase Gesi nmu, ati emu tabi oti babba ti nwon nlo ni ilu yi. Ni England omo awon alagbase nwon nfi aso bo nwon, nwon asi ni bata li ese nwon nigbagbogbo, nigba miran nwon awo ti aso tele pelu; awon omo keferi nigbagbogbo ni nwon ki ibora rara.

Iyato larin ilu nla Gesi ati ti keferi ni boya atile sami si pelu; ona ti agbara omi baje lo, ti oni ewu lati ma lo lehin eni, pelu li osan gangan, ka fi se akawe ita gbigboro ti oni imole gas, ti nwon fi okuta te lo jale, pelu ona elese, ti owó kenken merin le rin ni idojukora nwon lona kanna losan ati loru (laisi ewu) ni lila dajudaju. Awon obirin ati awon omode

nponmi ninu kanga nwon nfi ori nwon ru u, igba oja nwon, nwon ngbe lo si abule oja, tabi nwon asi gbe e sinu gbangba afefe li ojojumo, ti nwon to dojukora nwon pelu abuleja ti nwon fi idi re mulẹ sinṣin ni oniruru nkan, ati eru kenken na, ati eru kenken ti eran ati ewebe ti nwon nmulo tabi kuro li oja London, ati omi onto iwo irin lo si awon ile London laisi ise fun awon ara ilu na. Ninu itan yi awa ko tile soro lo si ti afa ti oto iwon idamerin buso li gigun olukuluku si awon ile Olorun ati si ilekile miran, ona oko elefi ogbele, tabi ibi ti nwou nkan oko. Niti awon eranko buburu, oti pe ti nwon ti run kòrikò, ekiki kòlòkòlò li nwon je ki oku nitori ere lati sode nwon, oku ejo oloro kan sugbon osoro gidigidi lati gbọ pe ose ibi. Niti gbogbo ileri ti ase fun igboran si Bible, boya eyiti ose akiyesi ju ni ti isegun lori awon ota ti nwon dilu, bi oti wa pelu olaja ni ilu nwon ati sibe boya eyi ti oje ohun akiyesi ju ti oti se. Li odun meje ti okoja, ogun awon Sepoi ni India ti awon Balogun Gesi ko, ti nwon si nha ihamora Gesi dide si awon Balogun nwon li ijagboro, nwon ro o pe laisiyemeji bi nwon ti po li apoju ni iye, nwon le awon Gesi kuro li India. Bi oti wu ki ose awon Gesi fo nwon jalejale, ogun ti o fo Dellie pataki ilu nla nwon je kiki odurun di li egbaji, orehin

ju ogorun ti etadilogoji enia di egberun Sepoi ti o koju ija si nwon lekan.

IKA IWE LI OKANKAN.

Bi ati fi han ninu iwe wa isaju niti ikawe li okankan pe, ni ikowe ede ose ohun ti ori gidigidi, pe oro yio rorun lati mo iyato re nipa ti ka fi oju wo o, oku ati ro o bi eyiyi ti mase mu u nipa akiyesi oro ti aba ka li okankan pelu oro kanna. Ni Gesi bi awa ti ri eyi, o mu ni nite lorun nipa kikawe na li okankan, ti oniruru oro. Ni gbogbo re, sugbon okan niti ede ti apa Iwo Orun (West Coast) nwon ti ya ona rere yi ko a si apakan, nwon si ti gbidanwo lati se iyato oro nipa ami, iwo ami lori oro ati ni isale oro papoju, ko kan soro lati fo koja tabi lati si fisile ni kiko iwe tabi ka ko sile nigbati a nkawe, opolo po wahala wa ju kiko oro miran bi oti je pe a omu ohun ikowe na kuro lori takada, ati nigbati aban ko ami komu ki oju ki omura to bi oro. Li Gesi iro oro ti ko ni agbara ati eyi ti oni agbara papoju, li ilu yi ati sibe awa ko gbodo li sisonu lati tenu mo eyikeyi kan li iro wonyi ni oro Gesi, bi awa ba fe lati yaa si cto larin oro gigun ati kukuru bi oatie awa le so nwon di kuru nipa kiko meji lu oro ti ko ni agbara lehin re bi oba sepe li igbehin oro, awa ase ki o na

ki osi le gun nipa fifi omiran si i kankan lehin tabi e ti odake lehin aili agbara oro ti otele oro yi ti owulo gidigidi e ti odake ti sonu ninu asa ti riro oro, sugbon sisonure nitori ilo yi aba fi i si i nipa kiko meji lu nigbakugba ti a nkowe lehiu a. e. i. o. u. kukuru, nipo sisani si nwon bi Dr. Lepsins ti yin yiye re; ka ko sh nipo S nitori ti iro yi yio ja si iranlowo nlanla si wiwo oju pelupelu ni kika oro iwe ti ako papa.

ISODIOLOGBON.

Kavalla Messenger ti oṣu ti okoja ni oro pepepe ti ogun niti sisunmora girigiri ti isodologbon ati isin ti Olorun ati li ona re ose akiyesi kan bayi pe, nigbagbogbo ni enia ati nibi gbogbo ti e la Olorun wa, iwa ninu aiye otito nown ati nipa ofin Olorun. Eyini ni nwon ngba ini tabi ola giga nwon, tabi bi ati npe nwon nisisiyi ni isodi ologbon ti odaju, bi nwon ti je wo nwon ati irepo awon ara ilu itoju ododo Olorun.

TABA ATI SARA

Ninu ipade kan ni yara isale ti Exeter Hall ni ojo ketala oṣu May Dr. Cooke toka ohun pupo ti o npanilara ni mimu ikoko Taba ati ni sara fife ti owa di mimo fun on, pelupelu ninu agbara re niti Ogun eniti afi se akawe fun Ise ipa Emi mo. Omiran nipa mimu ikoko taba iroke gbogbo nwon fashin kuro ni pipa ara nwon ati

awon omiran ni isan kun ire, nitori pipa emi re lara, nipa pipa agbara run ni mimu ikoko. Akiyesi ti Dr. Cooke yio ye ki akiyesi i ni Abeokuta, nibi ti andi asa a li itanna sara wa pupo ati pe osi soro ki a ile iri ahon enia kan ti sara ko du, bi oha sepe ko ko nfi itanna le e nigbagbogbo.

SAMUEL.

Bi iyi Iwe Mimọ Olorun pada ko ti lo siwaju jina tobehe ti igba aye Samuel ba fi wa ninu re, Emi ogbidanwo lati so itan re, kuru ti yio je ere ati ekọ fun nyin.

Ninu kapta kini ti iwe ikini Samuel iwo le ka itan re li ede Gesi niti awon obi re, oruko Baba re ama je Elkana, okan ninu awon Livite oruko iya re asi ma je Hannah. Hannah wa li ojo pipe laini omo. Osi je wahala titobi fun u, nitori ti gbogbo awon ore re ati awon aladogbo re nfi ise eleya nitori re bi enipe ohun buburu ni ti iba le ko.

Bayi ni awa ri i li aiye ti okonrin ati obirin wa ninu ese ati lai gba Olorun gbo, sugbon ko si eni ti o fi nwon se eleya nitori re nwon le ma sogo ninu itiju nwon nitori ti gbogbo enia ti oyi nwon ka ko ka si ebi tabi ese kekere nibiti nwon nkasi pe alai li omo je ibi, bi enipe obirin na nmu wa kakiri bi ife on tikalare osi jebi si orankoran ninu re. Awon enia gbagbe pe nigbati nwon ba bu obirin nitori eyi, odaju pe Olorun

ti oda nwon li ose obirin na be. Bi oti koro to lati gbọ ti awon odomode fi jumọ wa laisi alafia nitori ti nwon ko ni omọ ani awa ti gbọ ti awon okonrin miran ti nwon ti lo obirin nwon bi eran-ko nitori rẹ. Esina gidigidi lati ma lo enia ni ilo buburu nitori obun ti nwon ko le se. Inu Olorun ko dun si eyi.

Elkana ama lo si Tabernakili lododun ni Shilo lati sin asi ma mu Hannah lo pelu. Li akoko kan ti nwon nlo soke lo isin tabi gbadura, okan Hannah kun fun anu, osi koro nitori ti ko li omọ, be-he ni ibanuje re oba okan re je ninu adura niwaju Olorun. Ko fi enu re soro kan sugbon o ngbadura linu okan re, ati ni gbigbona okan li owa ti ete re fi nmi bi eni ti nsoro, sugbon ako gbọ orọ. Oruko Olori Alufa na ni Eli, osi wa nibe na okiyesi Hannah bi ete re ti ngbon perere lai soro, o ro o pe, oti li onpa, osi ba a soro, bayi pe, "Bi iwọ oti mu oti para pe to? fi oti wain re silẹ" Beheni Hannah dahun owi fun u pe on ko mu oti lile, sugbon li ikanu okan on li on ngbadura siwaju Olorun. Nigbana ni Eli sure fun u wipe "Ma lo ni alafia" Olorun Israel yio fi ibere re ti iwọ ti bere fun o. "Lehin eyiyi ko roju mo osi lo li alafia. Oluwa gbọ adura re, osi fi omokoronin kan fun u. Osi pe oruko re ni Samuel ti ojasi "Bere lowo Olorun," ki on ki ole

ma ranti nigbagbogbo bi Olorun ti se ojurere fun on gidigidi, ti osi fi omokoronin kan fun on gege bi adura re. Ati Samuel tikalarẹ pelu nigbagbogbo ti oba ngbo oruko re ama mu ko ranti adura iya re ati anu ti Olorun se fun u.

Bi oti koro to ti enia Olorun fi nsiyemeji si Olorun ni gbigbo tabi ni didahun adura wa. Nitori ti eyi, beheni opolopo enia ngbadura nitoto lai kiyesira nigbati oba ngbadura, sugbon ko gbadura. Hannah ko se eyi okan re wa ninu adura re, omo pe Olorun nikan ni ole fi iranlowo fun on, osi se ohun ti obere gidigidi. Ori ibere re gba. Olorun ko se ileri pe on o fi omọ fun wa bi awa ba bere lowo on, sugbon ose ileri lati fi Emi Mimọ re fun wa, oti se ileri lati fi idariji ese fun wa, osi se ileri ati fi iyẹ ainipekun fun awon ti obere. Eyiyi li anu ati ibukun nlanla ti oju omọ lo, nitori ti awa osegbe ainipekun bi ako ba ni nwon. Etişe ti awon enia ko fi ni awon ibukun nwonyi? Nitori ti nwon ko se nwon, nwon ko kedun ti nwon se nwon, nwon mura lati wa awawi se lati fi ibere anu gbigbona nwonyi silẹ. Amu Hannah bere nipa ebu awon ote re, nigbati enia ba ko lati da enia baburu li ebi oye ki amu enia ma wa igbala siwaju.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA JULY 4th. 1863.

ABBEOKUTA

JULY 4th. 1863.

When Solomon asked for wisdom and knowledge that he might judge the people of Israel, he was told that because he asked for these things he should receive in addition riches, wealth, and honour, such as no other king ever had; these promises were made and fulfilled to Solomon, but it is still true that the Government, that guides its actions by the rules of the divine wisdom of the Bible, is blessed with wealth and prosperity in every way. Heathen countries of course differ very much among themselves, but the difference between the best of them and a Christian country like England is something enormous. In England a person living in a windowless house built of clay with only mud walls would be supposed to be in the depth of wretchedness, the great proportion even of the very poor have wooden floors, windows, tables, chairs, and bedsteads. In the matter of food the difference is as marked; even in a time when food is dear it is with great difficulty that poor people in England can be persuaded to eat either rice, or Indian-corn, the staple articles of food in India and this country, whereas yams, perhaps the best vegetables grown here, are not thought worth taking to the English markets, though they will keep for months, without spoiling. Most people would perhaps think the difference even greater between the beer drunk by English labourers and the palm wine or guinea-corn beer used in this country. In England labourer's children are covered with clothing and have generally shoes and sometimes

socks as well; heathen children frequently have no clothing at all. The difference between an English city and an heathen one is perhaps even more marked: the waterworn paths along which it is dangerous to go on horseback even in the day time compared with the broad gaslighted streets, paved with stones, along which, besides foot passengers, four lines of carriages can travel in opposite directions day and night with perfect safety: the women and children fetching water from the wells on their heads, the calabashes of goods carried to the market sheds, or exposed in the open air daily, contrast most strongly with the well stocked shops of every description, and the waggon loads and cart-loads of meat and vegetables carried to or from the London markets, and the water carried in pipes to the London houses without any labour to the inhabitants. In this description we have not even alluded to the bridges about a quarter of a mile long each, to the churches, and other public buildings, the railroads, or the docks. Of wild animals wolves have been long since destroyed, and foxes are only allowed to remain for the sport of hunting them, there is one venomous serpent, but it is very seldom we hear of its doing any harm. Of the promises made for obedience to the Bible perhaps the most remarkable is that of victory over enemies coupled as it is with peace in their own country, and yet this has perhaps been the most signally fulfilled. Seven years ago the Sepoy army in India trained by English officers and armed with English weapons mutinied, thinking no doubt that with their immensely superior numbers they could drive the English out of India. The mutineers however were completely defeated, the army which took Delhi their

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principal city being only 3700, less than five to an hundred of the 75,000 Sepoys at one time opposed to them.

TRAVELLING IN THE INTERIOR.

Travelling once in the interior of Africa from Abbeokuta I stopped for the night in a small village, a common resting place for caravans, and several thousand people were there for the night, many from the far interior, to whom the whiteman was a curiosity. The chief of the village gave me quarters in an interior compound, from which the multitude were shut out, but we were only separated by a wall of the house. My own carriers were on the outside. After dark a great many assembled, before the door, where I was, to look at the white man, many of them were Mohammedans from the interior. The question arose amongst them what is the white man's business in the country? The Mohammedan priest said it was for no good, and he thought the people had better not allow them to build houses &c. for in the end they would bring trouble to the country. My head carrier, a heathen, said to them, that they should all listen, and he would tell them why the white man had come. He said "when God first made man, he made one of every tribe and colour and language, and assembled them all together where there were enough calabashes for each to take one, these calabashes were of various sizes and patterns, and all covered. Amongst them was a very small calabash of a beautiful pattern, but all the blackmen had 'bigeye' and each strove for the largest calabash. The white man however went straight to the little calabash, took it and went away. He went until he came to the sea and then he looked into his calabash and found a very little ship. He then put the ship into the water, and it began to expand and expand, until it was large enough for him to get into it, which he did; then it became still larger and the wind began to blow and blow the ship across the sea into another country, then God liked the white man better than the rest, because he was not covetous, (had not a big eye) and taught him many things, and gave him all good things, and gave him much knowledge and wealth, the white man made ships and went about upon the water. When the white man had increased, and become a powerful people God gave them his book which made them very great

and wise. Then the white man remembered he had a black brother across the sea, and and he wanted to know what had become of him. So he made a ship, and went across the sea to look for his black brother, and when he found him he said 'O black man you are my brother one God made us both. But the black man said no, no, and was afraid. But the white man said yes and I am come to teach you, I have brought you God's book and want you to learn it, but the black man said no, no. Then the white man said yes do not be afraid see here what nice things I have brought you, and gave him cloth and beads and nice handkerchiefs, and spread down nice red velvet and said see I have brought these to you take them, take them you are my brother. This" said he "is what our ifa (orisha) priest told us and though the black man was stupid, and not ready to believe, he would believe some day, and the white man would make all the country good."

A. D. Phillips.

SPELLING.

Having shewn in our former article on spelling that in a written language it is of great importance that words should be easily distinguished by the eye, it remains to be considered how this is to be effected in respect of words which might be spelt with the same letters. In English as we have seen this is satisfactorily effected by spelling the words with different letters. In all but one of the languages of the West Coast this good example has been passed by, and an attempt has been made to distinguish letters by marks, the objections to marks over and under letters are manifold they are very apt to be omitted, misplaced in the writing, or neglected in the reading, there is more trouble than in writing another letter as the pen has to be taken off the paper, and when written dots do not catch the eye so readily as letters. In English the consonant and vowel sounds are more numerous than in this country and yet we are never at a loss to express any one of these sounds in English letters, if we wish to distinguish between the long and short letters as *o* and *o* we can make them short by writing a double consonant after if necessary, if in the last syllable we make the *o* long by putting an *a* immediately after or a silent *e* after the following consonant this most

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useful letter, the silent *e* has been lost in this phonetic system but its loss for this use might be supplied by always writing a double letter after the short *a. e. i. o. u.* instead of dotting them as recommended by Dr. Lepsius; writing *sh.* instead of *s.* with a dot under would be a great relief to the eyesight in reading written words especially.

THE EARLY DAWN.

The "Early Dawn" boldly rebukes the sins of those who have been brought up as Christians, and surely it ought to be a subject for their consideration whether their evil deeds are not a stumblingblock in the way of the heathen, and may not bring upon themselves that was pronounced against those, who shall offend one of Christ's little ones.

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." Gal. vi. 7.

"How few of all the civilized or half civilized inhabitants of the Sherbro believe this. What a medley of Infidels, Hypocrites, and Deceivers! What a sink of pollution is the Sherbro!!

Men try to mock God in various ways—Some maintain a life of the shallowest hypocrisy—others openly condemn God, and make light of divine truth.

Most of them will attend upon divine service, occasionally—some are quite regular in their attendance. All are equally devout—kneel very reverently or hypocritically on coming into church—move their lips in formal prayer; either from habit, or thinking to deceive men, or propitiate God—join with zeal in the songs of Zion,—listen apparently, to the most heart searching truths of God's word, especially appropriate to their own case, and if they make any application, apply them all to the poor sinful heathen around them—and say "amen" at the giving of thanks, as devoutly as any sincere christian. Who can say they are not entitled to respect, as brethren in Christ?

Follow them through the week, not personally test your eye behold iniquity too revolting to be seen—what do you learn of them? That they can lie, cheat, steal, curse, swear, sell rum and tobacco, drink, even get drunk, and revel in licentious debauchery. Some of them have married wives elsewhere—here, they have one, two or more "country wives" obtained according to the custom of the heathen, by paying two, three or more pieces of cloth

each, as the parents or brothers may demand: and their perverted, seared consciences allow them to imagine themselves just as good christians, as far as these are concerned, as Abraham, David and Solomon. Others have no married wives, and consider themselves at perfect liberty to take a "country wife," live with her as long as they choose,—turn her off—get another, and so on, as often as they please."

"One of the greatest obstacles to the spread of the Gospel on this coast, and especially within the limits of Sierra Leone, is the habitual use of intoxicating drinks by all classes of the people.

This fact is most *painfully apparent* and we have occasion to know that it is the source of *serious grief and alarm* to the Missionaries and pastors, who have been appointed to watch over the spiritual welfare of the people.

Nor is this a needless alarm for assuredly there is no other popular and prevalent custom, that so blunts the moral sensibilities, so hardens the hearts, and so effectually shuts out the blessed influences of the Gospel, as the drinking habits of the people."

CIVILIZATION.

The Cavalla Messenger of last month has a long article upon the close connexion of civilization and Christianity and in the course of it makes the remark that, "men always and every where, with all God's creatures, live their true best life in and by God's law. That is they attain their highest estate, or as we now call it the most perfect civilization as they are acknowledged and consistent citizens of God's righteous government".

TOBACCO.

At a meeting in the lower room Exeter Hall May 13th. Dr. Cooke mentioned many instances of injury from smoking and snuff taking which had come to his knowledge particularly in his capacity of Medical referee for a life assurance office. Some from smoking were altogether precluded from assuring and others had to pay additional premiums for injury to their lives by diminished energy from smoking. This remark of Dr. Cooke deserves attention in Abbeokuta where the custom of chewing tobacco is so common that it is very rare to see a tongue which is not blackened from the effects, if it has not a quid actually upon it.

APPENDIX TO THE IWE IROHIN: JULY 1863.

TEA.

In the "Lancet," a medical Newspaper, tea is praised very highly, it is said to supply the place of food to the poor, making a quantity of food that would be inadequate to maintain the weight of the body sufficient for that purpose; though the fact of this property of tea is allowed by those best able to judge, yet the manner in which tea preserves the tissues has not hitherto been explained. Perhaps it may not be altogether unconnected with another influence of tea which we proceed to notice, namely, an influence over the temper or rather the mood or speaking physically, after our fashion, over the nerves. Nothing affects the wear of tissue more than mood and tea has a strange influence over mood, a strange power of changing the look of things and changing it for the better; so that we can believe and hope and do under the influence of tea, what we should otherwise give up in discouragement or despair, feelings under the influence of which tissues wear rapidly. In the language of the poor, who in London, we are told, spend an eighth of their income in buying tea, it produces a feeling of comfort. Neither the philosopher nor the philanthropist would despise this property of tea, this power of conferring comfort or removing ennui, of promoting those happier feelings of our nature under which we can do most and bear most.

HOW TO SAVE MONEY.

If a man has more money than he wants to eat he thinks what to do with it in order to make a profit: in England there are a great variety of ways of employing money; but many parents think the most advantageous investment of money is in a good education for their children. In this country there is much less choice, a man may, it is true, purchase cloth, salt, or tobacco, to trade with them, but perhaps he does not wish the trouble of trading, and if so he has but little choice except buying slaves to work for him. It would be just as well for the master if he got the same work done and paid the servant wages; but where living is cheap, servants are not always willing to work for wages, in fact they do not feel the want of them. In the Southern States of America where slaves often cost 600 dollars about 200 bags the masters would probably just as soon hire the free negroes as labourers and pay them as much as 25 bags of cowries as yearly wages

in addition to the present food and clothing that he gives his slaves, but the necessities of the free negro do not require him to labour steadily, especially when there is a press of work, the consequence is that the master is obliged to pay some one else for the slave's labour and merely to give the slave himself his food and clothing. This difficulty was much felt in Natal when cotton and sugar growing were first introduced the Caffirs would work well enough as long as work was light, but as soon as the cotton picking came round, there was a feast at home, or mother was sick, or they must go home and salute their friends.

DAHOMY.

Captain R. F. Burton Consul at Fernando-Po has just returned from a visit to Dahomey where he had an opportunity of seeing the Dahomian army reviewed before setting out on an expedition to Mahea. The female soldiers were 2038 in number, and many of them were not armed. The men were about 15000, and their weapons inferior trade guns. At the time of Captain Burton's visit, M. Jules Gerard and another European were also present, also Mr. W. Craft who made a remarkable escape from slavery in Georgia, and has now been sent to Dahomey with a view to inducing the king to abandon human sacrifices and to encourage legitimate trade. Consul Burton as our readers may recollect paid a visit to Abbeokuta in 1861 with Captain Bedingfield and Dr. Eales. A report has reached Abbeokuta that the Dahomians were unsuccessful in their attack on Mahea, and it was even said that the king himself had died of wounds received.

IBADAN.

The Egbas have advanced their camp at Makun to Ogere. The communication with Ibadan has been more completely interrupted during the last five months than it had been previously, a letter arrived lately from thence, but no letters have reached Ibadan a long time. The Mission party must suffer much, deprived of all supplies from England.

METEOROLOGICAL OBSERVATIONS.

June	BAR	WET	DRY	MAX	MIN	RAIN
29	29.45	75	78	83	73	inches
31	29.47	75	80	83	71	
1	29.5	75	67	81	72	.05
2	29.53	74	75	81	71	.34

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 89. ABBEOKUTA JULY 1863. Price 120 cowries.

Oro ti awon keferi ima so nigbagbogbo ni pe, nwon ki yio dahun igbagbo nwon, nwon so eyiti ose otito dajudaju, bi oba sepe nwon gbo ohun kan nwon agba a gbo, tabi nwon ki iwa ninu ife ara nwon patapata, nwon ki igbagbo pe otito ni tabi ki ise bi nwon ti fe, eyiyi dara to, sugbon eyiyi ko si so nwon di omnira kuro ninu isin ati mo bi otito ti ri. Bi ose pe omode okonrin kan wi fun oluko re pe, on gbagbo pe meji on meji je marun, nje oluko re yio ni iteloron? tabi on ki yio kuku wi fun omode okonrin na li eyi ti oto, ki osi se e li ise, bi ki yio ko rere. Ero awon keferi si akawe yi pe, ejl on ejl ko je arun bi otito, sugbon otito ni pelu pe, Oro Mimọ Olorun otito ni, lotito ni ase awon keferi ni ise ni ikoko lati gbagbo li aimu wahala lati wadi ati ko eyi ti oje otito, bi omode okonrin na yio ma fi were wi ikanna pe, ejl on ejl je arun lehin ti oti fi isina

re hana, sugbon alaini itiju omode okonrin na le lo iwa idi ibere na pelu awon omode miran ti oro pe bi on tikalare, asi wipe on ki yio gba tire gbo nitoriti oluko re wi behe pe kiki ijohun li awi fun mi pe omi ama le bi ile nigbamiran ati pe ati ndana larin odò Tems, asi sun malu nibe, osi wi pelu pe, ni England enia le ti ibe lo jina bi Abbeokuta si Eko li wakati kan, iwo ha ro o pe, emi olo igba enia ti o nso isokuso yi gbo, awa ko kiyesi pe, akawe yi ko dara nitoriti ojo pe keferi ama fe ima soro pupo niti idi isin Olorun pelu awon omiran ti ko mo (Bible) Iwe Mimọ Olorun bi awon tikala nwon ju ki nwon ma ka bi iru iwe eyiti Paley ati Butler awon eniti nwon ro idi ohun ti nwon ko dajudaju.

EDE OYINBO SARO.

Ede Gesi ti nwon nso ni Saro tabi Sierra-Leone. Gesi Saro ni ede fun ara re, tobeye ti enia ba

nso Gesi bi nwon ti nso ni ilu Oyinbo lori pulpit yio soro ki oto ye opolopo enia, tani le gbo ede Saro daju, okan ti nwon sami si ju, ni pataki re ni lilo no, beheko fun not. I no see jasi I do not see it tabi I did not see it, Emi ko ri i. Iló oró no yi se ko ye lati tun fi sabby ede (Spanish) Payan sile lati fi si ipo ti Verb (know, Emi ko mo o, sugbon yio mu ki oye oluwa re na, itenumo ti ise na fi se alai ni adun tabi ju pe omodo se ope ona ti iba fi see. Oró na sab tabi sabby nwon nlo pupo, bi iwo ba fe lati bere bi enia le ka iwe, iwo obere pe (you sab book) iwo mo iwe iká, esi na yio je (I sab him for true) mo mo o nitoto, bi oba fe lati wipe on le ka a gidigidi, bi oba si fe lati wipe on le ka a on si le ko o pelu, a wipe (I sab all two) mo mo mejeji, bi oba fe lati yin enia li kika iwe pe oka dara gidigidi, a wipe (he read him fair play) oka bi eni ti nse-re bi oba sepe ko le ka ire, on a wipe, mo le gbiyanju. Oró na wa (live) nwon nlo li ona miran ju bi nwon ti nse li ilu Oyinbo, edie ti oje ku nisisiyi, a wipe, o wa (live) ni pantry ile ti nwon ngbe onje si gege bi enipe edie na wa ongben kiri nisisiyi ninu ogba, oró na si wa bi idahun si okuta tabi ohunkohun ti ko li emi rara, ti nwon nwi pe o (live) wa ni ibi kan nipo eyi ti aba fi wi

pe (to be there) o wa nibe. Li otito ede Saro, awon oro ti a npe li (borrow, lend, interchange;) itu-mo ti ose inira nlanla fun awon ti o sese de ki nwon to mo li otito. Done, ni okan ti nwon nlo bi am akoko to koja I done see him with my eye, mo ti fi oju mi ri i for I have seen him, fun mo ti ri i. Oró na catch ako le yipada si idanwo alaye tabi ohun ti owa li aye, tabi di ohunkohun mu, sugbon ale so o pe abo igi ko to, catch bi ko ba gun to bi ati nfe e si. Oró na palaver a nlo si ija quarrel or squabble pelu ka soro pe ati nigbati ija na ba pari bi nwon ti nlo o ni palaver set ija tabi oran na pari.

ERU.

Bi ati so o ninu iwe wa ikehin pe, iyato die li ose si oluwa na bi osanwo fun awon alagbase omnira fun ise re tabi bi ora eru ti yio ma fi onje ati aso funu. Li ona mejeji yi osan iye owo oja fun alagbase. Li ona akiyesi kan enia ti oba gba omnira alagbase sinu ise re ni ere ti owo kanna ti iba fi ra eru kan yio fi gba alagbase mewa tabi ogun fun ose mefa ati nitorina owo ti nwon yio san pada yio je oye kan li okankan. Ni ilu omnira bi England gbogbo enia le ri ohunkohun ti oba nfe gba lowo eniken ti nwon ba fi fun nitori ise re, ati nitorina, owa fun ere olukulu.

ku enia lati se ise re niyelori bi oti le se, nitorina awon eniti oba le se e yio na opolopo owo lati mu awon omokorin re ko eko, nitori ti nwon mo pe ise ti enia ti ako daradara niye lori nigba pupo ju awon a laiko eko alagbasse; ati awon odomode okorin tikala nwon fe lati sise titi nwon ofi to odun mejilelogun ati ogun odun tabi di agbalagba ki nwon to sise okan pelu igbekele kikun li ere jije si i li igbehin. Ni ilu eru bi America nitorina awon eru ni anfan die lati se ise nwon ni owo lori bi oti kuku nse iyato ni iye nwon si oluwa natabi li iye owo ti ole ta nwon. Ni ilu yi na kuku yato, baba tabi egbon ni agbara ti titi sugbon sibe imunilara lori ise ti awon odomode okorin fere je pipa agbara ise run

IKA IWE LI OKANKAN.

Awa ti ri i pe inira die wa ni mimo iyato oniruru iro nipa oniruru oro letter ti a npe yato gidigidi bi oti je pe, iri letter kan jo iro meji, bi th, ni thou ati thousands iru kan na li ale wi ni ti oro ti a nfi oke ahon pe ati ti ehin, d, ati t, ni tin, ten, din, ati den, ti afi ya nwon loto li kiki ede Gesi nigbati aba pelu tabi tunlu, sugbon eyi ti oje pe ninu ede miran nwon afi oniruru oro letter ko o, sugbon oro ti owa fun ara re li iro fihan ni oro: iyato apelu wa, bi apesoke re ba

ti ri ni; eyi je oniruru meta, bi aiti pe oro gun lu li akoko kan ri ni ipinya re akiyesi iwe orin ti ofi nro ati ikigbe ohun, soke; lotito ni ko tile soro pupo pelu amikami lati fi ya gbogbo oniruru re soto ati asolu meta nwon yi, beheni ko si ye ka ya a.

SAMUEL.

Lehin igbati Oluwa ti gbo ibere ti Hannah, ti osi fi omo kan fun u, on ko si goke wa si Shiloh mo lati gbadura titi omo na fi dagba to iwon sile. Li igbana li omu goke wa pelu re, osi fi siwaju Oluwa lati se iranse re ati lati ma sin Oluwa titi ni ile re. Nipa eyi ni ofe lati fi iseun ope re fun Olorun nitori anu re si on.

Sugbon kini Samuel le se, omo kekere? awon omo kekere le sin Olorun ni iwogba gege bi awon agbalagba enia; Samuel le fi gbogbo aiya re fe Olorun, osi le se igboran si ofin re. Awa sina nigbati abaro o pe, omode kekere ko le di omo rere. Opolopo li awon eni ti aka ninu iwe Mimo Olorun bi Jeremiah, Josiah, Daniel, ati Timothy awon eniti nwon fe lati sin Olorun nigbati nwon wa li omode.

Hannah fi omo re fun Olorun. Ilana rere ni eyi fun awon iya ati baba. Nwon fi okan kan se e, gbogbo aiya nwon ni nwon fi se e. Bere, ohun rere kini ose fun omo re? o fe ki omo re le sin Oluwa li ojo aiye re gbogbo. O-

hun nlanla wo li o nfe? Ki omo re le di iranse Oluwa. Orò kini o nfe fun omo re? Orò ti ore ofe Olorun. On ko bere aso daradara on tikalarè ndaso fun lododun asi ma mu u wa fi fun Samuel, ko bere owo, ko bere ola giga, sugbon ife okan re ni ki ole je omo Oluwa ki osi ma sin titi aiye.

Nigba miran awa ri awon enia mu omo nwon wa si iwaju Oluwa ki ise fun Oluwa, sugbon ki nwon ki ole ni oruko ni, ki nwon ki ole ko bi ati ikawe ati lati kowe ki nwon di akowe, ki nwon di onisowo, ki nwon ba di oloro; elomiran ki oba di orori eniti onko enia li iwe (Schoolmaster) ati lati sise lati ni oruko ola. Ohun ti nwon fe ki ise Olorun, ki ise ire emi ti odara fun awon omo nwon, sugbon oruko ni, tabi ola, tabi oro ti aiye. Nigbati awon enia mu awon omo nwon wa fi fun Olorun ba: Olorun ko je bukon nwon, nitori ti nwon ko fe, nwon ko si bere ibukon otito. Okan nwon wa li aiye, ani kiki aiye li okan nwon wa, nwon ko si wo ju ti aiye yi. Nitori eyi beheni opolopo awon omode ti nwon fi fun Olorun ninu Baptisi li kekere dagba soke si iwa buburu ako si to nwon lati fi oju si Olorun lati fe Olorun bori ohun gbogbo, sugbon ohun miran ti mbe nihin li aiye yi.

Hannah mu omo re wa fi fun Oluwa, osi fi omo na sibe fun Oluwa ko si gba omo na pada.

Awon enia fi omo nwon fun Olorun ninu Baptisi, sugbon nwon ko jowo nwon lowo fun Olorun, nwon ko fe ki nwon ko joko niwaju Olorun nigbagbogbo. Nigbati awon obi omo ba fi omo fun Olorun nwon ko fi omo na fun u niti pe nwon o gba a pada, ti wiwa ati ife ti yio ma dagba si i ni ama bi si i nigbagbogbo, ki isi ni iteloron, boye li omo na ba di omo Olorun nitoto. Ife otito gbogbo awon obi ti olosiwaju, ti nwon fe Olorun fun awon omo nwon ni ki Olorun ki ole bukon nwon pelu idariji ese nwon ati ebun okan titun, eyini ni, iyipada otito si Olorun. Bi omo na dagba soke di oloro sugbon awon obi re ki ini iteloron; awon obi na, ti nwon se kristian otito fe ki awon omo nwon ki odi omo Olorun nipa isodomoto ati ore ofe.

A nri i nigba miran pe awon obirin miran ti nwon pe ara nwon ni kristian ngba awon omokonrin nwon ni iyanju ninu ese. Nwon gbidanwo lati dan nwon wo lati ni opolopo obirin, bayi ni nwon nse ru ofin Mimo Olorun, omiran nlo mu nwon lati re enia je ati lati ma seke nitori owó. Nwon gbagbe pe bi nwon ti ko awon omo nwon lati bu ola Olorun ku behe ni nwon asi se alaigboran ati alabukun si awon obi nwon.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA JULY 22nd. 1863.

ABBEOKUTA

JULY 22nd. 1863.

It is a common saying of infidels that they are not responsible for their belief; they say what is perfectly true that if they hear of any thing they believe it or not quite independently of their will, they cannot believe it true or not as they please, this is right enough, but this does not absolve them from the duty of finding out what the truth is. If a boy tells his school-master that he believes two and two make five, does the schoolmaster rest satisfied, or does he not rather tell the boy what is right, and punish him if he will not learn it right. The infidel objects to this comparison that two and two do not make five as a fact, but it is also a fact that the Bible is true, and the infidel will be as surely punished for refusing to believe without taking the trouble to examine and learn what is true, as the boy will for foolishly persisting in saying that two and two make five after his error has been pointed out; but an impudent boy might go and argue the question with some other boys as ignorant as himself and say I am not going to believe this because the master says so; it was only the other day he told me water sometimes became as hard as the ground and that fires had been made on the middle of the River Thames and an ox roasted there, he also said that in England people can go as far as from Abbeokuta to Lagos in an hour; do you think I am going to believe a man who talks such nonsense. We are not aware that this comparison is unfair, for infidels appear to be much more fond of talking on

religious subjects with others as ignorant of the Bible as themselves, than of reading books written by such men as Paley or Butler who have well considered the subject they write about.

SLAVERY.

As mentioned in our last it makes very little difference to the master whether he pays a free labourer wages for his work, or whether he buys a slave and gives him his food and clothing. In either cases he pays the market price for the labour. In one respect the man who employs free labourers has an advantage, that the same money which will buy one slave would hire ten or twelve labourers for six weeks, and consequently the return for the money would be so much the quicker. In free countries like England every man can get whatever any body else is willing to give him for his labour and consequently it is for the interest of every man to make his labour as valuable as possible, and therefore those who can afford it will spend large sums of money in having their sons educated, because they know that the labour of a man well trained is worth many times as much as that of the untaught labourer; and young men themselves are willing to work on till they are twenty, two and twenty, or even older before earning a single penny with the full confidence of gaining more in the end. In a slave country like America the slaves have but little interest in making their labour valuable as it merely makes a difference in their value to the master or in the money he can sell them for. In this country the system is rather different the father or the elder brother has the power of selling, but still the effect upon the labour of young men must be almost as paralyzing.

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SIERRALEONE ENGLISH.

Sierra Leone English has quite a character of its own, so much so, that a person speaking ordinary English in the pulpit would scarcely be understood at all by many, who could understand the Sierra Leone dialect well enough, one of its most marked peculiarities is the use of *no* for *not*, *I no see* means *I do not see it*, or *I did not see it*. This use of the word *no* has made it necessary to retain another word *sabby* of Spanish origin to supply the place of the verb *know*, in order to prevent confusion, thus, *I no sabby*, means *I do not know*, but may convey to a master's ear the impression that the task is distasteful rather than that the servant is ignorant of the way of doing it. This word *sab* or *sabby* is much used, if you wish to enquire whether a person is able to read, you ask him *you sab book*, the answer may be *I sab him for true*, if he wishes to say that he can read well; if he wish to say that he can write as well as read he may say, *I sab all two*, if he wishes to praise some ones reading as very good, he says he read him fairplay, if however he can read indifferently he says *I can try*. The word *live* is used in a much larger sense than in England, the fowl off which you have just been dining is said to live in the pantry just as much as one running about cackling lives in the yard and the word is as applicable to stones or any thing else that never had any life, which are said to live in a place instead of to be there. In the true Sierra Leone dialect the words borrow and lend interchange their meanings, which makes a considerable difficulty for the new comer until he finds it out. *Done* is used as the sign of the perfect tense, *I done see him* with my eye, for *I have seen him*. The word *catch* does not necessarily imply the effort of a living being to lay hold of any thing but a piece of wood may be said not to catch if it is not long enough for the purpose required. The word *palaver* is used for any quarrel or squabble or even for a long talk, and when the quarrel is settled, the expression in use is *palaver set*.

SPELLING.

As we have seen, there is some difficulty in distinguishing different sounds by different letters, some letters we pronounce differently, though there is only one form of letters to

represent the two sounds, as of *th* in *thou* and *thousand*, much the same might be said of the palatal and dental *d* and *t* in *tin*, *ten*, *din*, *den*, which are only distinguished in English when pronounced, but which in some languages are written with different letters, but independently of sounds represented by letters there are differences of pronunciation depending upon the accentuation; this is of three kinds, the actual length of time in pronouncing the syllable, the musical note with which it is sounded, and the loudness of the voice; of course it is simply impossible with any amount of marks to distinguish all the varieties and combinations of these three, nor is it necessary, for if there is only one word spelt with the same letters the eye can recognize it quite as quickly without, as with marks; the difficulty is when, as in Yoruba, there are two, three, and four words spelt with exactly the same letters phonetically, and yet pronounced differently. Judging from the analogy of English we should say that they ought to have modes of spelling appropriated to them. It is not from want of examples that the English reject all accents, it may be even in consequence of seeing them in Greek, and French, for we suspect most school-boys, who could otherwise write these languages from dictation correctly enough, would be very apt to make mistakes in the accents.

SCRIPTURE NAMES OF PLACES.

The names of places frequently outlive the memory of the reasons for which they were given and even the language of the people who gave them. In the land of Canaan there are many places the position of which has been unknown for centuries, but which still retain their ancient names more or less altered many of these have been found during the last sixty years and more are being added to the number; Ekron is now called *Akir*, Gibeah *Jeba*, Michmash *Mukhmas*, Gibeon *Jib*, Bethoron *Beitir*, Bethel *Beitin*, and Shiloh *Seilum*, these names are well known but there are many others mentioned in the partition of the land amongst the tribes and elsewhere, which travellers do not at present take so much interest in identifying. Bethlehem where Rachel was buried, Hebron where Abraham, Isaac, and Jacob were buried, and Damascus the place where Abraham's steward Eliezer was born, retain to this day, the

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names mentioned in the book of Genesis. Passing southward to the course of the Israelites from Egypt to Canaan we find the features of the country as described, even the well of bitter water at Howara and the springs and palm trees at Wadi Gharendel. The valley at the base of Mount Sinai or (Paran, Deut. xxxiii, 2.) still has the name of Eiran or Faran, moreover there are inscriptions on the rocks along the way the Israelites went, evidently the work of people who were not in haste, there are some Sculptures beautifully finished amongst those mentioned are an ostrich and a child praying, the letters are Hebrew letters though the words are Arabic. These inscriptions are not all of them translated into English in fact it is only within some twenty years that people have been able to read them, but still there are many references in them to facts mentioned about the journey of the Israelites, and so it is most likely, though no mention is made of it in the Bible, that those inscriptions were made by the Israelites during their journey, and have remained to this day to be discovered as a monument of the wonderful deliverance of Israel from Egypt.

GOVERNMENT OF THE WORLD.

The Government of the world is carried on by regular rules or laws laid down by the Creator; some of these laws are so plain and go on in such a distinct manner that any ordinary man can and does guide his conduct by them; such a law it is that if a man wishes to have a crop of a certain plant he must sow the seed of that plant, there are many other laws which men are capable of finding out for themselves such as the laws of the motions of the stars, and of the properties of light, heat, and electricity; these are no doubt important, and the knowledge of them has had most useful results but man could live in ignorance of them and moreover is perfectly capable of finding them out for himself, there are other laws, such as the way of salvation, which man could not possibly have found out for himself, and again others such as the effects of a man's conduct to his neighbour, which we can see sometimes when pointed out to us, but which we should not discover for ourselves with sufficient certainty to make them binding upon ourselves, these laws are revealed to us with a higher sanction than man's reason

could give them, the command is given, and the promise of blessing is attached to it, sometimes in this life, sometimes in the life to come; oftentimes we can trace out the connexion between the sin and punishment, as in drunkenness, and debauchery, but this knowledge is not sufficient to deter men from such sins, and few men, except those living in the fear of God are able to restrain themselves in the time of temptation. And if in these things the sanction of God's law is necessary, it is still more necessary when the punishment is not immediately perceived and felt by the transgressors. We are surely justified in looking upon the present destructive war in America as the punishment of the sin of the people in keeping their fellow men in a state of slavery, after they themselves had distinctly made up their own minds, that freedom was the proper condition for man, and that none of themselves should on any account be the slave of another. In the year 1861, there were 380000 gallons of Rum and 50,000 gallons of Gin and other spirits imported into Lagos, and since that year very little trade has been done by the merchants at Lagos and many of them have lost considerably; is there no connexion between these two facts? we know that spirits have a demoralizing tendency and that the robberies have fallen with marked severity upon the Spirits and Rum, surely there is the same sort of connexion as we see in the natural world, "whatsoever a man soweth that shall he also reap".

TRUE FREEDOM.

He is the freeman whom the truth makes free,
And all are slaves besides. There's not a chain
That heelish foes, confederate for his harm,
Can wind arrounds him; but he casts it off,
With as much ease, as Samson his green withes,
He looks abroad into the varied field
Of nature, and though poor perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains and the valleys his,
And the resplendent rivers his to enjoy
With a propriety, that none can feel,
But who with filial confidence inspired

APPENDIX TO THE IWE IROHIN: JULY 1863.

Can lift to heaven an unpresumptuous eye
And smiling say my Father made them all.
Are they not his by a peculiar right,
And by an emphasis of interest his,
Whose eye they fill with tears of holy joy,
Whose heart with praise, and whose exalted mind
With worthy thoughts of that unwearied love,
That planned and built and still upholds a world
So clothed with beauty for rebellious man.

EARTHQUAKE.

On the night of Friday July 10th. a slight shock of an earthquake was felt by different persons in Abbeokuta, it took place about twelve o'clock and most of those who felt it describe a feeling of terror, a few heard a noise as of a wind or rolling thunder, some felt as if the mat were shaking under them, and others feared the walls would fall, one party, celebrating funeral rites after native fashion with tomtoming, immediately ceased their drumming.

SPREAD OF THE GOSPEL.

The spread of Christianity is now more favoured by circumstances than at any former period; in the time of the apostles the Jews were a despised and ignorant nation, and the apostles, who were poor men, preached to the learned Greeks, and to the Romans who had conquered Judea; now the wealth and learning of England and America is so superior to that of any heathen country, that Missionaries go where they will, go as the rich among the poor and learned among the ignorant, and not only so the desire of learning English is so great in India and other places, that the heathen natives are willing their children should be taught Christianity in order that they may learn the English language. In Japan one of the very few countries from which Christianity is still excluded, the desire for the knowledge of the English language is so great amongst the young men that the chaplain of the British Consulate in Japan wished to take out a library of English books for the young Japanese as well as English.

WAR NEWS.

The Egbas at Makun have advanced their outposts to Ogere and Iperu, The Ijays and Bagurahs occupy Iperu and another party has advanced to Ogere, amongst these are the Christians,

July 17. the bellman gave notice that kidnapping across the Ogun was forbidden.

ART OF LETTER WRITING.

The more educated of the natives manifest a considerable desire to improve themselves in English letter writing; a friend was asked by one of them to procure for him from England a book of instructions in the art, he enquired what it was he wished to say, and was told one thing and another, "very well" he said "write that down."

ARRIVAL.

A man recently arrived here from Oghomoshaw, he came through Oyo and rested one day at the Baptist Mission Station there, reports Mr. Reid in reasonable health, and says that he has a sufficiency of food from his own farm. The whole country as far as Isehin is infested with kidnapping parties, and all who travel (except secretly in the bush) must go in large armed caravans, and even these are often attacked and dispersed. The people of Ilorin are also infesting the country beyond Oghomoshaw, and occasionally come down upon the farms of the latter place. Food is abundant in the interior, but there is nothing to buy it with.

BAPTISMS.

On Sunday the 12th. inst. At the Baptist Mission Station Abbeokuta, two native converts, a young man and young woman; the former a native of this place, the latter a native of Ijaye.

A. D Phillips.

METEOROLOGICAL OBSERVATIONS.

July	BAR	WET	DRY	MAX	MIN	RAIN
19	29.48	75	77	73	80	.19
20	29.47	75	77	72	80	.026
21	29.525	75	76	71	77	.783

It is proper to mention that these observations are made with an aneroid barometer which appears, by comparison with a mercurial barometer, to be .27 of an inch too little, otherwise some of our scientific friends might suppose the station at Ake to be actually 270 feet higher above the level of the sea, than it really is, a tenth of an inch of mercury representing one hundred feet of air, if the average difference is .26 of an inch, it would indicate that this station is 260 feet higher than Lagos.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 90.

ABBEOKUTA AUGUST 1863 Price 120 cowries.

Awon kan wa li aiye ti nwon npe ara nwon ni Elerò Omnira. Bi nwon ti se mu oyè yi o ru wa loju diẹ. Boya nwon yio mu wa gbero, pe, awon nikan ni eniti afi omnira ero ati ayè fun lati bere ninu awon nitori kini ati awon ere idi rẹ ti ohun gbogbo.

Ṣugbọn eyi ni idi rẹ? Awon Keferi nikan li enia ti nse tabi ti nko iwe, ti nwon si nwa nkan li awari ti osi fi gbogbo awon enia ti oku li aiye sinu ero? Oha le je pe gbogbo iwe eri ti ontumọ idi ohun gbogbo ti nwon ti ko nipa awon enia ti ko gba iwe Mimo Olorun gbọ? Oha le je pe gbogbo awon ti oku iku otito linu idi omnira ti ero nfi orọ Olorun sefe? Awa ko ro o behe, asi gbiyele ki nwon ki oma ba mu awon akowe wa sin nipa iru oye bayi, bi awon alai-gbagbo yi ti yan fun ara nwon.

Eni ti ose Bible ti fi agbara fun enia lati ronu, osi fe ki ose behe. "Wa inu awon Iwe" On ni ofin mimo ti Olorun; asi nyan a-

won Berean nitori re, nitori ti nwon "wa inu Iwe Mimo Olorun lojojumọ, bi nkan nwonni ri behe" Orọ Olorun yio mu iwadi lile lo-wo, yio si ti owo awon oluwadi re wa "bi wura ti ada ligbameje." Bi oba se enikenin ninu awon akawe wa ba siyemeji, awa wi fun nwon ki nwon ko wa otito re. Siwaju gbogbo re ka gbogbo iwe na jale awa osi ri iberu diẹ ni ipekun re. Ero inu wa ni pe Alai-gbagbo ko fi idi mule lati wadi nkan, sugbọn ni kika iwe li apakan ati iwadi re.

Bi otito ni Bible, tabi beheko, iyemeji ki yio si ninu re mo pe bi a npa ofin re mo, aiye iba daraju nitori re. Ife ara eni iba ti sonu sinu ebi re "pe ko si enia kan ti owa fun ara re" behe ni enia diẹ ni ba wa ni talaka ati osi alaini oluranlowo. Awon ole ki ba ti jale mo, sugbọn nwon akuku ma sişe, behe ni tubu ati awon Ogbimo ba je alaini ere. Olufe ola ki yio wa ti ara re sugbọn ire awon elo-

miran, beheni olukuluku awon omo ogun yio ni lati wi pe "Ise mi lo." Opolopo awon arun ti ise ajogun ara wa yio ku pelu ese re ti ofi ibi fun nwon, beheni awon Onise-gun yio wa ona miran lati jeun, ati awon Alufa yio wa ona owo tabi ise miran boya, nitori ti olukuluku Baba yio je Alufa nile re. Omodo ki yio ri wi pe on ko ri eyi ti ose otito ati didogba "oluwa ki yio ri wi si" aroju eni sise "tabi awon ole pepere." Olukuluku omokekere yio ni "baba ti ogbon" yio si "bola fun baba ati iya re." Enia Oloro yio dahun lati gbekere ore sugbon nwon ose ore fun ara nwon linu ore aisododo sibe awon eniti ore di sise, yio fi owo nwon sise nwon asi magbekere Olorun eniti oti se ileri onje ati aso, ki asi ni iteloron pelu iru nkan ti a ni.

Tobehe fun iwe na funrare, nigba miran awa le wipe, ore kan tabi meji ni ti eri ti Bible pe ore Olorun ni; sugbon niti isisiyi odigbati aba ri iwe miran ti oni akojo ofin ti ara daju bayi, ore elerò omnira yio jowo je ki a ronu pe iwe rere ati ti ogbon yio je Mimò ni ibere re.

OWO ISE.

Ni ilu yi owo alagbase je iwon egbedogun, ni England (shilling merinla) iwon egbamejila je owo ise ose ti odara, Ibere na ama jade

nipa ti ara pe awon alagbase ti owa nihin ha le ni ireti lati fi kun owo ise nwon. Idahun na ni pe, odaju pe nwon le fi kun u; iye owo alagbase nihin nwon ju, tabi ofere to ti (England) Ilu Oyinbo bi awon alagbase ba sise pupo bi ti awon alagbase Oyinbo, nwon fere le pase lati gba sunmo ti nwon. Boya pataki idi re ni pe, owo ise kereju nihin ni idi oran na pe awon alagbase fe ki afi olutoju ti nwon nigbagbogbo, bikose behe nwon ki yio sise, nitoto ni, asanwo fun awon olutoju ise ninu owo ti aba san fun awon alagbase ba gba. Idi miran li eyi pe ise ti nwon nse nigbagbogbo ko ni ere tobehe. Awon alagbase ko si gbón tobehe tabi nwon ko ni ohun elo ise ti odara ati pelu ire na tikalare Epo, Owu, ko ni ire nihin bi ti Ilu Oyinbo. Nje ona ti aba fi kun owo awon Alagbase ni ose oyi ti cदारaju, bi oju oluwa re wa lara re bi ko si, ati lati fi okan re fun ise na ti o nse ti ibali le se dara ju ti atijo.

ERU.

Ninu iwe wa mejeji ikohin awa ti so ti imunilara ti eru lori awon eleru ati eru tikala nwon, oluwa na ni lati san iye owo oja fun ise bi oba sepe agba alagbase ni tabi ora eru ti o mbo, ti osi ndaso bo nwon; nigbana gbogbo owo ti nwon san eru na yio na fun eni-

keni nitoto iṣe rẹ. Nitori oluwa ti oni eru ni iye kan ti odaju bi olori sugbon nwon ba ti ni iru ikanna ge bi osepe ti fi owo nwon ra ohun elo iṣiṣe nipo eru, ole soro fun awon oluwa na lona miran lati gba iṣe omnira nigbati nwon le ri iṣe gba, sugbon eyi ko kan gbo-gbo otito na pe ni ilu kan nibiti nwon ko ba nmu eru wo, oluwa na ko jere nkan, sibe eru na so ere ti odara ti iṣe rẹ nu. Nibiti a nmu eru ro awon enia ti o njere rẹ ni awon onisowo eru ati awon olisumomi eniti odaju pe, nwon ki iṣe enia ti oje osin li igba si iṣe ni ilu.

IKA IWE LI OKANKAN.

Ninu ede Yoruba inira nlanla ni owa nibe li ika iwe li okankan pelu letter nikan, bi apa ti otobi-ju linu ede joko le gigun, kikan, oti bi ami orin li oniruru ipin nwon, bayi oro meji bi meta; boya nwon li oro kannà li okankan bakanna pelu iru letter kanna asì npelu yatọ bi wa, ati oko ti osaju wa nipo pronoun us awa gege bi awon verb meta ti odaju, wà, wá, ati lati wa, ipe nwon li oje ki amọ iyatọ nwon, ikeji na ojasì boya oro merin dajudaju itumọ ri ni okò, ọkò, ọkọ, ati oko asì npe olukluku nwon yatọ si ara nwon. Bayi ni ede na yatọ si ara nwon nipa ami nwonyi pe awon onilu nfi ilu nwon soro nigbati nwon ba ma fi ilu nwon soro soke nwon

a fi igbonwo nwon pun son okun ilu ti nwon ta mo awo oju ilu, ohun oke asì rorun lati se, nwon si wipe awon oloye enia le so eyi ti onilu nwi ni gongon rẹ. Nibiti oju oro kan ti owa ni letter kan na, bi ayope iyatọ pipe li okankan ye lati fi fun olukuluku oro na tabi gbogbo rẹ sugbon okan li oye ti ba ni ami lati mo iyatọ nwon, ami ti aba ma ko nigbagbogbo, nibi ti oje kiki oro kan na li afi nka a li okankan pelu letter kan na, ko fe ami, nitori igbati abati ko ami apesoke rẹ ko si si ewu lati si oro na.

IBI.

Li Monday ogunjọ osu July ti okoja ni obirin Mr. Thos. Brown bi omokorin kan li Ogbe.

Omo Keferi na ati Ikò rẹ lati odọ Olorun wa-

"IWI ODODO."

Niwon odun mejo sehin, a mu omobirin kan olojulile wa sile Mission, li Kuddapa, li India, nipa okorin kan olojulile ti ofere ri bi on na eniti o ko iborisa sile ni ko ti ipe. Bi otinba aya Onse Olorun na soro, o wipe, Iya, iwọ ki o gba omọ yi sile iwe rẹ? Andru, nitori kini?"

"Iya arabirin mi ni iṣe lapakan; o gò gidigidi; Ko mo ohun kan nipa ti Olorun ododo; diẹ li o mo ninu ohun kohun, bikoṣe lati ma da efòn."

Andru, sugbon nitori kini, iwo se fi oju si eyi?"

Al' Eşe? Nisisiyi mo mo die ninu isin Olurun iyanu yi, mo fe ki yekan mi mo o pelu; nitorina ni mo ti se mu aya baba mi ati omọ re obirin wa ihin, ki awon pelu le di Kristian."

Lehin sisoro die nipa eyi, agba omọ na sile iwe. Ose ohun titun fun u patapata, osi di iberu fun u pe ki yio ba on mu. Gbogbo ise jeje ile iwe je iyipada nla fun enikan ti ise re je ati ma si kiri lati ma da awon Efon ati malu lati je oko, nibikibi ti yio le ri oko die fun nwon lati je; ko si le soro fun enikan lati fohun ti aro bi igbe awon ohun osin ati koro-koro agogo omọ ako malu fun enikan ti oti ngbo o pe, iba ti dun mo eti ju kikun ohun li ile iwe, tabi kiko orin ale lo. Sugbon Atchama fara balejoko, ko si pe lo titi ofara han, pe o dun mo o pupo lati jija lati ko oko. Bi on ti dabi omgo loju, oyara ko oko ju ope ninu awon ti nwon fara han bi awon oloye lo.

Lojojumo li o nbakikowe ka sise ise, ati kikorin lo, sugbon iyipada onje ati ijoko, so o di olokurun niwon die; onisekun si ni ireti die niti sisan re. Omu suru ju ninu irora re, pelepele o nsan lo sugbon ki ise patapata.

Nigbati oti wa pelu nwon osu mejila, lowuro ojo kan oso fun okan ninu awon omobirin agba pe, "e-

mi nfe ba iya soro." "Atchamma, ese?"

"Mo fe lati baptisi."

"Atchamma, sugbon, iwo ko san to lati rin kiri loni; oni amodi."

"Ko buru; mo sa ni oro iba iya so li owuro yi. Otito ni mo ni amodi, ati tani mo boya ma ku; emi asa lo nisisiyi ki emi si ba iya soro." Bi osi ti nlo si yara Mrs Porter, o wipe, "iya, mo fe ba o soro die."

Atchamma, ewo li o nfe wi? "So fun mi."

"Iya mo fe ki a baptisi mi loruko Jesu."

Eşe ti o fe eyi, omọ owon?"

"Iya, emi ko borisa nisisiyi, emi ki yio si bo o mo lai; omọ Jesu li emi ise."

Emi fe e, esi ti se ti emi ki ba ni oruko Kristian?"

Atchamma, beheni, otito li eyini; sugbon bi o gba oruko Jesu le ori, ohun nla li ogba le ori; nigbana iwo ko le se aima wa li lwa mimo; ki ise bi omobirin keferi kan; iwo ko gbodo seke; beheni ni iwo ko gbodo jale, bikose nipa ore ofe Olurun, ki iwo ki o wa bi omọ Olurun."

"Iya, beheni, mo mo gbogbo eyini; mo fe wa gege bi gbogbo eyi; mo si fe ki a baptisi mi lola," ti ise Ojo Olurun.

ko iti pari.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA AUG. 5th. 1863.

ABBEOKUTA

AUGUST 5th. 1863.

THERE are in the world people who call themselves Freethinkers. Why they have taken that title puzzles us a little. Perhaps they would have us to suppose, that, they are the only persons who are allowed freedom of thought, and liberty to enquire into the ways and wherefores of things in general.

But is this the case? are Infidels the only men who write books, and make discoveries, which set the rest of the world thinking? Have all the standard books of philosophy been written by men who did not believe the Bible? Were all the martyrs in the cause of liberty of thought scoffers at the Bible? We think not, and hope our readers will not be misled by any such titles, as these unbelievers have adopted.

The Author of the bible has given man the capacity to think, and wishes him to do so. "Search the Scriptures," is a divine precept; and the Bereans were praised, because they searched the scriptures daily whether those things were so." The word of God will bear rigid examination, and will come forth from the scrutiny "as gold seven times refined." Should any of our readers be tempted to doubt, we advise them to examine its evidences. First of all read the book thoroughly, and we have little fear of the results. Our opinion is that unbelief is not founded upon investigation, but upon one sided reading, and examination.

Whether the Bible is true or not, there can be no doubt, that if its precepts were acted upon, the world would be

much the better for it. Selfishness would be lost in the conviction, "that no man liveth to himself," so there would be few people living in unrelieved poverty and wretchedness. The thief would "steal no more but rather labour" so that prisons, and police would be useless. Ambition would "seek not his own but another's" prosperity so that every soldier would have to say, "my occupation's gone." Most of the diseases our flesh is heir to, would die with the sins, which gave them birth, so Doctors would have to find another way to live, and perhaps ministers would have to seek another trade, for every father would be priest in his own house. No servant would have to complain that he did not receive "that which is just and equal." Masters would not complain of "eye service" or "pilfering." Every child would have a wise father, and would "honour his father and mother". Men of wealth would cease "to trust in riches," but would make to themselves friends of the mammon of unrighteousness" while those to whom riches are denied, would "work with their hands" and trusting, Him who has promised food and raiment, be content with such things as they have?

So much for the book itself, at some other time we may say a word or two about the evidences of the Bible being the word of God; but for the present until we find another book with so perfect a code of morals, our freethinking friends will please to allow us to think that so good and wise a book must be divine in its origin.

STRAIGHTFORWARD HONESTY.

Amongst the various sins with which a Missionary among the heathen has to contend perhaps few are more to be regretted than a

want of honesty amongst themselves and to their ministers.

There appears in many instances a great fear of each other, and I cannot but think it is caused in a great measure by the remains of heathenism in the heart. Among the natives heathen they are professedly dishonest, they make it a point never to give you information concerning another person. Even in going into their houses and enquiring for any certain person they at once ask is any thing the matter, or "is there any matter" and when inquired of for any particular thing they will most positively deny knowing any thing about it, and at the same time they do know all about it. This, among the enlightened heathen, we can over look with sorrow and sincere pity. But amongst professedly christian people, it is too much; but still is in some instances the case, Church members know of gross faults in their fellow christians, and yet refuse to go to them themselves or tell others that they might go, I refer the reader to the 5th. Chap St. James 19—20 verse, on this subject, such things too are very weakening to Missionaries, and often cast them down in spirit and courage.

Another thing much to be regretted in the members of churches and among those beginning to advance in civilization is a want of a higher standard of character. We see men and women committing faults which in a civilized country would meet with the just frown or rebuke from all who thought themselves respectable, and yet here we are grieved to see such persons as freely mixing with Society as though they had never committed a fault.

Drunkards, adulterers, fornicators, and bigamists are seen to mix as freely in Society as though they were none of these things. When anything of this kind is first known it meets with very general condemnation in word but a few days are sufficient for it to be apparently forgotten, and they seem to have regained their former place amongst their associates.

When all who profess christianity determine to be honest, to expose sin, be separated from the unclean, the Gospel will increase an hundred fold in power: and the hands and hearts of Missionaries will be immeasurably strengthened. A high standard of character will be attained, when those who wish to see the morals of their country men improved,

will record their deeds against vice low and immoral deeds and be separated from such.

SLAVERY.

In our last two numbers we have considered the effect of slavery upon the masters and slaves themselves, the masters have to pay the market price for labour whether they hire labourers, or buy slaves and feed and clothe them; whilst the slave loses all the money that is paid to any one else for his labour, of course the masters who possess slaves have a certain amount of capital, but they would have had just the same if they had bought machinery instead of slaves with their money, and it may from some circumstance be impossible for the masters to obtain free labour when they can obtain slave labour, but this does not affect the general truth that in a country where no slaves are imported the masters gain nothing whilst the slaves lose the fair reward of their labour, where slaves are imported the people who profit by it are the slave merchants, traders and kidnappers who are certainly not the most usefully employed people in a country.

UNWHOLESOME PRACTICES.

In the "Lancet" there is an article pointing out that a great deal of the unhealthiness attributed to the West Coast of Africa and other tropical climates is not due to the climate but to the intemperance and other careless and foolhardy habits of the residents and also to a most defective sanitary condition of the towns. No public cloacæ have been provided for the people and the consequence is that decency is constantly outraged and the most disgusting nuisances are openly committed in the streets, and as a climax the mass of the inhabitants bury their dead under the floors of their houses. Governor Freeman did something towards checking the last of these practices at Lagos, but throughout the rest of the country it is the practice to bury all the honourable members of a household in this way. The floor of a verandah may be seen sunk in where a dead body has been buried, or the floor broken up where a person had lain sick, no wonder that houses are deserted as being bewitched. The other nuisance is more offensive to the senses as it is seen, it is scarcely possible to go a quarter of a mile without passing one or more heap of refuse, and it is a rule never to step off the path for fear of consequences;

at Lagos the sea takes the place of the rocks and bushes of the rest of the country with the result of a most offensive stench if the water is stirred near the shore. And this practice interferes with cultivation which is one of the greatest purifiers of the ground from malaria.

NATIVE DEACON IN CHINA.

On Easter day this year, the Bishop of Victoria ordained the first native Chinese minister at Shangae. Dzaw Tsanglae is about forty five years old, he was baptized thirteen years ago, he was originally a schoolmaster, but during the last four years had been engaged as a catechist. The ordination took place in the English Church, there were present besides the Bishop and two English clergymen, twenty eight native communicants of the church of England Mission, and six of the American Episcopal church who partook together of the Sacrament afterwards. It may sound of little importance to hear that one man has been ordained a deacon, but it is the first fruits, we rejoice more when we hear that two or three are baptized at the beginning than we do for many being baptized afterwards, the first baptisms are the sign that the work of conversion is begun so the first ordinations show that the native church is taking root, and is becoming established in a country and is approaching that period when the native church can stand by itself having its own native ministers paid by the church itself.

SPELLING.

In the Yoruba language, there is a considerable difficulty in spelling with letters alone, as a great part of the language depends upon the length, loudness, and the tone, (musical note) of the different syllables, thus there are two or three words perhaps spelt with the same letters and pronounced differently as wa, and oko, the former representing the pronoun us, as well as three distinct verbs to be, to come, and to seek, distinguished by the accent, the other denoting at least four distinct words, meaning a ship, a spear, a hoe, and a husband; each being pronounced differently. The language is so far distinguished by these notes that the drumbeaters speak in beating their tomtoms, the higher notes being given by squeezing with the elbow the strings by which the parchments are stretched the length and loudness are easily managed and it is said

that an experienced person can tell what words the drummer is beating on the tomtom. Where there is more than one word with the same letters, either slightly different spelling should be given to each, or all but one should have some mark to distinguish them, which marks should always be written; where there is only one word spelt with the same letters marks are not needed, for when the accentuation is once learnt, there is no danger of mistaking the word.

WAGES.

In this country a labourers wages are about a head and a half. In England fourteen shillings (about twelve heads) are a fair weeks wages. The question naturally occurs can the labourer here hope to increase his wages. The answer is that he certainly can; the price of labour here is as dear, or very nearly so, as in England, and if the labourers did as much work as English labourers, they could command nearly the same wages. Perhaps the chief reason that wages are so much lower here is the circumstance that labourers require an overseer to be constantly with them, otherwise no work is done and of course the overseer is paid out of the wages they themselves might earn. The other reason is that the work done is actually not so valuable. The labourer is not so skilled or has not such good tools or even the produce itself, palmoil, or cotton is not so valuable here as in England. The way then for a labourer to increase his wages is to do his best, whether his master's eye is upon him or not, and to give his mind to the work he is doing, so that he may do it still better than before.

BAPTISMS.

On Sunday 26th. July, at the Owu Mission station Abbeokuta, by the Rev. G. F. Bühler, two infants, and eight adult native converts, four men and four women: the adults varying in age from twenty to seventy years. One was a native of Tapa in the Niger district, another from Ibara, and the rest of Abbeokuta.

DEATH.

Died, on Thursday July 30 at Ogbe, Benjamin Shotiyo. His remains were interred the same day. This is the first interment in the new burial ground at Owu.

V. Faulkner.

APPENDIX TO THE IWE IROHIN: AUGUST 1863.

EDUCATION.

How the rising generation is to be educated is a question which must be thought of by those interested in the present and future welfare of this country. Among civilized people, the education of the poor is more or less well provided for by the Government, in an uncivilized country, when the meaning of the word is unknown, it cannot be expected that the Government will provide funds and make laws to educate the people. The want of this country is a living example of a better state than their own; this we hope Lagos will become. It cannot become so at once, but much has been already done that shows well for the future; thus courts of justice have been established where equal justice is administered according to law. The natives have courts enough where justice is administered according to native usage, which admits of exceptions, interests, and influence to a large extent. A police has been established. Custom regulations have been made, and fixed rates charged on imports according to a lawful standard. The natives have custom houses without stint and custom house officers enough, but the just administration of the laws with regard to them is but little attended to. In this particular the regular system and just fulfilment of law of the Lagos custom house will prove a most useful example to the natives and the advantage of the employment of paid instead of unpaid servants will soon force itself upon their attention. We have now to expect a further advance, for instance we look for the establishment of some good and useful system by which youths who have been already taught in Mission schools, may be instructed in some useful arts not yet introduced into the country, arts that will tend to benefit the individuals who learn them and advance the community in civilization.

LOCAL NEWS.

We have been informed that His Excellency the Governor of Lagos declines meeting the Chiefs of Abbeokuta except to discuss terms for a general peace, and then not at all except at some place near to or at Makun.

The Rev. J. Wood and Mr. Ashcroft left Abbeokuta on the 25th. ult. to carry supplies into the interior for the use of our friends at Ibadan and Oyo.

The Rev. T. Champness left Abbeokuta early August 4th. for Lagos on his way to England.

NEW WESLEYAN CHAPEL.

On Monday Aug. 3rd. the new Wesleyan chapel between the Abaka and Ijaye road gates was opened by Rev. Thos Champness and Rev. G. Sharp, there was a good attendance, and a collection of ten bags or more of cowries afterwards.

IBADAN WAR.

As far as we are informed, no change has taken place in the position of the parties engaged in war, the advance made to Iperu and Ogere has not produced a battle as was expected. The Egba and Ibadan forces are not far from each other, but they act as having a great respect for each others power. We have seen and heard of persons coming from Ibadan, they long there for peace as far as we can ascertain the truth, the great obstacle to a settlement of the war is that neither party is willing to take or seem to take the initiatory step. The object of the war as it stands at present is that Ibadan fights to obtain and hold a road to Lagos. To obtain this others must be dispossessed of their rights, and boundaries of the various tribes connected with the question must be altered. The Egbas don't wish it for they would have the Ibadans on their eastern and south-eastern frontier, and in case of any disagreement between them in a position to annoy their communications. They are afraid too that their warlike propensities, and disposition to obtain conquest will be strengthened and encouraged. On the other side to obtain what they fight for is of the utmost importance. Lagos is not an uninterested spectator, it sees its own interests to be on the side of opening roads, we think, and have for years past, that it would be good to obtain an open road to Ibadan via Ijebu country, but we prefer peaceful means; Ibadan has no right to it, therefore as it is of value it should be purchased by the two parties, so much interested in it, that is Ibadan and Lagos. If obtained by force of arms it will require a large force to keep it and make it safe against the will and to the shame of the countries on its right and left, it will also tend to keep up a constant irritation and render greater conquest necessary. If the road be of so much importance, why not endeavour to give an equivalent for it, this would prove the cheapest way in the end.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 91.

ABBEOKUTA AUGUST 1863 Price 120 cowries.

Ohun ti gbogbo enia ima kiyesi ni pe, ise enia dara ju ofin, nitori lilo agbara enia, pe enia nwasu nipa ise nwon kikan ju odo nwon lo. St. Paul wi fun awon olugbagbo ara Korinti pe, awon ni iwe Kristi behe lo ri, ati behe ni yio si ma ri nigbagbogbo, awon enia ama fi itoju wadi ise awon Kristian, nwon si mura lati fi ise nwon silẹ si agabagebe sugbon nigbati nwon ri i ti o ngbiyanju ninu eyiti o dara ti osi duro singin ninu ijewo Kristi nigbati ko si ise oro aye si eyiti nwon le fi fun ise re, nje on ni nwon kedun pe nkan kan se otito ninu Kristian. Ni Madagaska niwon odun mejidilogun nwon ko je ki awon Onse Olorun, siwaju akoko yi, awon Onse Olorun ti wasu li odun mejila, nwon si ti yi Bible pada tan si ede awon ara ilu na ge, nigbati nwon le nwon jade ni ilu na. Niti awon Olugbagbo ara ilu na, opolopo ni nwon se inunibinu si, opolopo ni nwon si pa. Awon enia nwon fi eri

kan han pe, nwon gba ilin rere gbo nipa fife lati ku ju ki nwon ko fi i silẹ, eyi si se eri, ti ofi le ye awon alaikiyesi enia pelu, ati nisisiyi opo opo Kristian li osi wa li Madagaska ju bi nwon ti wa ri lo nigbati nwon le awon Onse Olorun jade nibe. Bayi li ori fun awon Onse Olorun ati awon elomiran ti nwasu ibin rere, ki ise oro ti nwon so sugbon eri ti nwon nfilan nipa ise ati iwà nwon pe awon talaka nwon gbagbo. Ninu iwà ati jo o mu akoko die fun awon keferi lati gbagbo pe awon Onse Olorun nkanju. Omi-ran ninu awon ti obori poju ti duro ni opolopo odun ki nwon to ri ipari re. Dr. Judson gunle li Barma li odun 1813 ati titi ofi di 1819 ko ri enia kan ti oyipada si Kristian.

Ninu Erekuşu okun ila Isalẹ ni isaju, ope pupo gidigidi, ki nwon to ni olugbagbo kan, ati sibe ni ilu nwon yi ilosiwaju Kristian yara gbile gidigidi nigbehin. Li ona kan

awon keferi ti ogbagbo le fi iyipada eri ti otito na han at agbara ti awon Kristian ju eyi ti awon Onse Olorun le se lo. Awon keferi ore nwon ati yekan nwon le ri iyipada ni ise nwon. Nigbati nwon bari ti olojukokoro enia fi gbagbo asa alaisododo re sile, ti osi nfi owo re sise ki on ki ole fi fun awon talaka, nigbati enia ti ati mo ri li alawo ati olija enia ti asi ri ti odi enia jeje onirele lati yaju ati lati fu iwabuburu, nje eyiyi ni pe awon keferi ni eri ti riri awon Kristian pe, nwon ki yioja. Ati ri iru nkan nwoyi larin awon oligbagbo. Awon olisumomi ti fi ise alaiye nwon sile, awon enia ti fi iwabuburu sile boye li akoko igbala; li ati ihin lo ni pe, li akoko inunibini iye awon oligbagbo nposi; sugbon awa le fe ki gbagbo awon olugbagbo je alafowoti iwe, ki nwon ko si gbidanwo siwaju lati se ihin na loso nipa enu nwon, omiran nipa ere, nfe lati bere si ita oti, okan, ati omiran ti asi nreti ohun ti odara, nsi nni obirin keji, sibe awon omiran ko kiyesi ara lati so otito bi oti ri. Nkan nwoyi fi aye fun awon ota ihin rere lati wipe, awon Kristian ko san ju awon lo.

OLE.

Dr. Thomson ninu ihin re ti Kanaan ti a npe li Ile na ati Iwe na Olo li ojo iwabuburu ti ogbile ni

lu yi lati igba ojojoko wa, ti off idide fun opolopo owe ti o yo enia ninu ti okonrin ologbon na ti pamo ninu agbajo re. Lotito, esoro ki ato ri idi oran miran ti a nso nigbakugba, tabi ti o ni oro ati elegan ti odaju pupo nipa ti Solomon bi iru eyi. Ibawi re si eni ti onsù ti omu wa nit, ise erun o jo o osi wo. Awa ko ro ipa ona re nisisiyi patapata nitori ti gbagbo aye wa tabi le ti mo gbagbo nwon pelu. Iwa miran wa, ti a so ninu ona yi bi oti wu kori ti ati so nipa ise otito laiye ni ilu yi. Bai ni otito na pe, erun yio sodo do ati yio si fi iyanju sise lai si oluto, tabi olutoju ise tabi alatunse na nira gidigidi. Nigbati mo bere si igba enia sinu ise, ni ilu yi, ko si ohun miran ti o wabala mi ju bi oti ye lati gba olutoju ise pelu tabi ki emitikala mi ko mu ise yi se fun ara mi. Sugbon ko pe ti mo ri i pe bayi ni ori ni gbagbo ilu osi ye gidigidi. Lai si olutoju ise die ni awon alagbase yio se, nwon ki yio se nkan bi nwon iba ti se. Awon osise, nibi kibi li nwon ko jo era tabi erun, nwon ki yio sise rara, boye li a duro ti nwon ti asi nto ju nwon nipa olutoju ise kan, eniti on tikala re dabi awon dajudaju ni ole. On ki ise nkan rara sugbon ama mukoko taba, pase fun eyi ati eyini nwon asi ma soro ti bawo ati kini pelu awon ti nise na tabi pelu

gbogbo awon ole enia ti o nkoja lo, eniti afihan yato lati fe wo gbogbo ise enia sugbon ki ise ti on tikalare. Olutoju ise yi owo re poju ise ti o nse itojure lo. Nisisiyi awon era mo itoju ara nwon dara ju. Olukuluku nwon li o ntoju ise re, ti nwon si nse gidigidi.

OWO FADAKA.

Ona ti odara fun owo fadaka ti odara fun nina ni gege bi Mac-Culloch ti mu lona yi.

1. Pe aba pin i si ona ti okereju.
2. Pe ki opolopo owo ba le romilorun lati ru.
3. Pe ki oma le baje nipa fifi pamọ.
4. Ki gbogbo owo ti iye kanna ki ole je iye kanna.
5. Ki otiti iye ti ohun elo ti nwon si se owo na mase yato pipọ. Ekimi ti iwa nwon yi ti se dara, boya nipa owo kudi ju nipa owo fadaka ti ilukilu miran ati niwon bi oti je kiki owo diedie li a nse, ti owo kudi ni osi dahun ipo owo fadaka daradara.

Nisisiyi bi oti wu ki ose, Owu, ati owo epo li Abbeokuta opolopo ni nwon nse lu ti nwon si nsero re li oke owo, owo kudi ko si ye fun ilo yi nitori ti ninu re ni anawo eleru, ati idaduro nigbati nwon nka a, arokun lati san ogorun lori oke kọkan ti nwon ba ka. Iwabuburu nwon yi li agba li apakan nipa fadaka olokan a nna sugbon a nna fadaka

olokan ni ilu yi, esi si sile si ikosile nlaula, litoto gbogbo enia ko si nna Owo oniruru ilu mewa tabi mejila li a nna yi ka nipa oruko yi, ati iwonyi ni itun iyato nwon kuro si ti French, Itali, ati ti Gesi ti a nna li shilling merin ati abo fadaka olokan ni itumọ iyato re si ti shilling meji ati meji on abo. Pelu iru iyato owo yi ko mase ya ni lenu pe osoro ki awon enia to na awon owo nwon yi boya ti nwon ba fe lati fi owo ranse lo si ogota ibuso li Eko. Nitori gbogbo ohun miran ti odaju fadaka olokan ko kọja rara, nwon ko le pin nwon li ona kekeke ti nwon ti fe awa ama lo ira owo kudi bi ohun ti a nra loja lehin na asi ma na nwon bi owo. Ona nlanla kan li asi mu lati mu iwa-buburu nwon yi kuro, aso fadaka olokan di shilling merin ati pence meji 4s 2d, iwon owo nwon yi ti fere so ilu yi di ominira ati owo Gesi ti anlo li ipo ni ilu owo nlanla li aiye li asi nlo yika li ipo re.

Awa ni igbekele pe awon ara ilu yi fere ko owo Gesi ki nwon ki osi ma na nwon li ira opolopo nkan. Owo ti okereju, pence, ati halfpence nisisiyi ko kọja kikun iye owore boya ogofa nipo ogoje bi nwon bari li iye ti a nparo owo nisisiyi, sugbon iwabuburu li eyi ti yio tunara re se bi owo babayio ti dimimo dajudaju.

"Kiba san diẹ bi oduro diẹ?"

"Ndao, iya, boya ma ku; emi si fẹ ki emi to ku lati wi fun awọn elomiran, pe, Kristian li emi!"

"Atchamma, nje, ki iwo wa ki o si ba Mr. Porter so o?"

Mr. Porter bi i lere ohun pipọ, enu si yà a lati ri bi oye rẹ ti da ju ti osi fi eṣe rẹ le ona niti awọn ohun pataki ti iṣe isin Kristian. Sugbọn o wipe, "Atchamma, lehin oṣe yi, mo tanmaa lati baptisi okonrin kan lehin isin owuro, mo si le baptisi re nigba kana." Ni iru ife mērenmēren ti a ko le gbagbe lai, o wipe, "Baba, jowo baptisi mi lola."

Li kutukutu owuro ojo keji o lo si enu ona yàrá Mrs. Porter, be-be ki Mr. Porter ma ba ko ibere rẹ. Beheni on ko le kọ; asi fi oruko Jane Taylor baptisi rẹ lojo na, nipa oruko ore owon kan, ti o ti la ipa tire ja li England. Nigba diẹ lehin eyi, onba tire lo jeje li ile iwe, ompo si i leko ju bi ati tanmaa a rara pe on iba se lo. Enikeni ti ose oran ibawi, ose owon lati gbo pe Jane Taylor, bi ati npe e nisisiyi; se oran ibawi kan.

Niwon odun kan lehin baptism re oto Mrs. Porter wa lowuro ojo kan, o nwipe, "Iya, mo fe ba o soro."

"Nje Jane kini?"

Iya, mo ni oro pipọ lati so. Kristian li emi. Mo mo Jesu mo si fe e. Keferi li awon enia mi iṣe; nwon nbo ere; nwon ko mo ohun kan

niti Jesu tabi isin Olurun otito na. Arugbo ni iyanla mi iṣe; ki o pe laye mo, mo si fe, lati wifun u ki on to ku, pe "iwi ododo ni, pe Jesu Kristi wa aiye lati ku fun eṣe."

"Jane, sugbọn, awon enia re wa lona jijin rere, bi iwo oti se le wigbogbo eyi fun nwon?"

"Iya, eyi li emi fe wi. Ologun ti a yan li ikonlo si ileto mi lola mo le ba a rin; ara mi le to nisisiyi; mo si ni ife nla lati lo. "Iya, iwo ki oje ki nlo?"

"Emi beru diẹ. Jane. Omo kekeru ni o, ati baptisi re, oloriṣa ni gbogbo awon enia re, nwon le gbidanwo lati da o duro, tabi ki nwon pa o li iye da lati tun foribale fun ere; eyi na yio si je abukun bubarun fun o, ati ibanuje fun wa."

"Li inu tutu ati li aise jeje, o wipe, Ndao, iya, ki o mase beru eyini; lai emi ki otunbo ere."

"Jane owon, iwo ro bebe nisisiyi, sugbọn nwon le binu gidigidi ki nwon si lu o."

Emi obere lowo Jesu lati pa mi mo ati lati ran mi lowo lati fi ara gba ilu; emi si mo pe yio se behe, iya, jowo jeki emi lo; fi mi li iwon idaji owo fadaka kan lati ri ohun na lona; emi osi mu iwe mi, ati aso iṣe diẹ bori; ati li ijo merinla, emi osi tun pada bo; nje iya jowo, jeki nlo" (ko iti pari.)

Ako o li ibi iṣe ikowe li Ake ABBEOKUTA AUG. 22nd. 1863.

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ABBEOKUTA

AUGUST 22nd. 1863.

It is a common remark that example is better than precept for influencing men, that men preach by their conduct louder than by their words. St. Paul told the Corinthian converts that they were the epistle of Christ, so it is, and so it always must be, men carefully examine the christian's conduct, and are ready to set down his actions to hypocrisy, but when they find him perverting in what is good and persisting in his confession of Christ when there is no worldly motive to which they can attribute his conduct, then it is that they feel there is something real in christianity. In Madagascar Missionaries have not been allowed for twentyeight years, before that time Missionaries had preached for twelve years, and had just completed the translation of the Bible into the language of the people, when they were expelled from the country. Of the native Christians many were persecuted, several were put to death. These people gave a proof that they believed the Gospel by being willing to die rather than give it up, and this is testimony which even careless people can understand, and now there are many more christians in Madagascar than there were, when the Missionaries were expelled. So it is with the Missionaries and any others who preach the Gospel; it is not simply the words they say, but the proof they give by their conduct and actions that they themselves believe. In ordinary circumstances it takes some time for heathen people to believe that Missionaries are in earnest. Some of the most successful have had to wait for years before

seeing any result. Dr. Judson landed in Burmah in 1813, and it was not till 1819 that there was a single convert to Christianity.

In the South sea Islands, it was much longer before there was a single convert, and yet in both these places, the progress of Christianity was very rapid afterwards. In one respect converts from heathenism can give a more convincing proof of the truth and power of Christianity than Missionaries can. Their heathen friends and relatives can see the alteration in their conduct. When a covetous man is seen giving up all his dishonest practices and labouring with his own hands that he may give to the poor, when the man before known as a quarrelsome fighting man is seen quietly submitting to insult and injury, then it is that the heathen have a proof of the value of Christianity that they cannot gainsay. Such things have been seen amongst the converts, kidnappers have given up their unlawful occupation, men have submitted not accepting deliverance, hence it is that in times of persecution the number of converts increases, but we could wish that converts were more generally living epistles, and tried more to adorn the Gospel by their lives; some for gain are willing to engage in selling rum, one and another of whom better things had been hoped take a second wife, others again are not careful to speak the exact truth. These things give the enemies of the Gospel an opportunity of saying that a Christian is no better than themselves.

HOLDING OPINIONS.

I once heard two arguments in support of the notion that we ought to hold all our opinions loosely; the first was that when you shake an apple tree the ripe apples fall off

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first; that being found rather to support the contrary, it was suggested that they ought to be held like leaves, whereof the decayed ones fall off at the slightest breath, but the vigorous and green ones stay behind. Surely the rule should rather be to hold them like a sensible man instead of like a senseless tree; examine them well, and if they appear valuable keep them safe, but if on further examination they are found worthless get rid of them, and fill their places with something more valuable.

SLAVESHIPS.

Heaven speed the canvass, gallantly unfurled
To furnish and accommodate a world,
To give the pole the produce of the sun,
And knit the unsocial climates into one.
Soft airs and gentle heavings of the wave
Impel the fleet, whose errand is to save,
To succour wasted regions, and replace
The smile of Opulence in Sorrow's face.
Let nothing adverse nothing unforeseen,
Impede the bark, that ploughs the deep serene
Charged with a freight transcending in its worth
The gems of India, Nature's rarest birth,
That flies, like Gabriel on his Lord's commands,
A herald of God's love to pagan lands,
But ah! what wish can prosper, or what prayer,
For merchants rich in cargoes of despair,
Who drive a loathsome traffic, gauge, and span
And buy the muscles and the bones of man;
The tender ties of father, husband, friend,
All bonds of nature in that moment end;
And each endures, while yet he draws his breath,
A stroke as fatal as the scythe of death.

SLAVERY.

In the last few numbers, we have endeavoured to lay before our readers a fair representation of the effects of slavery to those principally concerned, we have shewn that the masters themselves neither gain nor lose, that the slaves lose the full amount that is paid to any body else for their labour, and that the system of slavery encourages kidnapping, and men stealing, most ruinous practices in a

country, but this is by no means the whole evil due to slavery. Slavery degrades labour, where slavery exists idleness is honourable; again parents look upon their children as so much wealth, not as future men and women to be trained to gain an honourable position in the country; this system of slavery leads to wars carried on with a view to kidnapping slaves from one another, these incidental evils are far greater than the direct evil of a man not receiving the full reward for his labour, and these evils have weighed upon Africa for generations, but we hope now that the light of the Gospel has come to this land that this, and other cruel and heathenish practices will soon be much diminished and finally cease.

SKILLED LABOUR.

The wages for a days labour are very small in this country, but then the work done is still smaller, and there are many sorts of labour which cannot be done at all. This evil is much felt now that superior dwelling houses are being erected at Lagos and the question naturally suggests itself how is this to be remedied, who is to be at the expence and trouble of training skilled labour. In Africa no one thinks of doing his own work himself if he can get any one else to do it for him, otherwise we might suggest that those who want the labour should be at the expence of training it whether individually or by Government, Missionaries have done and are doing their full share in this important work; here in Abbeokuta carpenters and printers are being constantly trained and labourers are employed in building houses of a superior description to those inhabited by the natives. They are also taking the lead in the important matters of brickmaking and gardening, but there is another party namely the natives themselves who ought to be interested in the training of native labour, and it would be well if each native who knew an art would adopt the Christian rule of doing to others as he would they should do to him and train up one youth at least in his own trade.

LAZINESS.

Dr. Thompson in his account of Palestine called The Land and the Book says "Laziness seem to have been a very prevalent vice in this country from days of old, giving rise to a multitude of popular proverbs, which the wise man has preserved in his collection,

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Indeed, there is scarcely any other subject so often mentioned, or so richly and scornfully illustrated by Solomon as this. His rebuke of the sluggard, drawn from the habits of the ant, is very appropriate and suggestive. We need not now 'consider her ways' in general for all the world is or may be familiar with them. There are some circumstances, however, mentioned in this passage which, must have been suggested by actual life in this country. Thus the fact that the ant will faithfully and perseveringly work *without guide or overseer or ruler* is very striking. When I began to employ workmen in this country, nothing annoyed me more than the necessity to hire also an overseer or to fulfil this office myself. But I soon found that this was universal and strictly necessary. Without an overseer very little work would be done and nothing as it should be. The workmen, every way unlike the ant will not work at all unless kept to it and directed in it by an overseer who is himself a perfect specimen of laziness. He does absolutely nothing but smoke his pipe, order this, scold that one, and discuss the how and the why with the men themselves or with idle passers by, who are strongly prone to enter earnestly into every body's business but their own. This overseeing often costs more than the work overseen. Now the ants manage far better. Every one attends to his own business, and does it well."

THOUGHT FOR THE FUTURE.

Most people would probably imagine that leaves which cost about a cowrie apiece are a cheap material for wrapping up food in, but the contrary is the fact, they are very expensive, a person can eat ten or twelve agidies a day, the leaves to wrap them up would scarcely cost less than fifteen or twenty cowries which would amount in a year to about 140—180 strings, three or four shillings, a sum sufficient to lay in a small stock of basons and plates which ought to last for more than a year with reasonable care; we mention this as an example of the general truth that perishable articles are usually in the long run dearer than more durable ones and that it is cheaper to buy good articles and take care of them, than to be constantly buying and destroying things of which the first cost may be much less. This difference may be observed in nearly every thing in this country, as compared with the corresponding work in England. A hoe in

this country cost a head of cowries or perhaps a little more, a plough costs in England from £. 2 to £. 7 but still the work done by a plough is so much more than that done by a hoe, as more than to pay the difference of the first cost. The same may be said of carriage, that it may seem a cheap way for a woman to carry a load on her head without any assistance and it may seem expensive to pay fifteen or twenty pounds for a cart, but then the work done is so much greater, that English farmers always employ carts, but then carts require roads, and this is a further step in the way of spending present money for a future good; an uncivilized man accustomed to live for the present alone, will scarcely spend money on any object from which he does not expect to gain more than he spends, an Englishman will willingly part with any amount of money for a certainty of three pounds a year for every hundred he lays out, and he is even willing to spend money for far more distant periods than a year, a man will plant fruit trees knowing that he will get no fruit for a year or two, another will spend considerable sums of money in learning a profession knowing that he will gain nothing by it for two or three years, a third will spend money in draining or planting an estate with a prospect of waiting years for a return. This is one of the blessings that follows Christianity, men learn to work for the future instead of the present only. The Chinese are energetic enough when the returns are immediate. They will spend labour enough in bringing a piece of ground into cultivation if they can reap the fruits the same year, but they will not drain a piece of land which would not yield an immediate return, but would in the long run give a much larger profit. Again the North American Indians will spend perhaps more labour than a white man over a piece of ground already secure by its position from depredations by cattle, but will not take the trouble to fence in a piece of ground much nearer home.

RATIONALISM.

It has been somewhat presumptuously assumed that honesty and competency are the exclusive privileges of those who attack the sacred Scriptures, that they are the only persons whose motives are indisputably pure that they are the only persons who by knowledge, study, and scientific attainments, are capable of coping with these deep subjects; and it

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has been flung in our faces more than once that we are bigoted in our attachment to ancient dogmas, and that we are only alienating the educated mind of England from the religion of our forefathers, and causing men of research to range themselves rather among the opponents than the friends of the Bible, I do not think that anything personal ever gives any assistance in debate, but certainly upon the question of competency, I think we may well ask whether anything more silly, more puerile, more weak or more utterly absurd could be imagined than many of the objections lately launched against God's Word. And as regards the question of honesty, I think we may ask whether those who, after deep and earnest enquiry have satisfied themselves that the religion of their forefathers is the true religion, and are prepared to contend for that religion, ay, to the death, are persons whose honesty is to be called in question.

Speech of Rev E. Bayley Rector of St. Georges Bloomsbury, a parish, the rectorship of which has been of late years a steppingstone to a bishopric.

MONEY.

The requisites for a good money currency are according to MacCulloch of this nature. 1st. That it should be divisible into very small parts.

2nd. That large sums should be easily counted.

3rd. That it should not spoil by keeping.

4th. That all coins of the same name should be of the same value.

5th. That the intrinsic value of the material of which they are composed should not vary much.

The first of these conditions is fulfilled better perhaps by cowries than by the money of any other country, and as long as trade was only conducted on a small scale, cowries answered the purposes of money tolerably well. Now however the cotton and oil trade of Abeokuta are carried on in quantities, reckoned by bags of cowries, and cowries are not suitable for this purpose, for there is the expense of carrying, and the delay whilst they are being counted in addition to the charge of two and a half strings (half per cent) for every bag that is counted. These evils were partially remedied by the introduction of dollars and other money, but dollars as employed in this country were open to great objections and did not in fact come into general use.

Coins of ten or twelve different countries were circulated under this name, and these had to be distinguished from French Italian and English coins circulated at four and five shillings, and the half dollars had to be distinguished from English Florins and Half crowns. With such a variety of coins it is no wonder that the people scarcely used them at all, unless they wanted to send money sixty miles to Lagos. For all ordinary purposes dollars were perfectly useless, they could not be divided into sufficiently small parts, and we were obliged to buy cowries as a marketable commodity and afterwards use them as money. A great step has been taken to remedy these evils, the value of dollars has been reduced to 4s. 2d. this measure has already nearly freed the country of these coins and English money which serves the purposes of the greatest trading country in the world is circulating in their stead. We hope the natives will soon learn the English coins and use them in their larger purchases. The smaller coins pence and half pence do not at present command their full value, perhaps three strings instead of three and a half as they should be at the present rate of exchange, but this is an evil which will correct itself as copper money is better known.

ARRIVAL.

We are thankful to be able to report the safe arrival of Messrs. Wood and Ashcroft and their party they having deposited the property they carried for the relief of our Ibadan friends at Oyo, from whence they can fetch them at their leisure. The party attempted to pass from Oyo to Ibadan but were turned back at Fiditi a small town not far from Oyo. We are sorry to learn that the circumstances of Mr. Reid are not nearly so promising as reported, he had been obliged to sell every thing to buy necessary food. He remains at his post feeling it to be a duty and privilege to suffer for the cause of Christ when called upon to do so.

The report of the losses sustained by Ilorin in a battle with the Obommosho people is confirmed, notwithstanding it the Ilorin people are constantly putting the Oyo people to great alarm. The report that Ilorin and Ibadan had made friends is not confirmed. Our friends report to have caught sight of some elephants near the river between Oyo and Ijaye.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 92.

ABBEOKUTA SEPTEMBER 1863 Price 120 cowries.

Boya ketekete ati malu ni awon eranko ti ose olorunlile ju gbogbo awon oniruru eran elesemerin ti a mo. Ni ibiti a nlo ketekete ni gigu, enu yio ya enia lati ri iwa agidi nwon, lehin igun pupo ni lilu nwon lowo eniti nle nwon yio sure titi nwon ofi fi eniti o nle nwon sehin, ati sibe nwon oma lora rin ju bi nwon ti le se lo titi eniti o nle nwon fi ma de ba nwon pelu kumo re. Ibaka ti nwon nlo ni gigan nipa ona miran yio duro nigbati nwon ba gun u ni kese yio tapa si ese ti oga u ni kese.

Awon Ako malu pelu ni orunlile sibe. Ni ilu ibiti nwon nlo nwon lati fa nkan nigba miran a nri nwon se orunlile ju, ti nwon odubule nigbati nwon ba lu u ni ilukilu. Ati li ona miran adubule, ko si si ona ti ale fi bori re lati mu u de titi a ofi fi ere di i li imu nigbana ni nwon owule niwon bi nwon ti le se pelu opolopo enia ati ariwo tabi kikun, nwon si lo

ifi gbogbo agbara nwon fa a. Nitori ki li eyi? nitoto ni awon eranko nwon yi ko ni oye bi awon eranko miran?

Nisisiyi awa fe lati soro kan tabi meji, niti eranko enia ki ise pe awa yio fi enia se ola ti eda ni fifi se akawe malu tabi ketekete. Boya awon enia die yio jijan pe enia jighese iwa ijoko giga re isisiyi ti lilaju ati oye patapata si Bible. Li atijo, iwa ijoko giga ti ojulila ati ogbon wa ni Romu ati Atens.

Ile oko ti awon Filosofa mu enia wa si ibi giga julo bi nwon ti le se aini iranlowo nipa ti Bible. Eya kan ninu nwon ro pe oro lile ati onroro, lati je ire ti ara ti otobi julo, sibe ti awon omiran nse "inu didun li pataki opin aye nwon ati oye gbogbo ire ti ara nwon." Bi oti jina to bi obori li ite okan enia lorun ti ale mura to ika si i kuro ninu iye awon ti odilu si tabi oko lehin ti Bible di mimo. Nihin ati lo-

hun ni awa ri ogboju okan ifijasun bi iru Paine, Voltaire tabi Hume, eniti ole pa eko Bible re lekan. Sugbon oye kawa bere ilu wo li o laju julo? ilu wo li o rolorun ju? ilu wo li oni omnira ju ati ti awon Ogbimo re dara ju, awon nibiti Bible ise iwe fun awon enia na, ti nwon nka a, ti osi ye nwon, ti nwon si nmu ije wo nwon? tabi nibo ni gbogbo nwon tabi apakan fasehin tabi alaini tabi alaikiyesi? Oloye enia le fi fun ni sugbon okan dahun, bayi pe ilu yi li orolorun ju nibiti Bible je iwe na. Ohun ti oje oto fun ilu oje oto fun yekan ati fun enikan. Sibe awa ti ri ninu awon enia, (enia eniti awa ki yio wipe, nwon ko moye ni oye giga nwon behe ni a soro) ati sibe li idaraya, ani bi ko se behe li oro nwon nse bi eni pe nwon ti ropin nwon ki yio si kiyesi eko Bible mo, nwon nlo bi enipe nwon ko mo Enikan ni ti oni agbara akoso julo ti nse akoso ati agbara ti akole fi segun gbogbo eda aiye. Ati li igbamiran awa nro pe nwon ko fe lati mo pe igbekele ko ti iha ila orun wa beheni ki ise ni iwo orun, sugbon nwon yio wi li akoko ti mbo. "Agbara mi li oti se e, ipa mi ni."

Malu mo oluwa re, ati ketekete mo ile oluwa re.

IBUKUN TI BIBLE.

Awon keferi ni owe kan ti owi-

pe, Ogbon odunni je were odunmiran. Otito li eyi ti ofere si si awon keferi pelu awon eniti iyipada ati ilosiwaju ni imo jasi, ikugbu. Beheni bi oti wa ki ori odahun si awon ti ogba Bible bi iwe Olorun, nwon gba eko re gbo, nwon si feti si olin re, nitori ti awon ni idi pataki eni ti Olorun nfoju si ti osi ntoju nigbagbogbo osi nso nwon lati se nwon li ire. Bayi li awa ka a linu iwe awon iwe, "Gbogbo ona Oluwa li auu ati otito fun iru awon ti opa majemu ati iri re mo" "Okonrin wo li oberu Oluwa? On ni yio ko li ona ti yio yan." "Emi re yio joko li alafia; awon iru omo re yio jogun aye." Opolopo li iponju awon ododo: sugbon Oluwa yo kuro ninu gbogbo re "Oluwa ra okan awon omodo re pada; ko si si okan ninu awon ti o gbekele ti yio se alaini." "Behe gege ni Olorun mba awon orile ede se pelu. Asi ko wa pe Ododo ni igbe orile ede ga: sugbon ese li egan eniken ti owu ko se." Oba ti oba fi ododo se idajo awon talaka ite re yio fi idi mule lailai." Nipa ododo li a ifi idi ite mule. Ibukun ni fun orile ede na eniti Olorun re ise Oluwa. Nihin ni awa le ri idi idide orile ede ti ise kristian ati isubu awon ti nwon wa labe awon keferi; nitori nwon dalu enia ti odide lati kukute kan wa, gbogbo wa ni ero ati ara kan na, gbogbo wa li oye lati gba iru a-

yo kanna ati ti asi wa labe iru ikonru kanna, gbogbo wa li oye lati daraju ati gbero, ati lati dida ba Olorun dapọ. Idide ati isubu yi dide ninu gbigba ati ikosile Olorun nwon, pelu okan ibisi kan si wa ninu gbogbo ibukun aiye; ibisi iye emi ati ini kan wa, ikedun iseun, ati lati ma sise ife ati anu ki ole tan kale lo larin gbogbo awon owo enia ati igbekele ife ati igbekele bi opolopo ikore alafia ati pupopupo; pelu omnirana, iferani ni pataki agbara na ti nso gbogbo eso ti alaiwabi Olorun ati yiye ibaje sinu alafia ati ire. Ti ara ati ti ire emi ti ododo ni aseleri re kankan tabi lojukanna niau Iwe Mimo Olorun Iwabiolorun lere ninu gbogbo nkan, bi oti se ileri ti isisiyi ati ti ileri ti oti ti mbo, ati Ijoba Olugbala wa bi otijo ti alailera, ti osi kolu nwon niha gbogbo, odi ija mu nigbakugba yio si bi si i, yio segun gbogbo awon eniti aba koju ija si i, ko si ise kan ti aose si i ti aobukun, ko si amoran ti yio se dede nitoriti Oluwa wa pelu awon enia re. Niti ijoba yi, ati so o, "Ni ti ibisi ogbimo re ati alafia ki yio ni opin." Ti ogbon na ti ibukun na, ti alafia, ati ti irorun awon enia Olorun yio di pupopupo si i ti awon ti owa li akoko yi ako ma le fi se akawe awon ti igba tabi odun ti mbo.

ISISILE IMO.

Enia miran fere ro pe, kristian

di igbagbo re mu dere ninu otito ti Bible, pe oye ki oma yo ara re lenu lati wo ihin ati ohun, lati ri bi enikeni ba mu idena titun kan si Bible ti ko le dahun, pelu pelu, bi oti ro ki yio beru imo ti Ida ati ohun elo aiye boya ohun kan yio lodi si Bible, bi oba lo iri i, bi on ko ti mo pe, enia nigbagbogbo ni awon ima si imo otito lati wi awiye re, ati pe ewu imiran wa, ani ti asimoye Bible sugbon ohunkohun ti oba se otito kole kojuja si otito, bi awa ti mo pe, opolopo nkan ti owa, ti awa ko le re po. Imo kan ti opariwo li aiye li ko ti pe ni enia ti se iyorisi rere lori inoki die, ati pe awon edun linu iyipada ti nwon ni isisile kuro si awon eranko miran, behe lo ri lo tifi, sugbon loji, fun awon keferi otito Imo na ba bi nwon ti ni Bible sile repo patapata, asi ko o patapata si ero yi. Behe gege li enia bi oti wa li egberun odun kan, meji, meta ti oti koja li otito ti pipe egukegu ti wa ari karawun eranko miran ninu okuta gege bakan na, bi ti awon eranko ti nwon wa nisisiyi, gege bi Lyell ninu okuta miran, fere je gbogbo karawun ti nwon ri bakanna bi awon eranko ti owa nisisiyi, bi ati gbagbo pe okuta ti wa lailai ki ato da enia egugu esin, malu ati ti erin wa ti oti ku ju iwon edegbeta odun lo ti egun na si dabi egugu esin malu ati erin ti wa. Li onakona ti oniruru eranko ti apamo daju-

daju korokoro bi enia miran le ti fe eniti ogba Bible bi nwon ti fi sile gbo pe olukuluku eranko li ako da li ako ati abo.

ERU.

A so ni iwe wa ikehin pe ibi ti oburuju ni ti eru ni ilu yi ni imule alaito re ti o sena ju ibi kibi to daju ti o sa si eru, iwasibe eru fa ise sehin, sugbon eyivi li kiki okan ti ontoju awon ibi na, osi nse olufehinti ise ti ife itoju akoko. Eru wa fun kiki isisiyi, ko si ni agbara lati fi nkan pamosi apakan fun akoko ti mbo, behe gege yio soro fun u lati se nkan fun eso eyiti iba duro de, ko nani ati gbin igi nitori ti boya yio ku ki ato je eso nwon, alaini igbagbo yi mu ki osoro, osi daju pe on ko nje eso na nitori ti on ki yio sure ewu na ki o bosile, okan li eyi ninu awon opolopo iru oran bayi ki yio kopataki ile kan, nitori ti eyi ti okere ko ni owo lori pupo lati ko ati boya ole wa titi di igba tire. Ogba re ni iru eyi ti odaju pe yio duro titi niwon igba die, ati nitorina niwon odun die osi daju pe yio si ni tungbogbo ise na se. Bi o ba sepe o nise fun owo nigbati o ba ni owo die lati fi pamọ, afi ise ise sile, ki ole lo ijeun. Bakanna ni gbogbo nwon, nibikibi ti ilu enia ba wa, kiki ti ojo ni nwon nse, boya nwon le yena die nibiti ogbe baru lati rin, sugbon nwon ki imura lati

tun ona ti ki yio baje lailai se gbogbo ise nwon li oni atunse. Oko nwon ododun li nwon ima san igbe re tabi li iyekiye lehin igbati nwon ba fisile li odun die. Nigbakugba ni inawo ati se nkan ti yio pe titi yio po die sii, sibe ire na yio kuro nigba pupo lo titi bi ise na ko ti le duro pe.

IBI.

Lojo kini oju Aug. to koja yi li obirin Mr. T. Cole bi omokoronu kan li Ake.

EKO.

A ko le ko ibere nwon yi, asi je ki Jane lo; ologun arugbo na, eniti ise Kristian, ni o se abojuto re lona, on ni yio si mu u pada li akoko na gan.

A tun ran Jane leti sii ati sii, pe nipa wiwo Jesu nikansoso ni on le tanma lati fese mule sin sin. Li ojo kerinka lehin na, o tun pada de. Ninu oju yiya ati isise kankan, li ofi to Mrs Porter lo. "Iya lakoko ge, "ni ik i saju. "Jane, lakoko ge fun kini?" A, lati so ti Jesu afa (iyanla) mi. O se aisan gidigidi nigbati mo de ile re mo si joko mo si so gbogbo re fun u. Li atetekose on ko se bi eniti omo ohun ti mo ro, sugbon ijomete li owa lehin ti mo de ibe, mo si gbadua fun u, mo si ba a soro nigbati on ba le gbo o. (ko titi pari.)

Ako o li ibi ise ikowe li Ake, ABBEOKUTA SEPT. 5th. 1863.

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ABBEOKUTA

SEPTEMBER 5th. 1863.

Perhaps the ass and the ox are the most stubborn animals known of the fourfooted kind. In countries where asses are used for riding one is astonished at their stubbornness, after an immense amount of beating from the driver, they will gallop until the driver is left behind, and then again they will go as slow as ever they can, until the driver again comes up with his cudgel, Mules which are used for riding will in some cases, even stop when spurred to kick at the foot that spurs them.

Oxen are even more stubborn still. In countries where they are used for drawing, we sometimes see them so stubborn that they will even lie down under the severest beating, and in some instances can by no means be prevailed upon to get up, until their nostrils are fast stopped with mud, then they will swell up as long as ever they can, and with a snort and a grunt get up and go to pulling with all their might; why is this? have these animals really less intelligence than other animals?

Now we wish to speak a word or two about another animal—man: not that we would compare a man, that noble work of creation, to an ox or an ass. Perhaps but few will deny that man owes his present high state of civilization and intelligence entirely to the Bible. There was long ago a high state of civilization and art in Rome and Athens. The schools of the Philosophers brought man to as high an elevation as was possible unaided by the Bible. One sect of them thought "Sternness and austerity" to be the highest virtues, while others made "pleasure the chief end of life and the standard of all virtue."

How far either succeeded in satisfying the mind of man may be readily inferred from the number of adherents to either doctrine after the Bible was made known. Now and then we see a bold defying mind such as a Paine, a Voltaire, or a Hume, who would at once blot out the teachings of the Bible. But we need simply to ask what countries are most civilized, what countries are most prosperous, what countries have the most liberal and best governments, those where the Bible is a book for the people, is read, and understood, and practised? or where it is wholly or partly excluded or unknown, or unheeded? An intelligent person can give but one answer viz. that country is most prosperous where the Bible is the book; what is true of countries is true of families and individuals. Yet we do see amongst men, [men whom we would not dare say they were not intelligent in the highest degree so to speak,] and yet practically if not even in word, act as though they were determined not to heed the teachings of the Bible; they go on as though they know not that One over ruling Power governed and controlled the destinies of every living creature. And sometimes we think they did not wish to know that "promotion cometh neither from the east nor from the west" but they will say in time to come.

"Mine own strength has done it, it is my own."

The ox knoweth his owner, and the ass his master's crib."

ALPHABET.

In teaching native children to read their own language, when it has lately been reduced to writing, it becomes a question what names shall be given to the letters, there are perhaps two or three new letters which must at

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any rate receive some names, and the attempt may be made to call all the letters as near as possible as they are pronounced, in order to facilitate the learning to read. In Greek and Hebrew the letters had each distinct names sometimes of two and even three syllables, those of the Hebrew letters may be seen in the Yoruba translation of the cxix Psalm, marking the divisions. Some of the Greek ones are preserved in English the alphabet itself is named from the first two Greek letters *alpha* *beta*. *Delta* the Greek *d*, which is a triangle in capitals, is the name applied to the ground where, as in the case of the Rhine, the Nile and the Niger, a river empties itself into the sea by several mouths. *Iota*, the Greek *i*, the smallest letter is used under the form *jot* to say that the least letter shall not pass from the law till all be fulfilled. In English again we speak of V, H, and S, shaped, and also of the T square all taken from the forms of the capital letters.

SPELLING.

Before quitting the subject of spelling an unwritten language we would say a word or two about the spelling of words taken from another language. Proper names should either be spelt exactly the same as they are in the language from which they are taken, or at least altered according to rule. The excuse made for altering is usually that the natives cannot pronounce all the letters, one cannot pronounce an *r*, another an *l*, or an *s*, or perhaps that the words should be spelt as they are pronounced according to the orthography adopted for the language of the country thus we get *queen* spelt *kuini*, *plough* *plao*, *table* *tabili*. These are by no means extreme instances of spelling run wild, we mentioned in a previous number *Tamahana* for *Thompson*, *Wiremu* for *Williams*, *Piripi* for *Philip*. In such words neither the spelling nor pronunciation are the same, whereas, if the original spelling had been retained, the words could always have been recognized by the eye, and the sound would gradually approximate to the true sound as the natives gradually acquired the new letters.

WAGES OF LABOUR

We have so lately written at length upon this subject that we should scarcely have returned to it so soon, had it not been for the publication in the Lagos paper of Aug. 8th. of a letter, which brings out some of the

principal points, as observed by an employer of labour, and which we strongly recommend to the careful perusal of young men, who purpose earning their living by industrial pursuits, he says, "For example, it requires six persons to turn out from 18,000 to 30,000 bricks in England per week; here it requires twelve persons to turn out 6,000 to 8,000 bricks per week. In England, if my books rightly inform me, it requires only two or three men to manage the fire for burning 25,000 bricks, while here it requires twelve men for the same purpose. There is also a much greater loss sustained in burning bricks in this place than in England."

"With all the above named difficulties, I think that £2. per thousand is quite cheap enough for bricks made here, and especially as English bricks sell for over £3. per thousand."

It will be observed that from six to nine times as many workmen are required here as in England, and that the bricks when made are only worth half the price, and consequently that if a workman here got 2d. a day or ten strings, an English labourer ought to get from 8s. to 4s. 6d. or from 2 heads 20 strings to 3hds. 30strs. for a days labour.

SLAVERY.

We mentioned in our last number that the worst evils of slavery in a country are its indirect effects which are far more than any direct injury it does to the slave, the existence of slavery degrades labour, but this is only one of its attendant evils, it fosters habits of improvidence, a slave lives only for the present and has no inducement to lay by for the future, accordingly he will scarcely do any thing for the fruit of which he must wait, he does not care to plant trees, for he may die before he can eat their fruit, this want of faith makes the possibility a certainty, he never eats the fruit because he will not incur the risk of failing. This is only one out of many similar cases, he will not build a substantial house, for an inferior costs much less to build and may perhaps last his time. His fences are such as are sure only to last for a short time, and therefore in a few years he is sure to have all the labour over again. If he is working for wages when he has got a little money laid by he leaves off working, that he may go and eat it up. It is the same collectively where the people of a country live only for the present, they will perhaps clean a piece of road where it is bad for

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walking, but they would never prepare a road to last, all their work has to be done over again. Their farms have to be cleared of bush every year or at any rate every few years after they have lain fallow. Very often the expence of doing a thing permanently would be little more, whilst the benefit would last out many times as long as the present temporary work.

BLESSINGS OF THE BIBLE.

The heathen have a proverb which says "The wisdom of this year will be as folly in another." This is a truth which scarcely applies to the heathen, with whom change and progress in knowledge is regarded as presumption; it is however applicable to those who take the Bible as the book of God, believe its doctrines and obey its precepts, for they are the objects of his special providence and care, he watches over them to do them good. Thus we read in the Book of books, "all the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." "The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate." So also God deals with nations: we are taught that "Righteousness exalteth a nation; but sin is a reproach to any people." "The king that faithfully judgeth the poor, his throne shall be established for ever." "The throne is established by righteousness." "Blessed is the nation whose God is the Lord." Herein we may see the cause of the rise of christian nations, and the decline of those under heathenism, for all are composed of people springing from one common stock, all possess the same properties of mind and body, all are capable of the same enjoyments, and subject to the like sorrows, all are capable of exercising reason and of rising to communion with God. This rise or fall springs from their reception or rejection of God with the one there is an increase in all the blessings of life; there is increased safety of life and property, kindly feelings are cultivated, works of charity and mercy are extended through all the grades of society, and mutual trust and confidence produce an abundant harvest of peace and plenty, with the other selfishness is the ruling

principle producing all the fruits of ungodliness and corresponding declension in happiness and prosperity. The temporal as well as spiritual prosperity of the righteous is directly promised in the Scriptures. Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, the Kingdom of our Saviour although apparently feeble, assailed on every side, maintaining a constant warfare, will increase and overcome all that oppose it; no act that is done against it will be blessed no device prosper for the Lord is with his people. Of this Kingdom it is said, "Of the increase of his government and peace there shall be no end." The wisdom, the blessings, the peace, the happiness of the people of God will be so multiplied, that those of this age will bear no comparison with those of years to come.

CHURCH IMPROVEMENT.

In the various improvements that take place in a country, in which great changes are going on towards civilization, it is usual to point out the improved aspect of dwelling houses, roads, etc. as great proofs of progress, which they are. Whilst doing so we must not lose sight of a still greater proof, that of the erection of suitable places of worship and their being made to keep pace in appearance and comfort with other improvements. We have much pleasure in stating that the members of the congregation of Ake Church show a praiseworthy desire to improve their Church by replacing the present seats by others of greater comfort and convenience; on Sunday the 16 of Augst. Sermons were preached and collections made towards this object which realized £16 2s. 5d.

CONFERENCE.

A conference of the Yoruba Mission was held at the Ikija station on the 27th. and 28th. ult. Besides the members of the Mission resident in Abeokuta there were the Rev. J. A. Lamb, and Rev. L. Nicholson from Lagos and Rev. A. Mann formerly at Ijaye, who is now about to commence a Mission at Okeodan, a town lately taken under British protection.

DEVELOPEMENT THEORY.

SOME people seem to imagine that a christian holds his faith in the truth of the Bible so slightly, that he ought to be troubling himself to look this way and that to see

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whether any body has brought any new objection against the Bible which he cannot answer, especially has it been thought that he should be afraid of the science of Geology, lest something contrary to the Bible should be found out, as if he did not know that men have continually misinterpreted scientific facts, and that there is some danger even of misunderstanding the Bible, but that whatever happens truth cannot be opposed to truth, though we know that there are many truths that we cannot reconcile together. One theory that has lately made some noise in the world, is that man has been an improvement on some ape and that the monkeys in their turn are developments from some other animal and so on, but unfortunately for the infidels, the scientific facts agree entirely with the Bible statement, and are utterly opposed to this notion. Man is exactly the same as he was one, two, three, thousand years ago, in fact as long as any bones exist, there are also shells of animals found in rocks exactly the same as those of animals still existing; according to Lyell in some rocks nearly every shell, that has been found, is exactly the same as that of animals still living though the rock is believed to have existed long before man was created, there are bones of horses, cows, and elephants which must have died upwards of five thousand years ago, just the same as those of our own horses, cows, &c. In every respect the different species keep as thoroughly distinct as any person could wish who believes the Bible statement that each animal was created at first male and female,

ADVERTISEMENTS.

There is a character about advertisements which tells the style of readers, for whom the paper is intended, or at least by whom the advertisers suppose that it is read. In the Illustrated London News which is written for those who have leisure, we find the advertisements consist chiefly of new music, new books, musical instruments, concerts, and a few first-rate articles of dress. In the Times on the contrary, which is intended especially to convey information, we find long lists of people wanting employers, houses to be sold, vessels preparing to sail, and auctions to be held. In special papers such as those for farmers architects or medical men, we should find advertisements of things they would be likely to use. In fact the advertisements inserted in a paper are a tolerable criterion of the style

of persons by whom a paper is read, and the higher class of papers refuse to insert any filthy advertisements, or those of the lower order of quack medicines, as they would be an insult to the taste or understanding of the great proportion of their readers. It is therefore with much pleasure that we observe amongst the Lagos advertisements *Bibles, Prayer-books, Hymnbooks, Pilgrims-Progress, Slates, Readingbooks, Copybooks, and other necessities for writing*, it indicates that the desire to improve themselves in reading and writing is very great amongst the better part of the native inhabitants of Lagos.

DUTY TO AGED PARENTS.

In the Bible, the command to honour our fathers and mothers is not restricted to children, it is true that children are especially commanded to obey their parents, but all men have a duty to perform to their parents; when there was a famine in the land of Canaan, Joseph sent to his father to tell him that he was lord of all Egypt, and that he would provide for him, and one of the last acts of our Lord upon the cross was to commend his mother to the care of his beloved disciple John, and our Lord severely rebuked the Scribes and Pharisees for having taught people that they might neglect this duty to their parents by saying that what was due to their parents was Corban, that is a gift consecrated to the service of God. And St. Paul charged Timothy that if any widow had children or grandchildren, that they should learn to shew piety at home and requite their parents, and said that if any provided not for his own and specially for those of his own house he had denied the faith and was worse than an infidel. The heathen in this country judge and judge rightly that they have a claim to some recompence for the care they have taken of their children in their childhood, and are in the habit of receiving money for their daughters from their future husbands; and this possibly is one of the chief reasons of their reluctance to send their daughters to school that they fear, that they shall receive no money for them when they are married. We could wish that the native christians acted fully up to the Bible rule of taking care of their parents so that the heathen might see that they would be much better off in their old age with free christian children, than they would have been likely to be if they had received money for them.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 93.

ABBEOKUTA SEPTEMBER 1863 Price 120 cowries.

Ibi ti otobiju li ife ara se si ilu ko fi ara han lojukanna, ani awa le ro pe, nibiti olukuluku enia ba nwa anfani ara re pe, awon enia na yio li oro sugbon ko ri behe, ilu oloro ni ibi ti olukuluku enia nse si aladugbo re bi oti fe ki aladugbo re se si on, ti ojo ohun ti otobi gidigidi si ife ara ni. Eyiye daju bi awa ba ro o, iyato ise ti ife ara ati ailife ara enia ni ti ominira niti iyato ohun ti oto si ti aiye, alagbase ti ofe ara re se die ti ole se fun owo re, idi re ni pe, oluwa re gba si ise re die bi oti le se, idi re jo pe oni isanwo fun elomiran lati ma so o, tabi lati ma toju re, tobehe ti alagbase fi ma ri abo owo ise re ti iba gba, bi oba fi ere oluwa re se tire. Oluwa ti ofe ara re ama san owo ise die ti ole san, eyiti yio tele ni ki alagbase ti odaju lo si ibomiran, yio mu wahala die ani ki oto ri awon ti ko nilara. Baba ti ofi ara re gbidanwo lati gba oye ise ti ole

gba lowo omo re, ati li arimiran ata omo re nitori owo, eniti ko fe ara re na, iye owo ti ole na lati ko omo re li eko. Oluko ti ofe ara re mberu ti omodo re yio mo bi on tikala re yio si ma gbidanwo lati pa die mo ni nu imo re fun omodo re nitori iberu pe, yio ropo re, omodo ti ofe ara re fi ise die fun oluwa re ni iwon ti ole fi fun u, nitori na oluwa re ko fe lati ni omodo nibiti bi omodo na gbidanwo lati se iye ti ole se fun oluwa re, oluwa na yio yo lati ni omodo pupo kun nwon, ati opolopo enia yio ko lati sese logbon. Onisowo ti ofe ara re ngbidanwo lati jere pupo li iwon ti ole je, beheni olibara ko ra, bi nwon ba le se, nwon si mura lati rau onisowo eyikeyi ti oba de ki nwon le se onibara ti ofe ara re ama san owo die ti ole san fun ohun ti ora, behegege ni onisowo asi ma san a fun u nipa fifi oja ti ko ni lari fun u, ilu ti onsin ti ofe ara re san owo

die ti ole san fun awon ogbimo ati nitorina awon ogbimo ko kọ nani ati mu wahala lati dabobo nwon, Olutoju ti ofe ara re ama gba iwon ti ole gba lowo olusin re, ati nitorina awon olisin na ko se lala lati sise agbara, nitori iberu ilosiwaju ise nwon ti nwon yio gba lowo nwon. Ninu eyi awa ti fi han pe iferani ni owo lati so enia di talaka, tabi bi ati tenu mo o ninu Bible pe, kan omira li aoso di olojo, ati li okankan otito okonrin na ti ogba ofin Kristian gbe niti fifẹ aladogbo tabi enikeji re bi ara re nlo si ona ti oto lati se ire ara re ati ti enikeji re bi ara re pelu, ninu eyiti ofe rare ti o nse gbogbo nkan re lodogbo awon agba keferi niti itoju ara re lara gege bi oti nse si enikeji re.

ISIN SI AWON OBI TI ODARUGBO.

Owe ti otele yi mu isin ti ipese fun awon agba obi wa lati Sunday wa.

Okonrin kan wa ti oni omokonrin kan so, ti ofe gidigidi osi fi ohun gbogbo ti oni fun. Nigbati omo okonrin na dagba ti osi ni ile, ko si se ore fun baba re ti odi arugbo, eniti oko lati bo, ti osi le jade kuro nile re.

Okonrin alagba na so fun omo omo re, pe, "Lo mu aso ibora wa fi fun mi lori eni tabi akete mi, ki emi ki ole lo joko leba ona lati sagbe.,,

Omo na bu si ekun, osi sure lo imu aso ibora na wa. Osi pade baba re, si eniti owipe, "Emi nlo mu aso ibo lori akete babanlami wa fi fun u, ki ole fi yi ara re lo sagbe.,,

Tommy lo imu ibora na wa, osi mu de odo baba re, osi wipe "Baba, mo be o ke e meji, baq re yio tobi to fun babanla, at baya iwo ofe abo ti oku nigbati mo ba dagba di okonrin eni oti o ju si ode."

Oro omo na mu u lara singin ti osi sure to baba re lo, osi bere idariji, osi se rere si baba re titi ofi ku.

DIDAKU.

Enia ti yio ba daku, eti re ama lu, ina oju re aku, iye re ara, aya re ki ile lo agbara, ogun tutu ama se yo niwaju agbari re, agbara eya ara re, ase alaileduro tabi ki oyè patapata, bi oba sepe didaku otito ba se, oluware are sile, asi wa li iwa bi eniti oku nitoto, iba si fi ba ku.

Idi eyiti enia fi ndaku ni ifasehin eje lati kojalo si arin opo lo ori; ki osi daniloju, pe lati gbiyanju ati ji enia ti odaku oto ki a tete yi i pada bi oti wa kankan; ati nitori idi eyi, ki agbe oluware dubule li karika, ki ori re ki oba ara re dogba, ki okan re ti ko ni agbara lati sise re ma ba le eje si ori tabi ale soke, sugbon ki oma lo dogba. Oye

ki aṣi orùn ati aiyá rẹ sílẹ̀, kí efufu titun fẹ́ sí i, kí a wón omi diẹ́ sí i loju, kí aṣi oru tí ijóni sí i lí iho imu bí iru ogun tí a npe lí amonia lí sá a kankan, kí aṣi Sal Volatile tabi kí ama fí ọ̀tí tabi ọ̀tí wain ati omi fun u mu lí akoko kan ná.

IRO TI IKU.

Nigbatí enia kan bá kú nínú awón keferi, nwón a bẹ̀rẹ́ sí ikẹ́bọ̀sì, nitori kílí eyi? ẹ̀sẹ́ tí nwón kó kuku ló sí ikọ́kọ́ ló isókun jeje; Idirẹ́ ní, pé, nwón kó lẹ́ sẹ́ e látí ma wó iku lí oju, nwón mọ́ pé awón tikala nwón yio kú sùgbón nwón kó fẹ́ látí ró tí iku nwón kó ní igbiyẹ́lẹ́ tí odaju lẹ́hin igbá tí ẹ̀nu yí bá pàrì, bẹ́hẹ́nì nigbatí iku bá wá síwájú nwón nípá iku ọ̀rẹ́ tabi egbẹ́, nwón a gbídanwó látí pà iro ná rún nípá bíbá ara nwón pádẹ́ látí sẹ́ ariyá, nwón nje, nwón aṣi má mu, nwón njo nwón nkónrin, nwón aṣi má wá ọ̀nà látí ní akoko diẹ́ bí ọ̀tí wú kí ọ̀rì, nitori ironu jeje ní tí iyipada nlanlá tí ọ̀tí sẹ́ nínú ọ̀rẹ́ nwón, ati tí yio sẹ́ lara awón tikala nwón nisisiyi pẹ̀lú. Awón keferi nri awawí fun eyi ẹ̀niti kó mọ́ Ihinrẹ́rẹ́, ati ẹ̀niti kó ní iretí jù eyi ló lí aiyẹ́ yí, sùgbón kí iṣẹ́ ogbón nínú awón ẹ̀niti ọ̀tí gbọ́ Ihinrẹ́rẹ́ ná, tí ọ̀sì mọ́ pé aye kan wá lẹ́hin iku, tí nwón sí gbagbọ́ pé, iṣẹ́ nwón lẹ́hin iku wá lí bí nwón tí ló aye

nwón nigbatí nwón wá lí aye, aṣi síbẹ́ opolopo nwón aní ati awón nwónyí pẹ̀lú ẹ̀niti o ngbídánwó látí mu ẹ́rọ rẹ́ kúró ní tí iku nwón kó sẹ́ e lí ọ̀nà kanna sùgbón nwón sẹ́ nitori idí kanna bí awón keferi, nwón kó kórín nwón kó jọ, sùgbón nwón ngbídánwó látí ma sọ́ o bí ẹ̀nì nfi sẹ́fẹ́, látí ma gba rá nwón lí iyanjú kí nwón má sẹ́ ká sí. Nwón mọ́ pé nwón o kú, sùgbón nwón sí mọ́ pẹ̀lú pé nwón kó mura látí kú, ati pẹ̀lú pẹ̀lú nwón kó fẹ́ látí pèsẹ́ fun iku, ofẹ́rẹ́ jọ pé nkau kan wá tí nwón rí pé kó dara tí nwón kó fẹ́ látí fí sílẹ́. Eyi yí ní idí rẹ́ ní gbagbogbo tí enia fí gbón tí nwón sí fí jẹ́ ọ̀sìsẹ́ ní gbagbọ́ ohun tí ọ̀tọ́ sí tí aiyẹ́ fí jẹ́ wẹ́rẹ́, bí kí ama sẹ́ pèsẹ́ fun ohun ká ná tí odaju pé yio wá sí ọ̀rì wá.

OMNIRA.

Ero tí omnira yátó pupọ́ gídí-gídí ní oniruru ilu. Ero tí Oyinbó sí tí ominira ní agbára sísẹ́ ohun kóhun tí ofẹ́, níwón igbatí kó bá tí pá ẹ̀nikẹ́nì lara kí opolopo enia mirán yio fẹ́ látí yí ibi igbẹ́hin itumọ́ ná pádà, boyá ẹ̀lomíran yio yá sílẹ́ lí apakan, wípẹ́ omnira ní agbára látí sẹ́ ohunkóhun tí awá fẹ́, ati ẹ̀lomíran ní ilu tí ẹ́rú wá tí yio má ró pé, omnira ní látí mu aye látí tẹ́rì ẹ̀lomíran bá. Láisíyẹ́mẹ́jì awón ẹ̀lomíran wá tí nwón nro o pé omnira jásì aye látí lagbára lórì enia, sùgbón

eyi jasi iro eru niti omnira, nigbakugba ni eru ima gbidanwo lati ko ise re sile lonakona ti ole se e, omnira enia bi otilodi ama gbiyanju lati lo gbogbo agbara re, omnira enia mo pe, bi on ba sise gidigidi on tikalare yio ko ire re, nibiti eru nise fun oluwa re ki isise fun ara re, lotito eru di rire ati omnira nwon, bi oba ti fi ife sise fun oluware ati Bible fi isise re kun u fun wa lati sise pelu ife rere eyini ni bi si Oluwa ki ise si enia. Iyato wa si Oluwa ati omodo, onise ati alagbase pupo gidigidi ani boya pupo, ni ilu omnira, ju ilu eru lo, sugbon ni ilu omnira omodo ama yo asi ma fi ife sise nibiti eru ima gbidanwo nigbagbogbo bi on ti se le yan oluwa ise fun ara re daradara ti oluwa re fi fun use. Ni ile iwe gbamgba ti England awon ti olutoju omnira enia a nko nwon li igboran, a fi agbara mu nwon pa ofin die mo, bi oba se pe ofi abo sa a kan gbekin wa si adura Oro asi jiya nitori na, ki awa li akoko ni okan li ohun pataki kan ti awon olutoju enia England nko nigbati ose. Ni ilu yi a nro o li ona kan niti ola lati gbekin ati lati da awon omiran duro.

EKO.

"A! iya, mo tanma ki o le la. Die saju iku re o wipe, mo gba Jesu gbo. On ki yio fe gba a la, iya?" Bi ojo (tire) ti gbekin, ati bi igbagbo obirin na ti salailera to ni, tani yio wipe ko ba ti re dogba, eniti owipe, "Oluwa, ranti

mi!" bi behe ni, ko ye ka tanma pe on li ijoba orun rere? Nje Jane, bi awon ibatan re ti wi?

"Iya nigbati mo wo yi ile ka, mo ni ere titun ile kan, gbogbo enia li asi fe ki ofi ori bale fun u, sugbon mo wipe, nisisiyi ire wo li ose? Enyin ri pe ko le gba iya wa la, ko le gba nyin tabi emi la. ko si ire kan ti omu wo ile, kiki ibi li ode, jowo jeki ngbe e kuro behe ni mo si se.

Nigbati nwon se ti ase ti iku iya mi, gbogbo nwon li nwon nreti lati je onje ti afi se ebo fun orisa! sugbon mo wipe ndao emi kole je eyini. Yekan mi okonrin wipe, nje iwo o fi ebi para re? Mo wipe, Beheni, osan ju lati je ohun ti ati fi sebo fun orisa, ofi mi rin erin, osi wipe asiwere li emi; sugbon mo lo mo si joko li iha miran ile na nigbati awon iyokun njeun; lehin na yekan mi obirin se onje die fun mi lati je emi nikan."

"Iwo ha ka iwe fun yekan re obirin, iwo ha si ba a soro."

"Beheni, ati fun yekan mi okonrin pelu, sugbon on ya enia-kenia. Onisegun ni ise, asi ma lo oniruru ogun nigbati oba lo wo awon alarisan; o mo die niti Isin Olorun, sugbon ama fi rerin, kosi ibi to jasi lati ma ba a soro.

(ko iti pari.)

Ako o li ibi ise ikowe li Ake
ABBEOKUTA SEPT. 22nd. 1863.

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ABBEOKUTA

SEPTEMBER 22nd. 1863.

THE enormous harm that selfishness does to a country does not immediately appear, we might even think that, where every body is looking after his own interest, the people would get rich, but it is not so, the rich country is the one where each person does to his neighbour as he would his neighbour should do to him, which is the very opposite of selfishness. This is clearer if we consider the different conduct of a selfish and unselfish man in some of the different relations of life, the selfish labourer does as little as he can for his money, the consequence is that his master employs him as little as possible, and very likely has to pay another man to look after him so that the labourer only gets half the wages he might if had made his master's interest his own. The selfish master pays as little wages as he can, the consequence is that the best labourers go elsewhere, and he has to take some trouble to get even inferior ones. The selfish father tries to get as much work as he can out of his child, and even sometimes sells his child for money, the unselfish spends as much money as he can spare in educating his child. The selfish teacher is afraid the apprentice will know as much as himself and will try to keep back some of his knowledge from the apprentice for fear he should supplant him. The selfish apprentice gives his master as little work as he can and consequently the master does not wish to get apprentices, whereas, if the apprentice tried to do as much work as he could for his master, the master would be glad to get more appren-

tices, and many more people would learn to work skilfully. The selfish merchant tries to get as large a profit as he can, and so his customers do not buy if they can help it, and are ready to support any rival merchant that they can, the selfish customer pays as little as he can for what he buys, and the merchant accordingly pays him out by giving him inferior articles. Selfish subjects pay as little as they can to the government, and consequently the government does not care to take the trouble to protect them. Selfish rulers take as much as ever they can get from their subjects, and consequently the subjects do not take the trouble to work hard, for fear the proceeds of their labour should be taken from them. In this we have shewn that selfishness has a tendency to make a man poor, or as expressed in the Bible, the liberal soul shall be made fat, and that in point of fact the man who obeys the christian rule of loving his neighbour as himself is going the right way to make himself as well as his neighbour prosperous, whereas the selfish man, who acts on the heathen principle of caring for himself alone, injures himself almost as much as he does his neighbour.

IS IT CIVILIZATION OR TRADE?

In these days of civilization there is much said and something done for the heathen in all accessible countries, and perhaps *Africa* receives its full share of notice. The same spirit seems to have been manifest almost ever since there was any civilization. We notice it very much in the first settlements of North America. There was much said then about civilizing the red man of the forest, and something was done. Missionaries went out and suffered very much for them, and were doubtless the means of doing some individual good

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But the present condition of the Indian is a proof that as a nation or people they were not benefited, there as in heathen countries the love of gain gave more zeal to enterprise than the love of souls, one of the principal causes of the ruin of that people may be found in the introduction of the "fire water;" what amount of distress and suffering of the colonists themselves is chargeable to rum cannot be ascertained.

But it is a certain fact that when an Indian was intoxicated and cheated, he often took the most savage revenge, and it was often the cause of a serious disaster or the destruction of a settlement. In any heathen country where rum is introduced to any considerable extent, the people become more disagreeable and more difficult to be dealt with; that I believe is eminently the case in this country.

When Missionaries first came to this country (and they were the first) the people were decidedly docile and tractable and easily dealt with, so that in a very short time the Missionaries had an immense influence (which is not yet extinct.) Some of the first British Officers who came to this country were greatly respected, and through them English power was not only respected, but its friendship sought.

These latter things are not so now! much as we may regret it, the fact is not to be denied. Why? Was ever a drunkard known to be respectful to any one? Then is it rum that has caused the people to disrespect and condemn civilized authority? are they retrograding! Or are there other causes!!

The amount of rum imported into the country in the colony of Lagos alone is frightfully enormous: That rum has done a great deal of harm in the country, is a fact not to be denied. It is very probable that the protraction of the present war may be traced to rum.—It is said upon reliable information that the defeat of the Egbas in the first battle at Ijaye might almost certainly be charged to rum. The Egbas were very numerous and they marched to the battle in great pomp. But we are told that at least several of their Chief Officers were very much intoxicated; one Chief who was captured with many of his people, was said to be so drunk, it required several men to hold him on his horse, and he was surrounded and taken, offering but very little resistance. What rum has had to do

with with the recent robberies on the river we cannot pretend to say. An ardent longing desire for rum and a little of it in the head, what will not a set of lawless heathen (or civilized) soldiers do?

Now we ask seriously the question—are philanthropists who are doing so much for the development of Africa doing a benefit to her sable sons!

There are two ways to learn, one is under the hard master Experience, the other under the milder and less heeded master Observation.

"Learn from the woes of others."

FREEDOM.

The notion of freedom varies very much in different countries. An Englishman's idea of freedom is the power of doing whatever he pleases, so long as he injures no one else; many other people would be inclined to alter the last part of the definition, some perhaps would leave it out, and say that liberty is the power of doing anything we please; and some born in a country, where slavery abounded, might imagine that freedom implied the liberty of oppressing some one else. There are people no doubt who imagine that liberty means freedom from control, but this is quite a slave's notion of freedom, a slave constantly tries to avoid his work, whenever he can, a freeman on the contrary, tries to do his best, the freeman knows that if he works well he himself will reap the advantage, whereas the slave is working for his master, not for himself, in fact the slave becomes as good as free as soon as he works willingly for his master, and the Bible supplies the motive for working with a good will namely as to the Lord and not unto men. There is the division of masters and servants, employers and employed, quite as much, perhaps even more, in a free than a slave country, but in a free country a servant chooses his own master, and works willingly, whereas the slave is always trying how he can avoid his fair allotted task. In the public schools of England, those nurseries of freemen, a boy is taught obedience, he is forced to obey certain rules, if he is half a minute late for morning prayers, he is punished, punctuality is one of the chief things taught the future leading men of England. In this country it is considered a point of dignity to be late and to keep others waiting.

CHRISTIAN LIFE.

There is always a great danger in putting

the outward act in worship instead of inward devotion, there is constant danger of thinking that if we do but attend to the ordinances of religion that it is enough, sometimes it appears as if people thought that when they were baptized they were safe; while candidates they are very careful in their conduct, and perhaps make considerable effort in learning to read the Bible, but after they are baptized they relax in their efforts, St. Paul appears to have noticed the same fault in the Corinthian church, and bid them remember, that though the whole people of Israel crossed the Red Sea with Moses, and all received the same food, drink, and guidance, yet that the great proportion of them died in the wilderness for their sins; this is a warning still needed in an infant church, lest baptism should be considered the end, instead of the beginning of a Christian life.

THOUGHT OF DEATH.

When a man dies among the heathen, they begin howling, why is this? why do they not rather go into the most secret corner and weep in quiet? The reason is, that they cannot bear to look death in the face, they know they must die themselves, but they do not wish to think of it, they have no bright prospect after this life is over, and so when death is brought before them by the death of a friend or companion, they try to drown the thought of it by meeting together, and making merry, they eat and drink, they dance, and sing, and contrive to have as little time as possible for quietly thinking of the great change that has taken place in their friend, and which must soon happen to themselves also. There is some excuse for this in the heathen, who know not the Gospel, and who have no hope beyond this life, but it is not wise in those who have heard the Gospel, and know that there is a life beyond the grave, and believe that their condition after death depends upon the life they lead on earth, and yet there are many even of these who try to drown the thoughts of death, they do not do it in the same way, but they do it for the same object as the heathen, they do not sing and dance, but they try to speak of it as a joke, and encourage one another to think lightly of it. They know they must die, but they also know they are not prepared to die, and moreover that they are not willing to prepare for death, there is most likely some thing they feel to be wrong, that they are not willing to give

up. This is the common reason, why men shrewd and business like in every relation of life are so foolish, as not to prepare for the one thing which is certain to come upon them,

SCRIPTURE NAMES.

In our 89th. number we mentioned that many of the noted places in Bible history remain to this day their ancient names more or less altered, but that there were other places mentioned in the Bible which attracted less attention at present as they are merely mentioned in the partition of the land amongst the tribes and elsewhere. Many readers of the Bible perhaps pass them by secretly wondering what can be the use of such numbers of names in the Bible. They have their uses nevertheless, and one of these is the refutation they afford to those who under various pretences try to make the Bible a collection of fables. They prove that the persons who wrote the Bible lived in the land or at any rate had good means of knowing the country they write about, for instance in Judges xv.-21—32, there is a long list of names of cities and villages in the South country, for centuries very likely no one out of Palestine knew anything about most of them, readers of the Bible cared very little, and moreover for a long time past they have ceased to exist, the country being now inhabited by wandering tribes with flocks and herds, and notwithstanding all this the position of all or nearly all of them has been made out with certainty. A book has lately been published comparing all that is known about this part of Palestine, and according to the Christian Observer, the reader's conviction of the wonderful accuracy of the Bible is increased at every step. The proof that the Bible was written by those knowing Palestine is of the more importance when it is remembered that the Jews have given and give to this day the strongest proofs that they believe the Bible true, one of these proofs is in connexion with the long list of names of persons in the Old Testament.

We should naturally expect to find some of the Jewish names in the New Testament, the same as those in the Old. In the early times names were given with reference to something that happened at the birth, or in the circumstances of the parents. In later times we find names repeated from father to son, or grandson and perhaps the actual names chosen show how thorough was the belief of the Jews in the truth of their history. We

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do not find the names of their two greatest kings *David* and *Solomon*, nor do we find the names of those who were a disgrace to the nation, but we find that of *Saul* the first king, we do not find the names of *Adam*, *Noah* or *Abraham* but we find those of *Jacob* and four of his most prominent sons *Simeon*, *Levi*, *Judah*, and *Joseph*, we do not find *Moses*, *Elijah*, *Isaiah*, or *Daniel*, though we find that of *Joshua*; as if the Jews at that time would not profane the greatest names in their history by giving them to their children, though *Abraham*, *Isaac*, *Moses*, and *Samuel* are names common enough among the Jews of the present day; the same might be said of the female names in the New Testament, we do not find the names of *Sarah*, *Rebekah*, *Leah*, or *Rachel*, but we find *Miriam* in the form of *Mary* continually, we also find *Elizabeth* and *Anna* probably named after *Aaron's* wife, and *Samuel's* mother. And even to this day the Jews will scarcely use the names mentioned in the first ten chapter of *Genesis*.

DEATHS.

There was a fatal accident at Lagos on Tuesday the 1st. inst. Lieut Commander W. D. M. Dolben, lately commanding the *Handy*, had just been appointed to the command of the *Investigator*, which was under orders to go to the Niger two days afterwards, and he had to report himself to the Commodore, who was in the *Rattlesnake* lying off Lagos at the time. He crossed the bar in a four oared boat apparently without any difficulty, in returning Lieut. Atkinson and Midshipman Ewbank accompanied him; in crossing the bar, the boat upset and Lieut. Dolben, Lieut Atkinson and one Krooman were drowned. Mr. Ewbank and the other three Kroomen were picked up by another boat. Lieutenant Dolben visited Abbeokuta in March last year and assisted Rev. A. & Mrs. Mann in escaping from their dangerous position at Ijaye, which they left within a few hours of its being taken by the Ibadans. Lieut. Dolben, though a young man, was rapidly rising in his profession, in Janry last he took command of the *Handy*, and just before the accident he was appointed to the *Investigator*, and independently of this he was heir to a considerable property. It was only a fortnight before this accident that the news reached Lagos that Captain Mulliner died on his way to England and was buried at the Gambia. Captain Mulliner, when Acting

Governor of Lagos, paid a visit to Abbeokuta with the Commodore, and had much reason for looking forward to a life of wealth and prosperity.

RECENT INTELLIGENCE.

Our latest news from Ibadan is that the Rev. A. Reid of Oyo was seen in Ibadan on a visit to the Missionaries there, from this we would infer that our friends in Ibadan have had means of obtaining the property deposited at Oyo for them. An escaped captive states that the reason for the rude conduct at Oyo towards Messrs. Wood & Ashcroft was a message from Ibadan and that their leaving as they did prevented their receiving worse treatment.

A robbery was committed a short time since on canoes coming from Lagos to Abbeokuta, but the goods were recovered through the very creditable interposition of the Chiefs. Another robbery of the like nature has since been perpetrated, but greater in amount, the Chiefs have again interposed and are doing their best to recover the property. It is still in action, it is reported that resistance is offered to the authority of the Chiefs.

We are thankful to report that very commendable efforts are being made by the young men of Lagos representing various tribes to bring about peace, we wish them all success. The work is very difficult, and will tax their patience and wisdom to the utmost; but if they will do it in dependence on God and with prayer to Him for success much benefit will result from their exertions.

PROVIDENCE.

Know then that heavenly wisdom on this ball Creates, gives birth to, guides, consummates all; That, while laborious and quick-thoughted man Snuffs up the praise of what he seems to plan, He first conceives, then perfects his design, As a mere instrument in hands divine: Blind to the working of that secret power, That balances the wings of every hour, The busy trifler dreams himself alone, Frames many a purpose, and God works his own. States thrive or wither as moons wax and wane, E'en as his will and his decrees ordain; While honour, virtue, piety, dear sway, They flourish; and, as these decline, decay.

EXCHANGE.

1680 cowries or 42 strings a shilling.

IWE IROHIN

FUN AWON ARA EGBA ATI YOBURA

No. 94. ABBEOKUTA OCTOBER 1863. Price 120 cowries.

KRISTIAN BI IWUKARA.

Owo ni ona iwa ti ara lati po si i. Opolopo enia ti oni owo pupo ri inira ti otito ki oto le te te ko fi oke owo die pamo, lehin na, owo na ndagba fun ara re elomiran pelu ni ju bi nwon ti nfe lo, ati bi nwon ko ba na owo na rara, ama re lo, nisisiyi awa ri eyi lopolopo nibigbogbo ni ilu awon enia. Olorun ati pelu awa ri awon Kristian ni ilu awon keferi nwon ndi olojo diedie, nibi ti awon ara nwon keferi ati ore nwon wa ninu osi nwon, sibesibe gege bi ti isaju, awa le wi laisiyemeji pelu Solomon pe, ibukun Oluwa ama so enia di olojo, ki isi fi ikanu kun u pelu, sugbon sibe odara lati to ipa re lona ti ododo fi ngbe orile ede leke. Okan ninu pataki eyi ni ipamo ti osi si ni inu enia die kiun li ona ti yio sise pupo lati fi owo pamo, bi nwon ba kedun re ojo behe pe nwon ogba lowo nwon ki nwon to ri alafia re ati pelupelu keferi enia

wa pupopupo ni isisiyi, ani yio fi ire ti mbo sile nitori alafia isisiyi, sibi gbogbo iwa laieye kristian wa li aieye ti mbo, ako o lati se arare ninu aieye isisiyi ati lati fi ife re si ohun ti mbe li oke orun. Eru nlanla ni owa fun enia ti o ngbidanwo lati wa li igba ti mbo yio si ma gbiro pupo li ti aieye re ligbehin yio si ma pese alaiye fun ara re, nigbakugbali a mbawa wi nitori nkan yi, asi ko lati yo ara wa lenu fun igba ti mbo, asi nfi ebi na han wa, lati fi isura pamo fun ra wa, nigbati awa ko mo bi awa oti aieye yi sile li oja.

Nisisiyi agbara Kristian ni ilu yi tankale losiwaju ju awon ti ki ise Kristian otito iwukara diekiun ni imu ki gbogbo isu akara diwiwu. Otito ni, pe, awon ti ki ise Kristian ko ni imo kanna bi awon Kristian, sugbon nwon ni ero siwaju fun igbehin ju awon keferi lo, nwon nise fun ilosiwaju nwon ni gbehin li aieye yi tabi eyi ti ise ti awon omo

nwon. Sibe iwa ara ti awon eniti ki ise kristian ni ilu kristian oga julo ni ilu awon keferi; ni ilu pupo alaise enia npa a bi ohun irubo, tabi niteri pe oye pelu li India nwon ama fi arugbo enia si eti bebe odo ti a npe li Ganges lati ku; nwon npa awon omobirin; nwon nro si ohun ola tabi eye nigbati nwon ba sun opo li oriye ku pelu oku oko re. Keferi ni ilu awon Kristian nti ibero nla na se iru ise nwonyi. Opolopo awon keferi ni o nlo jina pupo ju eyi lo, nwon asi ma so bi enipe laisi Bible nwon le tikala nwon ropin ki nwon ma seke, tabi jale tabi lona miran ki nwon mase pa eniken ni nwon lara. Nwon ko ni ero ti Kristian ninu nwon; behe si ni iwa ara nwon wa ni ise ti orele julo si eyi ti ise ti enia Olorun, bi nwon oti jewo isin nwon ati nigbakugba nipa agabagebe pe ara nwon lati wa lona ti odara julo niti ise ti ara ati idurosinsin ni ise nwon ju bi nwon ti wa lo.

IPARUN ERU.

Awa ti so li igba die ti okoja niti imunilara ti eru ni ilu yi ati bi ako ti ko gbogbo re sile, ni ti ibi ti onti ipa ti eru jade, sibe lotito ohun ti owa ninu re to lati mu ki enia fe ki eru ki ole parun gege bi ati le se. Ona ti odara ju ati eyiti oye enia ju, niwonyi ti aso ninu Bible. Bi oba sepe okan ninu awon ara Israeli ba ra Hebru

li omodo yio sin oluware li odun mefa, nigbati oba di odun keje yio so o di omnira lo li ofe li aisanwo ara re ati pelupelu nigbati oba jade aobi oluware lebi lati fun u li omnira pelu oka, wain, ati agutan, ati bi omodo na ba fe ni oluwa re yio fi se omodo titi aye, ati pelupelu bi oti je eru omodo ni, oluwa re yio lo o bi arole omodo ati atipo ati ki omase ase lori eniken ni ninu awon omo Israel awon ara re li agbara. Bi oba sepe ata omo Israeli si ilu ajeji ati atipo, oye ki oye na ki oye wa, ki awon ara re ki o ra a, ati eyina pelu bi nwon ko le ra a, ki omase wa li oko eru ju odun jubilee lo ti ise li gbogbo adota odun. Ati pelupelu bi enia ba ji okan ninu awon arakonrin re ti ise omo Israeli pipa ni ki nwon ki opa.

owo.

Ni ilu miran ale ri nkan ti ako le ri ni ilu ikeji. Australia ni wura ti ilu miran ko ni, ilu ti ogbona dara fun sugar, owu ati coffee, ti a ko le gbin ni ilu otutu: nje sibe, ilu kan ni ohun elo isise tabi ogbon ti elomiran ko ni, amò ti a ti mmo ikoko, onisona, asi le se aso ki osopoju, ki osi daraju ni England ju opolopo ilu miran lo. Ni ilu yi Epo wa Adi ati Owu ti ako le ri ni England nibiti ale se aso, iyo ati amokoko, ti osi po ti odaraju ni England, idi re ni

pe anfani ni fun awon ilu mejeji na nigbati aba nran ororo ati owu si England ati aso ti asi ri obun ona pepepe miran gba nipo re, ona eyi jasi lati mu nkan awon ara ilu na nwon ju ligbana ti eyi ti nwon mmu wolu je eyiti osopo, opolopo ninu awon ara ilu na ti nwon nra epo je ro pe, osan ju eyi lo, nigbati epo na ba poju, ki ato mu opolopo owo ajeji wolu sugbon ilu na nloro pupopupo epo na upo lopolopo osi niye lori firi ju igba atijo lo, behe si ni nkan miran, nigbati aba mmu nkan ilu jade lo si ilu miran, ire na ama bisi i ni iye, asi ma ran awon agbe lowo ati awon elomiran ti o mmu nwon wa lati ma gba nkan ti opo pada fun ise nwon.

CHAPTER V.

IBEWO IKU NI ILETO NA.

Bi Humfrey agba ti fe lati daraya, ati lati ma yo si imole orun, sibesibe oye ki ama ri i nigbagbogbo labe boji. Isina nla nla ni yio je lati ma wa nigbakugba ninu ayo iri aiye, ti ako si ro ti iku ti oli anu. Oro Akiyesi re yio kuru, sugbon yio je ti otito.

Iku de si ileto na: li akoko Ojo ni; awon ewe tutu nru yo soke ati ati awon itanna eweko funfun nyoju lati inu ile wa. Owo inu ile koriko kekere ti owa leba igi ash na lo, nibiti Roger Gough arugbo gbe joko lori aya

irorun re pelu ipenpeju re ti ko dan ati irun ori re fun bi ogbo. Aworoko mu Roger li aya re ko si pe ko to ye mi.

"Adorin ojo li odun wa; bi osi sepe nipa ti agbara bi nwon ba to ogorun odun, agbara nwon lala on ibinuje ni. nitori nissiyi ni yio ke kuro awa asi fo lo. Ps. xc. 10.

Aya olikeke joko pelu omo owo re, akobi re, li itan re. Osi rerin bi enipe osun, osi mmi je e. Iya na te e sile o lo ile ibose re nigbakugba ni ima fi oju ife wo isura re kekere na. Ojo ose kan na emi re pele fi sile lo,, ofi awon obi re owon sile li idameji ibinuje okan. Bi emi enia ti se alaidaju lo"! "Ani bi kuku li ori ti ohan nigba die, nigba ti ose asi tuka fo lo". Jakabu. 4. 14.

Iku sokale lo si ileto na li Erun; oju awon orun si mo pelu imole orun, oju aiye si dabi, onrerin; awon ogba li ogo nwon, ati awon opije nse ariya ni ise nwon ni papa.

Ara omo agbenleoku ti se alai-le ti pe, gbogbo nwon fohun sokan pe ki yio run tabi rapala ninu re titi di igba owore. Ami pupa ereke re ko jo eniti ara re le, aron ti imu enia gbe ti sami re fun isa oku. Oti wa lori akete re niwon ose meji nigbati oni re subu sehin jeje lori irori re, osi ku bi omo owo ti o nfe. "Bi ose ti enia ni ojo re dabi koriko

bi itanna eweko igbe beheli ogbile. Nitori ti afefe fe koja lori re, kosi mo ibi ti ogbe ti wa ko mo o mo. Psa. ciii. 15. 16.

Hancocks alapata eran ni oni agbara julo nile awon olugbagbo na. Okan aiya re fe, isan apa re lagbara osi tobi, oki morawon. Nwon ama wipe, "Eniti olera bi Hancocks" ko si nkan! arisan fe-re gba agbara lowo eniti osaura asi fa eniti ogun ju sile. Arisan di mo o to behe ni wakati kan ti o nkerora fun oru ati ogbe, eyi ti otele e ni o npahin keke fun otutu: okonrin alagbara na si teriba niwaju olugboro Iku.

Iku la ileto na koja ni Igba Otutu: awon opolopo igi eleso te si isale nitori eru eso nwon, doje wa ninu ise larin alikama, ati doje na ke oka ti anpe ni barley na lule. Ako ti mo iru odun opolopo to bayi ri. Oloro ni Farmer Blount. Awa li oko oka pelu awon olukore, nigbati osubu lule li ojiji. Elomiran wipe orun li ogbe e lule, awon elomiran wipe warapa ni; sugbon eyikeyi owu ki ose Farmer Blount ko soro kan lehin na. Lotito ni ki olukuluku wa wipe, "Isise kan li owa larin emi ati iku," I Sam. xx 3.

Opo Edward wa li boji, ti owa lehin ogba na. Ibugbe osi ni; sugbon awon talaka ko le yan ibujoko nwon fun ara nwon. Arugbo opo na ti ba aini jiyakadi: onje re ati ohun mimu re die

kiun ni osi jina, larin Omo re okonrin ti ba je opa fun iya re arugbo lati purun le, wa li okun. Iku ba opo na nikan, osu lori koriko. Ko si eni kan ti osunmo tosi lati tuu ninu tabi lati pa oju re de. "Nitorina, enia a sora, nitori ti enyin ko mo wakati ti Oluwa yio de," Matt. xxiv. 42.

Iku lo yi ileto na ka nigba Owore; awon yinyin to iwon ese kan ni ggun, osoro mo ara agbole li ogba gbenagbena ati iri didi ti a npe ni snow subule ara nwon li okiti okiti nihin ati lohun, nitori ti ati gba a kuro niwaju awon ile kekere na. Ko ju iwon isoko kan si opo, li bode ileto na. nibi li Abel Froome joko, baba akowe na. Nitori ti li odun pupo li o ti npon oloju; sugbon aiya re duro lara Kristi, Apata Ojo jojo, osi fe lati ma ro ohun ainipekun. Osi ti wa li aiye li odun pupo, ati, bi opolopo oka ti opon fun ikore, osi ti mura lati ko nwon jo si abà, Oti fi aiya re si ogbon, osi ti mo o, eniti a imo si iye ainipekun. Iku wa a li awari nibiti ojoko lori akete re pelu Bible re lowo ogbologbo owore, oro ikabin ti oti ngbon ti ete re jade ni, "Nisisiyi li oto jowo omodo re lowo lo li alafia Oluwa gege bi oro re: nitori oju mi ti ri igbala re na," Luke ii. 29 - 30.

A ko o li ibi ise ikowe li. Ake
ABBEOKUTA OCT. 5th. 1863.

APPENDIX TO THE IWE IROHIN: OCTOBER 1863.

ABBEOKUTA

OCTOBER 5th, 1863.

CHRISTIANITY LIKE LEAVEN.

Money has a natural tendency to increase; many who have made large fortunes have found the great difficulty in laying by the first few pounds, afterwards the money seemed to grow of itself, others again have more than they want, and if they do not spend it all, it goes on increasing, we see this commonly enough in Christian countries, and we even see Christians in heathen countries gradually becoming rich, whilst their heathen relatives and friends continue as poor as they were before, we might no doubt say with Solomon that the blessing of the Lord it maketh rich, and he addeth no sorrow with it, but still it is interesting to trace out the ways in which righteousness exalteth a nation. One of the chief of these is the security it affords to property; there are very few men that will labour much to lay by, if they feel it most likely that it will be taken from them before they enjoy it, and moreover a heathen man lives very much in the present, he will even give up a future good for a present pleasure, whilst a Christian's whole life is in the future, he is taught to deny himself in the present life, and to set his affections on things above. There is great danger that a person who is trying to live in the future will be thinking too much of his future life in this world, and will make undue

provision for himself, and we are again and again warned of this thing and forbidden to trouble ourselves about the future and shewn the folly of laying by store for ourselves, when we do not know whether we shall live another day.

Now the influence of Christianity in a country extends far beyond those who are really Christians, a little leaven leavens the whole lump. It is true that those who are not Christians have not the same motives as Christians, but they have more thought for the future than heathen, they work for their own future advancement in this life or for that of their children. Again the morality of those who are not Christians in a Christian country is far higher than in heathen countries; in many countries innocent persons are put to death as sacrifices or even for convenience; in India old people used to be placed by the Ganges to die; female children were put to death; and it was thought an honourable thing when a widow was burnt to death with her husband's dead body. Infidels in a Christian country speak with horror of all such practices. Many infidels go far farther than this, and speak as if without the Bible they would feel themselves bound not to lie or steal or otherwise injure their neighbour. They have not the motives of Christians, and so their morality is practically far inferior to that of Christians, though they will acknowledge their duty, and often hypocritically pretend to being far more moral and upright in their conduct than they really are.

APPENDIX TO THE IWE IROHIN: OCTOBER 1863.

COMMERCE.

Some countries can produce things which others cannot. Australia has gold, which others are without, the climate of hot countries is suitable to sugar, cotton, and coffee, which cannot be grown in cold climates: then again one country has machinery or skill which others have not; crockery, cutlery, and cloth can be made much cheaper and better in England than in most other countries. In this country there is Palm oil Palm nutoil and cotton which cannot be got in England whilst cloth salt and pottery can be made both cheaper and better in England, the consequence is that it is an advantage to both countries when oil and cotton are sent to England and cloth and other manufactured articles received instead, the tendency of this is to make the native productions dearer, whilst the imported ones are cheaper, possibly some of the natives who buy palm-oil to eat think it was better when the oil was cheaper, before there was so much foreign trade, but the country is so much the richer; the palm-oil is both larger in quantity, and more valuable than it was before, and so of the other things, when the products of a country are exported to another country, these products are increased in value and enable the farmers and others who produce them to get a larger return for their labour.

DIMINUTION OF SLAVERY.

We have for some time past described the effects of slavery in a country and though we have not stated all the harm that is fairly traceable yet surely there is enough to make men wish that slavery should be diminished as much as possible. The best and safest means are those mentioned in the Bible. If one of the Israelites bought an Hebrew servant he was to serve for six years and in the seventh he was to go out free for nothing, and moreover when he went out his master was required to furnish him liberally with corn and wine and sheep and it was only at the servant's own desire that his master was to make him his servant for ever, and moreover whilst he was a bond servant his master was required to treat him as an hired servant and a sojourner, and not to rule with rigour over any of his brethren the children of Israel. If an Israelite was sold to a stranger or sojourner it was to be with the understanding that his relations might redeem him and that even if they could not redeem

him that he should not remain in bondage beyond the year of jubilee which was every fiftieth year. Moreover if a man stole one of his brethren of the children of Israel he was to be put to death.

PROGRESS.

It is gratifying to hear of improvements that are going on at different places on the coast, we learn from the "Early Dawn" published at Sherbro near Sierra Leone that Mr. Horton has attempted the cultivation of cotton on a considerable scale. He has one hundred acres under cultivation, giving regular employment to some fifty labourers, some twelve acres being planted with ginger, the rest with cassada and cotton. From the Cavalla Messenger we learn that in Harper three stone warehouses are being built, that a stone wharf is shortly to be built, and that the lighthouse is to be built higher, and some superior lumps lately received from England are to be placed in it.

At Cape Palmas Mr. Fulkes is building a vessel of 30 or 40 tons for Judge Drayton. At Edina twelve two-storied houses have been built since the commencement of the year. A schooner "Parker" has sailed from Monrovia to Sierra Leone with a full cargo of sugar and a few cases of country cloth. The sugar was part of the crop of one farm on the St Paul cultivated by Mr. A. Washington.

In Sierra Leone the burial ground has been properly fenced in and paths made in it.

In Lagos the improvements have been too rapid to be duly appreciated by the natives, the prohibition to bury the dead in the houses as heretofore does not appear to them in the light of a sanitary measure so much as an interference with their native customs.

In Abbeokuta the burial of the Christians in graveyards is no doubt preparing the way for giving up this unhealthy practice.

Bookbinding is now fairly commenced at the *Ake Printing Office*. Considerable advances have been made in housebuilding, two or three houses have been built with two stories during the last two years, other improvements are in progress.

ADVERTISEMENT.

Books bound at the *Ake Printing Office*, the price charged for binding the *Yoruba Testament*, and smaller books is one shilling, or a head of cowries; larger books in proportion.

APPENDIX TO THE IWE IROHIN: OCTOBER 1863.

BISHOP BURNS.

Francis 'Burns Bishop of the American Methodist Episcopal Church in Liberia died at Baltimore America on the 18th of April. He was born at Albany and in 1833 was sent to Liberia where he was Principle of the Monrovia Seminary and Editor of "the African Luminary;" in 1853 he was elected Bishop. In 1853 there was no preacher, this year there are 17 travelling and 36 local preachers and 1400 members.

MISSIONARY INTELLIGENCE.

On Sunday the 20th of September twelve adults were receive into the christian church by baptism at Ake. Of these eight were Egbas one of Tapa and three of Ijeye.

RECENT INTELLIGENCE.

The Egbas who went out against Mko were driven back.

An Oro meeting took place on Monday the 28th of Sept to receive a message from the war Chief at the camp. The message stated that the Ibadans were making a move towards Iperu, and it was necessary the Egbas should reinforce their army to be in a position to meet the advance of their enemy. An order was issued commanding all to return to their position in the camp.

Much of the property lately stolen on the river from a white merchant has been restored much if not all that remains in the possession of the robbers is expected to be obtained. They will soon give up the practice of disturbing the river, if the authorities continue their praiseworthy efforts to obtain restitution.

It is reported that a large amount of cotton has been planted this year notwithstanding the war. The frequent showers of rain, that we have been blessed with of late, give promise of an abundant supply of corn of the second planting. The yam crops are abundant, the total yield however, will be less than usual through a much less than average quantity having been planted; this the people say, arises from the invasion of the country by the Dahomians. There is a good promise of a full supply of beans. The army at Makun does not draw on Abbeokuta for corn as they have planted for themselves a large quantity around their camp, it is often reported to be cheaper in the camp than at Abbeokuta.

Cowries have been purchased at Hds. 3 30 per 4s. 2d, but the general price is Hds 3 25.

LAGOS.

We understand that there is shortly to be a second printing press at Lagos. There is also to be a branch bank established by a company who are purposing to have banks at the different British settlements on the coast. If things progress so fast at a time when the principal trade of Lagos is suspended we may surely look for even faster progress hereafter; one of the great wants towards developing Africa is capital, the natives have little or no capital, but money is required to purchase machinery make roads &c. And so it is with great satisfaction that we see the rich men of England are turning their attention to Africa, there is plenty of money in England. And money yields a large profit in Africa the reason that Englishmen do not like sending their money to Africa is that they do not feel it secure, it is difficult to persuade an English man that his money is safe except in English territory in countries in close alliance with England.

BAPTISM AT LAGOS.

Her Majesty Queen Victoria has been graciously pleased to be Godmother to the infant child of Mrs. J. L. P. Davies who was brought up as a protégée of hers in England. The Queen has given to her godchild a handsome present of gold plate including a cup, knife, fork, and spoon. The Queen has sanctioned the name of Victoria for the child.

DEBATING CLUBS.

There are two Debating clubs in Sierra Leone and one at Lagos all commenced within the last six months and all we believe consisting of Africans, these debating societies are useful in more ways than one, the most obvious is the facility of expressing opinions in public before a criticizing audience, but another result, perhaps more useful still, is the amount of reading and consideration which the leader and those who take the principal part in each debate ought to give to the subject to be discussed. The President in a debating Society has the responsible position of regulating the debate, preventing it from going too fast or too slow, and like a good helmsman a good president makes very little noise, if the debate is becoming disorderly he interposes in the quietest manner; if it flags, he stirs it up by suggesting some fresh point of interest.

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in the subject, but all along he avoids as much as possible taking sides in the discussion. If no one seems willing to commence, he begins by complimenting the opener's speech, and pointing out the statements in the paper on which he believes the members are not agreed, and which are suitable for discussion.

ESTIMATION OF LABOUR.

In the Sierra Leone Weekly Times there is an article complaining that the Young men despise labour, much preferring trade, but neither stating the reason nor suggesting a remedy. One of the reasons no doubt is that manual labour is the employment of slaves, but besides this the hoe requires very little skill, and a person who has acquired the power of reading and writing is fit for some higher occupation than a man who can only handle a hoe, a third reason is that farming as at present carried on does not give a sufficient return for the labour expended to attract the more educated part of the people. In England as most of us can remember, improvements in the methods of farming have attracted a far higher class of men, so much so that the old class of labourer-farmers is very much smaller than formerly, and many noblemen and gentlemen have engaged heartily in it, the Prince Consort himself setting an example. These same causes will produce the same effects in this country, when farming is conducted in an improved manner, requiring more skill knowledge and money, and yielding a larger profit men of better education will engage in it. Hence the means for raising the character of labour in this country are such as make industry more honourable or more profitable. If a few of the leading men in Sierra Leone were to imitate the good example left them by the late Prince Consort it would tend much to raise the character of farming as an occupation as well as to improve it. His farm was a model for English farmers in cattle rearing; this might be useful in Sierra Leone, but what is more particularly wanted there is *sugar, cotton, coffee* and other tropical productions. Model farms of some of these conducted by those who are looked up to as leaders of public opinion would do much to raise the character of agriculture.

A good deal might be done in schools, at present *reading, writing, arithmetic*, and the other things taught have little relation to farming, whereas there is a great deal of use-

ful information about the food of plants and other subjects relating to farming which might be usefully taught in schools, and the knowledge of which is much needed in this country, where manure is not used, plants of three sorts are planted together on the same ground, and the chief farming implement is the hoe. There are many other industrial employments which at present and for much the same reasons are in low estimation, such as house-building though in England architects may rank as high as most other professions; could not boys who have done well at school be trained in this or other skilled labour?

DISTURBANCE AT LAGOS

There was a considerable excitement at Lagos on Sunday 13th, ult., the immediate cause of which seems to have been a translation of an expression used by the Ex-king Docemo: for particulars we refer our readers to the full account given in the *Anglo African* of Sept. 18th.

WEEK OF SPECIAL PRAYER.

It is proposed to have another week of special prayer commencing on Sunday Jan. 3rd. For four years past similar seasons for united prayer have been set apart, and the blessings asked for have been to a large extent granted; we meet together every week in Abbeokuta to pray for the welfare of the country, but the blessing promised in the Bible is addressed more especially to two or three Christian friends meeting together to ask for some blessing. It is comparatively easy to go to church and join in general prayers offered up, but it shews a much stronger spirit of prayer when two or three meet together to pray for some special object.

BIRTH.

On Thursday the 24th of Sept, at Ake, the wife of J. E. Townsend Printer of a son.

PUBLIC AUCTION.

To be sold by public Auction at the house of Mr. Samuel Johnson Showamide on Saturday the 10th inst at 3 P. M. a quantity of powder. The same may be inspected the morning of the sale. Cowries or Cash on delivery.

EXCHANGE.

1680 cowries or 42 strings a shilling.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 95. ABBEOKUTA OCTOBER 1863. Price 120 cowries

Oro kan wa ninu Epistili keji ti Peter, ti awa otoka si ero nla nla awon akawe wa bi oti je pe idi wa lati gbagbo pe, enia wa ninu wa, awon eniti nsoro ihale nla ti asan nipa ti ifekufe ara nwon, awon ti nwon mo sakuro ninu awon ti owa ninu isina, sibe nwon se ileri omnira fun nwon, awon tikala nwon ni awon omodo tabi eru idi-baje, nwon so ti ofin bi eni ti owa loko eru: nwon asi ma so ti eru bi ifekufe nwon, bi enipe omnira ni kuro ninu ofin. Peter ba nwon wi, pe yio dara fun nwon bi osepe, nwon ko mo ona ododo ju ehin igbati nwon ti mo o tan lati yipada kuro lona ofin mimo ti afe le nwon lowo. Isin Olorun isin emi ni, ati awon ti oba wo o, oye ki nwon ko ronu ki nwon ko fi gbo-gbo nkan sile ti iba yo nwon lenu pelu re, ani si yekan wa ti ose owon julio li ti aye, baba tabi iya, aya, tabi awon omo, loto ani emi ara nwon tikala nwon, ki ise ka fi agaya wo o, bi enipe ale fi-

sile nigbakugba ti ofe, were ni fun enia lati ko ile iso giga lai-lai ro bi on ole pari re, beni ose were ninu eyi, melomelo ni li oran ti otobi lati wo lai ropin lati se ara wa, lati gbe agbelebu igi na lojolumo, nitori ti ko si iyipada, ko si eniti ifi owo re sinu plough ti isi boju wo ehin ti osi ye fun ijoba Olorun. St. Paulu ninu Epistili re si awon ara Hebru fi eyi sii le ju eyi lo.

Owini Cap. x. 26. Bi awa ba momo dese lehin igbati awa ti gba imo otito na, ko si ku irubo fun ese mo. Osi tun wi ninu Capter vi. 4. osoro fun awon ti ati laloju, ti nwon si ti to ebun orun wo ti nwon si ti so nwon di alabapin Emi Mimo, ti nwon ti to oro rere Olorun wo ati awon agbara aiye ti mbo, bi osepe nwon yio sibu kuro lati so nwon di otun si ironupiwada. St. Paulu fi eyi fun wa bi oro lile nitori lilo si iwa ti ope, awa ko ni yan ti ipada si ese ati pipada wa nwon

lati la li igbehin, oye ki awa ninu Kristian titi, nitorina je ka sunmo o girigiri pelu didaju kikun ti igbagbo, je ka di ijewo igbagbo wa mu girigiri laisiyemeji ki asi ma ri lati ma yora wa lenu lati fe, ati lati sise rere, ki ama ko ipejo ara wa sile bi ise awon elomiran sugbon ki ama gba ara wa ni iyanju lati duro sinsin ninu igbagbo ati ki ama sise ni ise rere.

ISE ERU.

Atele ti ise eru ti ako yi, amu die kiun na ninu Iwadi ti North British.

Ise eru ni alai fe yiye alailogbon ati alainimo. Nitori ti afi fun u lai si ife ale gbeke le e ni kiki ni iwon bi ati niwon bi eru na ti wa labe oju oluwa re, eru na ko ni ero lati se si ju bi oti le se tabi nitori imosiwaju fun yiye ise re. Ko se ohun kan ti odara, ko si fe lati le se ohun kan ti odara, ki ama ba fi opolopo ise fun u. Ire re lodi si oluwa re. Oluwa re yio fe e lati fi ara bale ati ki ole ye si ise re niwon bi oti le se, sugbon omogidigidi pe ifarabale ati ogbon yio mu ki oye ise ojo po si i bi on ti nfe, ati nitori na oye re ni pe mejeji yio je bi kekere bi oti le se ife agbara tabi ola re ni olo-di si ti omnira enia, o nwa ona lati sokale si osuwon ise nipo eyiti iba fi goke. Sibe: Ise eru ni

America ni yiye ailogbon ako le gba awon eru na si ise lati siselu pelu ohun elo ise; ale gbekele nwon ni kiki ohun elo ti ko dara ale gba nwon sinu ise ti ko nilara li ona ti osi rorun ju lati sise Ati Eketa: Ise Eru fe iyipada inira ti kiko eru tobi ju tobele pe nigbati aba ti ko o li nkan kan a o foju re si ohun kan na. Ninu nkan pupo nwon yi, o tele pe ale jere ti odara, ninu fifa isubu ati idide ise, ati niti gbigin nkan ko fe ogbon, ti imu wa pelu opolopo alagbase beni li ibikanna ki ole rorun lati toju nwon. Ise eru fere ki ama le ko opo nwon sise lati roko ohunkohun, boye li oko owu, ireke, ati taba, libe li ale jere oko nro nipa ise eru ni ile ti odaraju ati ijoko nwon. Ninu iye idi ti eru ni ti eleya ti da si ori ise beni osoro ki omnira enia yio fi sise nitori alagbase.

ERO ISE.

Ninu iwe wa isaju aso ti pataki ona nipa eyiti ale gbe ise owo ga li gbogbo ero eyini ni eko ati iriran awon enia ti o njere daradara nitoto nipa ise pele nwon nigbagbogbo, ise ti eniken le se li iwon ti aki yio le sanwo rere fun u nigbagbogbo. Bi enia ba fe lati gba owo pupo li ise re oto ki ato nwon, eyiyi li ohun kan ti anfe. Bi omokonrin kan ko ba ko lati ma ti ona sise si i ju eyiti o le se

lai kẹkọ on iba simi pelu ite-
lorun ki yio ni owo pupo fun i-
se re, tobehe ti ona ti owo lati
gbe iru ise behe soke pinu ara
re die ju ona titọ awon ewe
lo, li ise ona, ati li wiwa ise fun
nwon nigbati ato nwon. Li opo-
lopo odun ti okoja li ati to awon
omokorin asi ti ko awon oso omokorin
li ise carpenter ati ise
iwe, sugbon pelu opolopo ise mi-
ran inira nla li owa li wiwa ise
laisi ona titọ gbangba. Gege li
eyi, eniti nse ise okuta wa li A-
beokuta sugbon ise kekere. li o wa
fun u tobehe ti o ti nlo iroko Nisisi-
yi ti bata wiwo ndi asa li Abe-
okuta ka ma tun bata se li idi-
yele daradara iba mu ere ti o mo
niwon wa, sugbon li igba die ojo
pe awon olosowo yio yan lati ma
san oye ti opoju die fun bata ti
ase li England. O dabi enipe a
nfe onisona abere ju, aba si fi i-
pese ise pupo fun awon ti
nran aso ju eniti nse bata. Bi a-
won enia Abeokuta ti nloro si i a
o bere owo miran, bi ninu tabi wiwe
agogo ati titun u se. Osi ye wa pe
okan ninu awon onisowo yio tete fe
lati ko omokorin ti o moye bi ati
inu ago. Boya aye fere iwa lati
ko bi ati ilo Steamengine, E-
gbe Africa ti ila orun yio fere
gbe steamengine soke, engine ti-
kalare wa li Abeokuta; sugbon
ikoko ilemi re ko ti i de. Ati bere
si sise brick daradara na, boy a
iyorisi rere nfere tele elati ma fi

kole na ati nigbati aba se awo la-
ti ma fi bo ile, ki areti ilana
kan lati ma ko orule ti yio wa
li alafia kuro lowo ina, yio si fe
olise ogbon ju okan ti isisiyi lo.
Ati se ikoko ati ose na, sugbon
ti ilana ti orele ni, iyorisi rere nla-
la li aba muwo ise ona mejeji
na.

AIYE KRISTIAN.

Nigbagbogbo ni wahala nlanla
wa ni tifi isin ode ara si isin O-
lorun ni ipo isin ti inu, nigba-
kugba ni ewu wa ni riro behe, su-
gbon bi awa ba fojusi awon ofin
Olorun eyini to, laimurin ojo pe,
bi enipe enia ro, pe nigbati a bap-
tisi nwon, nwon bo; niwon igba-
ti nwon wa li eniti asa lati bap-
tisi, nwon ama toju ara nwon gi-
digidi ni ise nwon, boya nwon a-
ma gbidanwo pupopupo ni kiko
Bible ka, sugbon lehin igbati
abaptisi nwon tau, nwon a fa-
sehin ni gbogbo idanwo nwon
ojo pe St. Paul ti kiyesi isina
kanna li (Church) Ijo Enia Olo-
run ni Korinti, osi mu ki nwon
ranti pe, bi gbogbo Enia Israeli
ti da Okun Pupo koja pelu Moses
ti gbogbo nwon si gba oye kanna,
sibe, apa ti opoju ninu nwon ku
li aginju nitori ese nwon; ibawi
li eyi ti a nfe li isese dide Ijo
Enia Olorun, ki amase ro pe bap-
tisi li opin, nipo ibere aye ti
Kristian.

OLIFIT TABI OKE AWON OLIFIT

"David si goke lo nipa ona igoke lo si oke Olifiti, osi nsokun bi oti nlo soke osi bori re olo lai wo bata si ise re. 2. Sam. xv. 33.

"Nigbati nwon si ti korin kan tan, nwon jade lo si ori oke Olifit." Matt. xxvi. 30.

Olifit nde pele li apa ila orun Jerusalem, afonifoji Jehosafat mbe larin re ati ilu na. Nipa gbogbo yiipada ati ini akoko na, oke yi ti pa oruko re mo osi pa awon igi olifit tutu re mo. Opolopo o-lun li owa nipa eyiti awa iba fi pinu re pe ani li oju re iyato die si wa bi oti ti wa si nigbati Oluwa wa lo sibe pelu awon omo ehin re; lati ko ariwo ati irukerudo ti owa ni ilunla na ati pelu-pelu; nigbati Oba Dafid nlo, ti o nsokun nitori iwa buburu omo re.

Oke yi na ni ori meta; okan ninu nwon wa li apakeji ileto ti Siloam osi jasi apata lasan ninu eyiti a wa opolopo amo jade. Eyiti owa li gusun li amo bi oke Ese tabi OkeI baje bi oti jasi ibi ti ase bi awon ille orisa ti Solomon ko fun awon keferi aya re. Okan ninu oke nwon yi ni iho iyanu nlanla kan wa pelu ona kan so so ti oni li oke re ti ojo enu kongu. A ro eyi pe, okan ninu awon obo Juda li oti se e nigbati awon enia na sibu sinu iborisa pelu, gidipa sisin iho nla lori oke giga ti osopo mo isin Ashtaroth ti awon

keferi; ati orisa awon keferi miran. Igoke lo si olifit lati Jerusalem unde lati ogba Gethsamani, ti ofere parun tan ti osi wa li ese re. Li akoko awon omo ehin, ogba yi ni ibi ti agbin igi olifit si. Idi oruko Gethsamani ni ibi ifun ororo. Ogba ti ko ga li oyi i ka nisisiyi apakan re jasi okuta ile na si je kiki koriko tutu Li idaji ona si oke na ni iparun ile awon ti anpe ni monk wa, ti ako gege bi awon monk ti owa li oke olifiti lori ile na ge ni ibiti Oluwa wa gbe sokun le Jerusalem lori. Boya, li okankan yi, li ale ri ilu nlan na ju, ita na ati gbogbo i bi ti owa li waju oju enia lati wo. Nigbati aba de ori sonso oke na ari apa ila orun kedere, pelu petele Jeriko, odo Jordan, ati Okun Oku. Nihinyi ni ileto kekere ken gbe wa pelu ile oka ti odara mo niwon ti owa leti re. Elomiran ro pe apakan oke na li amo bi Betfagi ati apakeji waju ni Betani.

Igi olifi nfu biri sibesibe li ese oke na; Dr. Claire si wipe "bi wiwa fun ra re, owa lai si idiwo lati akobere idagba li apa eyi oke na osoro lati wo igi nwonni pelu aiyato. Titus ke gbogbo igi agbagbe Jerusalem na lu le; sugbon yi ojo pe igi lile nwonni ndagba nigbagbogbo teletele ara nwon. (ko iti pari.)

A ko o li ibi ise ikowe li Ake
ABBEOKUTA OCT. 22nd. 1863.

ABBEOKUTA

OCTOBER 22nd. 1863.

THERE is a passage in the second epistle of Peter which we would recommend to the serious consideration of our readers, as there is reason for believing that there are amongst us those who speak great swelling words of vanity alluring through the lusts of the flesh, those that were clean escaped from them who live in error, while they promise them liberty they themselves are the servants of corruption, they speak of the law as a bondage, and speak of slavery to their lusts as if it were freedom from the law, Peter warns them that it would be better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them. The service of God is a life service, and those that enter ought to make up their minds to give up everything that may interfere with it even to the dearest relations of life, father or mother, wife, or children, yea even their own lives, it is not to be entered lightly, as if it could be left at any time, it is a foolish thing for a man to commence building a tower without considering whether he is able to finish it, so it is foolish in this much more important matter to enter without determining to deny ourselves and take up the cross daily, for there is no alternative, no man having put his hand to the plough

and looking back is fit for the kingdom of God. St Paul in the epistle to the Hebrews puts this much more strongly. He says x. 26. If we sin wilfully after that we have obtained the knowledge of the truth, there remaineth no more sacrifice for sin and again vi. 4. It is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance. St. Paul gives this as the strongest reason for going on to perfection, we have no choice of going back to sin and then returning to be saved at last, we must continue christians, therefore let us draw near with a full assurance of faith, let us hold fast the profession of our faith without wavering, and consider one another to provoke to love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another to keep steadfast in the faith and to abound in good works.

DWELLING HOUSES.

It is quite true, as stated in the last number, that house-building is among those industrial employments which are at a low estimation amongst these people; but if we look around we find, here and there, proof of some little interest, in the improvement of dwelling houses taking root, which e'er long, must develope itself more fully. What is chiefly wanted, and it would

APPENDIX TO THE IWE IROHIN: OCTOBER 1863.

add greatly to health and comfort, is more space, more ventilation, and more light, these improvements being obtained the possessor seeks for more furniture as a table, a few chairs, a sofa, and cupboard, all of which can be made by native carpenters. To these may be added a clock and a lamp; and if to the above cleanliness be also added, everything will appear to be worth four times its real value.

Mr. Lieb, lately in charge of Owu Mission Station, having been put to much trouble in finding accommodation for a Christian Visitor, the congregation promised to build a house, provided the Society would find an agent. The Society found the agent, and the congregation have fulfilled their promise in building the house, on the Mission premises, this house does the congregation, which only numbers eighty-three adults, great credit. It consists of two rooms, pantry, and kitchen, with a piazza, six feet wide on three sides; the roof is very high, giving a free circulation of air. The whole has only cost 22 bags 8hds 33 strings and 30 cowries; or in English value £ 13 6s. 8d. Most of this has already been brought in; whilst a little promised, remains to be paid.

Though many who have contributed to the above house live in such wretched places that light and air are almost strangers, I trust they will soon be induced to provide for themselves such comfortable accommodation as they have assisted in securing for others.

ESTIMATION OF LABOUR.

In our last number we mentioned the chief means by which manual labour would be raised in general estimation, namely example and the sight of persons actually gaining a good income by their industry, work that any body can do easily will always be badly paid; if people wish to earn large wages they must be trained, this is the one thing necessary, if a boy does not learn to labour more skilfully than he can without learning he may rest satisfied, he will not get much money for his labour, so that the way to raise the character of labour, resolves itself into little more than the means of training youths in skilled labour, and finding employment for them when they are trained. For many years past boys and young men have been trained in carpentering and printing, but with most other

employments, there is a considerable difficulty in finding work besides the original training, for instance there is a stonemason in Abbeokuta, but there is so little employment for him that he is away farming. Now that shoes are coming into fashion in Abbeokuta, shoemaking at fair charges might bring in a moderate income, but for some time customers will probably prefer giving a slightly larger price for shoes made in England. Tailoring seems more likely to be in demand, and employment might much more easily be provided for tailors than for shoemakers. As the people of Abbeokuta become richer, other trades will be required such as clock cleaning and mending, and we understand that one of the merchants will be willing soon to teach an intelligent lad how to clean clocks. There will probably soon be an opportunity of learning to manage a steamengine. The W. African company will shortly erect a steamengine, the engine itself is already in Abbeokuta, but the boiler has not yet arrived. Brickmaking is now fairly commenced, and will most likely be followed by improvements in building houses, and when roofing tiles are made, we may hope for a method of roofing houses which will be safer from fire, and will require more skilful workmen than the present thatch. Pots and soap are already made, but of a very inferior description, very great improvements, might be introduced into both manufactures.

SLAVE LABOUR.

The following description of slave labour is copied with very slight alterations from the North British Review.

Slave-labour is essentially reluctant unskilful and unversatile. Being given reluctantly it can be relied on only as long as and as far as the slave works under his master's eye, the slave has no motive for doing more than he can help, or for improving his capacity for work, he does nothing well, and does not wish to be able to do well, lest more should be required of him. His interest is the opposite of his master's; his master would wish him to be as diligent and capable as possible but he knows well that diligence and skill would only increase the amount of the daily work required from him, and therefore it is his object that both shall be as little as possible. His ambition is the reverse of the free-man's, he seeks to descend in the scale of industry instead of to ascend. Again: Slave-

labour, in America at least, is essentially unskilful. The slave cannot be employed to co-operate with machinery; he can only be trusted with the rudest tools; he can only be employed in the commonest and easiest forms of culture. And thirdly: Slave labour is deficient in versatility, the difficulty of teaching a slave is so great, that, when one thing has been taught him, he must be kept to that one thing. From these considerations it follows that, slaves can only profitably be employed on a fertile soil, in monotonous work and in the growth of things requiring no skill, and which bring together a large number of labourers in one spot so that it may be easy to superintend them. Slave labour can scarcely be used on a large scale for the cultivation of anything except cotton, sugar and tobacco, and these can only be profitably cultivated by slave-labour on the best soils and situations. Amongst the secondary results of slavery is the discredit that it throws upon labour, so that a freeman will scarcely work for hire.

EFFORTS FOR PEACE.

We state with much pleasure that the Deputation from the *African Commercial Association* of Lagos passed through Abbeokuta safely on their way to Ibadan taking the old road through Ilugun. We wish them all success. Their object is very praiseworthy and has the good wishes of a large number of natives. There has been really no fighting between the Ibadans and Egbas for a long time but still they hold their ground, the Ibadans to win a passage of their own to the sea, and the Egbas and Ijebus to defend their time honoured rights and possessions. The road is between the territories of the Ijebu and Egba tribes, on leaving Ibadan, it passes through a part of the Egba territory, and then through the Ijebu country close on the borders of the Egba country terminating on the Cradoo lake at an Ijebu town called Ikorodu. The Lagos Government seeks a second road to the Niger via Ibadan over the country sought for by the Ibadans, hence there is sympathy between Lagos and Ibadan in the war object. It is doubted by those best acquainted with the country and people whether if the road were obtained by Ibadan, they would grant a road through their country to the great Nufi Chief Masaba. An open road from Lagos to Ibadan would allow of Ibadan slavers running for freedom to Lagos

and an open road to the Nufi country would afford facilities to slaves from the centre of Africa to escape to their native land. The great unpleasantness that arose between officers of the British Government and the Chiefs of Abbeokuta arose out of the escape of slaves through the traffic opened by the Niger Expedition from Lagos to Rabba. Since Lagos has become a British Colony, the escape of domestic slaves, and wives has become to the natives a great evil as viewed by them. What has proved to be a source of great irritation to the people of Abbeokuta is not likely to become one less irritating to Ibadan when it touches them. The natives may be persuaded to open roads that will benefit themselves and others, but they are not likely to open roads that will facilitate the escape of their slaves. We have often endeavoured to persuade the Chiefs of Abbeokuta when peace existed to open a more direct road to Ibadan they always acknowledged the justice of the arguments in favour of it and declined doing it. The reason has been again and again stated privately that a shorter and better road would facilitate the escape of slaves. At Ilorin slaves are kept by confining their feet in rings of thick iron connected by a single link so that walking is impossible, they move about in a most painful constrained manner. It would not be desirable to see the domestic slaves of this neighbourhood thus confined, it would become a very questionable gain to humanity to set a few hundreds free at the expence of thousands in slavery. The war between the natives now carried on is one in which great interests are at stake, it is not a common kidnapping affair. The object sought for can be best obtained by peace, it is a matter for peaceful negotiation and compromise. In order to obtain the concession by war the defendants must be first beaten and subdued, beaten and subdued in defending what is justly theirs. Those who conquer them will have then the more power and assurance, and thus elated are they likely to submit to Lagos, to open the roads freely which they have fought and bled to win? It is not likely and less likely too when the roads are used by dissatisfied wives and slaves to run away. The thing could have been better done if the Egbas and Ijebus had been persuaded to place the road in the hands of the Lagos Government to make it the arbitrator in the present difference by which the right of passage from Lagos to Ibadan could have been offered for

the right of passage from Ibadan to the interior for all concerned, but the Ijebus and Egbas have been alienated from Lagos by causes often pointed out, and peace can now be hoped for only by the acts of the natives themselves or the persuasion of their private friends.

PEACE IN DEATH.

A medical man was one day putting on his coat and on being asked by his daughter where he was going? said he was going to a Medical meeting, she told him he had made a mistake, that that meeting was on the following day, but persuaded him to accompany her to a Bible meeting, when he was there, he was persuaded to speak and drawing out a long paper, he said he had been at many deathbeds, but never knew one in which there was not peace, where there was a Bible under the pillow.

KEEPING THE SABBATH.

People are apt to forget that the commandments are given for our good. It is easy to see that murder and stealing do harm in a country but we do not so readily see the good of keeping the Sabbath day holy, and when our Lord says that the Sabbath was made for man, some people are so perverse as to suppose he means that men may spend it as they like. The command is to keep the sabbath day holy, and that command is for our good. The day is not given solely as many would have us suppose, as a relaxation from work, and consequently to be spent as we please. It is quite true that our bodies and minds need rest, and this is one of the blessings of the sabbath, but this is not the only blessing and those, who make the sabbath a day of pleasure, lose a great part of the benefit. Theft and murder are crimes which ought to be punished by Government, but breaking the sabbath is different. It does a great deal of harm but it is chiefly a crime of the thoughts not of action and consequently it is not easy to punish it, but Governments can and ought to show all outward respect by the outward observance of the means of grace.

SUGAR.

We are glad to report that a small quantity of Sugar has been made in Abbeokuta. If a country has various articles that it can export it is not so dependent upon changes in the market values; during the last two

years the price of cotton has much increased, and Palmoil is diminishing in value, and Abbeokuta is reaping the advantage of the introduction of the cotton export trade, for though produce has not been carried out of the country for some time, the merchants have bought from the farmers and it is estimated that about a thousand bales are ready packed, and a considerable stimulus has been given to the cultivation of cotton.

STATE OF ABBEOKUTA.

We are glad to say that the things lately stopped on the river on their way from Lagos have been restored. The chiefs have given leave to a party of Sierra Leone Yorubas from Lagos to go to Ibadan to see if any thing can be done towards making peace, they have also prohibited kidnapping, lest that should interfere with their object, the party left Abbeokuta on the morning of the 12th. On the 17th, considerable irritation against the Lagos Government was excited in Abbeokuta by a letter from the Governor stating that in the present state of confusion in the country no gun-powder could be sold in Lagos, though the chiefs sent a letter expressly to say that it was bonâ fide for use in Abbeokuta. On the 19th a messenger arrived from the camp to enquire from a British resident whether it was true that the Governor purposed bringing an armed force to Abbeokuta.

FABLE.

A hunter took his wife into the bush to get leaves for wrapping up agidies, when he had cut down the tree, he called his wife, who laid her child down. An oran-outang came and imitated her caressing the child making it laugh heartily. The hunter after a time saw this and shot at the ape, who held the child to receive the fatal arrow.

This parable illustrates the feeling of an heathen town towards Christian teachers.

BIRTHS.

On the 5th of Oct. at Ake, the wife of Mr. Stephen Shofoluoke of a daughter.

On the 12th. inst. at Ogbe, the wife of Mr. Wm. Depiver of a son.

On the 14th inst. at Oshielle the wife of Rev. W. Moore of a son.

EXCHANGE.

43 str. 8 cowries for a shilling, or 3str. 24 cowries a penny.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 96.

ABBEOKUTA NOVEMBER 1863. Price 120 cowries.

Titi li odun ti okoja tabi bebe awon egbe nlanla meta ti dide ni England nwon ngbero lati si ona owo silẹ li Africa, awon olori egbe yi tobi, laisiyemeji omiran niau nwon ni opolopo owo, nwon ti bere si isowo li eteti omi li Eko sugbon opolopo ipin atun wa lona titun. Lidi eyi pe ki awon egbe nwonyi le jere, iba dara tabi to fun nwon lati so oja ilu di pupo, lona miran ere na, a opin oja na larin opolopo enai, iye na yio kere fun olukuluku. Pe u oja nwon isisiyi awon ara ilu na le fi ohun ti nwon nfe fun nwon nisisiyi ona ti ale mu ki awon ara ilu na mu oja wa pelu, ni lati mu ki ohun ti nwon nfe po si i, tobebe ti nwon fi le fe lati sise si i lati fi fun nwon tabi mu ki iye ise oja nwon isisiyi bi si i; si awon mejeji bi aba da egbe kan lati si ona ti Africa toka sona ogbon re. Awon Egbe Iwo Orun Africa nse Steamengine ati ohun elo lati ja owu leti Bode Aro, eyiyi yio

mu ki ise po si i pupopupo, yio si fi kun agbara ise tabi oja ilu na, sugbon ibisi na boya kiki awon ara ilu na ni yio ran lowo lati mu ki ife nwon rorun asi fun nwon li aiye lati jagun nwon. Ohun ti awa nfe pada ni ibisi ise awon enia na, ati ise igbagbogbo fere se alairise boya nipa iyonu igbagbogbo niti mimu ife nwon nigbakugba. Idi bi ise se po bebe ni England ni pe ofe ise wakati meje tabi mejo fun enia kan lo-jojumọ lati fi ife ara enia kan fun u. Ni ilu yi ise die kiun to lati fi itelurun fun ife awon enia nisisiyi, bebe ni pe bi opolopo okonrin tile wa ti nwon le se ise die kiun ni ale ri gba. Ilosi-waju Enia Olurun tabi Kristian ati ekọ nsişe pupo lati yi iwa nkan nwonyi pada. Kristian ti oko ekọ ni, awon ara ilu na yi fe iwe die ati ohun elo ikowe, osi fe lati woşo ti odara, osi fe ni itelurun die ti ori ti awon enia fufun ati ti awon egbe re ni lati ni nkan

nwonyi ofe lati ma sise pupo ju keferi lo. Bayi ni itankale kristian fi je pataki ohun elo nipa eyiti ora South Sea Island ati ibomiran fi sisile, ati nipa eyiti awon ti ilu yi yio fi sisile. Nigbakugba ni awon onisowo ko mo eyi, nwon asi ma se bi enipe gbogbo eyiti oye ni ki nwon ko mura lati ra oja lowo awon ara ilu na, nwon ko si nani ise nkan ti nwon fi se pasiparo. Nwon ri adun ka ma mu nisisiyi, eyi ni nwon dimu bi nwon ti mo pe eyiyi li adun ti enia ko sise lai dimu sugbon ti odimu li inawo ire re ti mbo. Eleya ti mbo yi le je ti ara onisowo kan ti o nreti lati se ere re ti mbo li odun die, sugbon ki yio le riwi li Egbe na eniti ijewo akiyesi re je lati si ona tabi isun Africa.

ITAN AWODI ATI ORIRI.

Awon oriri nitori iberu Aşa nwon be awodi ki ole dabo bo nwon. On gba a. Bi ati gba a si ile awon oriri na lojo kan o pa opolopo (ninu nwon) ju bi asa ti le se lo nigba pipe.

Itan yi ko ni pe abo enia buburu ni iyera fun.

OLO ATI ASA

Aşa kan bi oti lu okun o be olo kan meren meren ki ole yan a kuro ninu okun na, Bi ati se eyi tan, asa ti a yan kuro ninu okun ki olo na mole osi pa a je.

Itan yi fi iru ope ti awon enia buburu ama san pada han fun ore.

OMO EWURE ATI KORIKO

Koriko kan bi oti nduro lori orule ile kan obu koriko bi oti nkoja lo. Koriko na wipe tani, ki ise iwo biko se orule li o nbu mi.

Nigba miran ibi ati akoko afi igboya fun enia.

EYE CRANE ATI PEACOCK.

Peacock kan, bi oti na iye re niwaju Crane kan, owipe, bi ewa mi ti tobi to ati ailewa re; sugbon bi Crane ti nfo lo, o wipe bi ara mi si ti fere to, ati iwo ko sunwon.

Itan yi kilo, pe ki ama se kegan awon elomiran nitori ohun rere die ti eda ti fi fun u, eniti eda fi ohun miran ati boya ohun ti otobi ju fun.

Ohun imunilara ati eko ojiji kan ti nwon kosile li ohun ti ose li ipade titun ti egbe ti nwon npe li British Association ti nwon se li Newcastle, Die ninu awon Eleko ati olo enia pade nibe nwon ngbidanwo lati ladi re pe Iran enia Dudu "ko ye patapata si igbedide "ogba giga iran (America) ninu awon eniti nwon ti gbin li alaiye" Iran nwon dabobo enia Dudu bi oti wu ki ose nipa Enia Dudu se alaye, nsoro, o rinran, osi ngbero bi elomiran, akawe awon ti aulo ni buburu, ati iran

ti o li ebu pupo. Lotito ni oto akoko fun awon ologbon Eko lati ladi gigaju ti nwon nipa ona miran ju idanwo lati ladi irehin Enia Dudu. Oro atele yi, nwon mu u ni Record News paper. Nigbati Dr. Hunt nwadi Iwe akojo ti eko ida ara enia re ninu eyi ti nwon mu ki Sambo gba eyi ti obururu ninu re, Mr. Craft dide duro, pelu imunilara nlanla ati ogbon pupo lati dabobo eto iran re Dr. Hunt wipe, bi gbogbo enia dudu wa bi Oloye ati alagbara bi Mr. Craft ero on yio yipada pupo. Mr. Craft si fesi fun u pela ipari oro re pe, on ti wa ni ilu yi li opolopo odun on ko ti iba Shakspeare's die kiun pade.

OKE OLIFI.

Nitoto, otito li odara ti osi ni ere pe, titi li akoko igba egberun odun die sii, awon Heberu awon Assyria, Romu, Moslemu, ati awon Kristian, li oti ni awon oke olokuta Kanaan li ikawo nwon li atele atele; sibesibe igi olifi fi ile ati baba de baba re han asi rii, li ojo oni yi, libi kanna ti awon akowe Heberu pe li oke olifi, ati oke awon olifi, odegbe fa odun siwaju akoko odun isiro Kristian. Zech xiv. 14.

Dr. Wilde wipe, otito ni awon ara Romu ke igi ti oyi Jerusalem ka lule; sugbon ati igi olifi iba ni iyi die kiun nitoto lati se ohun ona ibi isadi giga tabi

ileso ati ohun ona ti nwon ifi wo odi; lati lo o si omiran odi Jerusalem ati igi nwon yi pataki yio ti je igi tirin tobebe ti awon ota iba ti ro o li aye fun iru nkan ki nkan bawonni. Li aisiye-meji awon li otobiju, mo si li alafia pelu pe, ti ose igi olifi lailai li aye. Eyi ti otobi ju je iwon ese merinlelogun li ibu li oke gbongbo re, bi eka re ti oga ju, ko ti ito iwon ogbon ese lati ile lo, kukute opolopo nwon ni iho larin, asi fi okuta ko o. Ko se ohun ti oburu bi aba wipe, egba-di-lo-goron odun li akoko ti awon babanla ijoba, eweko eyi ti didagba re fasehin ju ohunkohun ti owa. Nwon ko so eso niwon odun die ti okoja, sugbon bi kukute nwon ti baje pupo, sibe sibe nitori lile igi na ati nitori pe bi apa kankan ti li agbara lati duro sibe akiyesi wa fun ori olukuluku, eyiti ewe ofefe re dan ti oro bi opolopo yeye fadaka, lara kukute lailai ati akoko kikoja nwon, pe nisisiyi, li asale aye nwon nyara lo si idibaje."

Dr. Robinson toka si aro re nigbati olo ibe ile yi wo wi bayi pe, mo fi ara mi fun ero lojukan na. Mo nikan joko nigba die labe awon ogbologbo igi na. Gbogbo ibe dake ko si si enikan yika; ki ki awon agbo ewure li o nje nitosi mi, ati awon owo agutan die li o nje koriko lese oke na. Giga lohun ni ahoro odi ti ilunla na

wa, larin eyiti iro ohun emi enia kan ko si. Ofere jo idakeroro ati idado ti aginju. Nihin, tabi koji-na tobehe ni Olugbala wa gba iro-ra ati ogun eje ni ti osopo mo irapada araiye. Ati nihin ti o gba-dua ni ijinle irele, "Baba mi," bi oba sepe ago yi ki yio koja ku-ro lara mi, boye li mo ba mu u ise re ni ki ase. Ipa ona kan lo tara si ori oke na nisisiyi, si ile-to ti Betani li apakeji. Ojo pe li apa yi lo ni Olugbala wa gun ke-tekete ni isegun irele ti awon enia wa pelu re, ti nwon si te agbada nwon si ona ati iyipada li ona na mu ki ari gbogbo ilun-la na han li gbogbo ibu re, ti ofi sokun le e lori. Ede itan I-hinrere na rorun otile munilara gidigidi. "Nigbati osunmo etile, owo ilunla na, osi sokun le e lo-ri, wipe, Iba sepe iwo mo, ani iwo na, loni ojo re, ohun ti ose alafia re sugbon nisisiyi nwon pa-mo kuro loju re." Awe na ni a ti fi aro se li orin nipa Okonrin ti owa li aye:—

O Salẹm! igberaga esin
Pa woli otito mi;
Ago ebi re nfele da,
Yio pa Olugbala re pelu!
Bife mi ti bukun omo re
Gbagbe ise eje nwon,
O sin nwon sisimi lailai,
Sugbon nwon ko fe.
Nisisiyi ile re yio dahoro,
Ogo re yio pari.

Ki yio fi ipa iparun han,
Lati wi ibi ti Salẹm dide
Olurapada iwo ki yio ri
Ki yio mu ade re pada,
Ti iwo ofi wipe, "Oti bukun to
Eniti oran," Oluwa.

Libinyi pelu, li afe Oluwa wa le awon ota re lowo. Nibiti ko ti ipe ki ato gbo igbe ti Ho-sanna si eniti ogajulo ati iho ayo ti awon enia fi ki i nigbati a nsunmo nwon, nibe ni awon a-hamora awon owo ogun mu u ni-pa olufihan na si je okan ni-nu awon omo ehin re. Sugbon behe li yio ri, Ki Iwe ni ki ole se Bi Jerusalem ri si orun, awon ota re ti ko su wo ailera re lo si agbala olori alufa; nwon si bere si eleya ati egan ti agbo tin, li teri re ba lori agbelebu igi.

Otito ti oniyin ti osopo mo oke yi nigbehin ni pe, Oluwa wa ni-ti osin awon omo ehin re jina to bi Betani lati ibe lo ni ogoke lo si orun li oju nwon, Acts. i. 12, O pari ise ti ati li fun u lati se, ati nisisiyi oji ni isegun sinu ogo.

IGBEYAWO.

Li Friday ojo ketalelogun osu Oct to koja yi ni Mr. Saml. J. Peters gbe Miss. Maria Grove li Iyawo li Church Ake lati owo Rev. H. Townsend.

Ako o li ibi ise ikowe li Ake
ABBEOKUTA NOV. 5th. 1863.

APPENDIX TO THE IWE IROHIN: NOVEMBER 1863.

ABBEOKUTA

NOVEMBER 5th. 1863.

We have in the Bible abundant reason for expecting a blessed time upon the earth such as the world has never yet seen. We are told that the time shall come when they shall beat their swords into ploughshares, and their spears into pruning-hooks, and that the Gospel shall be preached among all nations, and all dominions shall serve and obey the Most High, this time is spoken of as so entirely different from any that has hitherto been, as to deserve the name of new heavens and a new earth, just as the change that takes place in every man who is converted is called a new birth. His motives and conduct are so changed that he is called a new creature, so we look for new heavens and a new earth wherein dwelleth righteousness. But peace and righteousness are not the only blessings promised, we are told that the desert shall rejoice and blossom as the rose, that there shall be rivers in dry places, and that the cedar, the myrtle, and the oil-tree shall grow in the wilderness, and moreover that every valley shall be exalted, and every mountain and hill be made low, and the crooked shall be made straight, and the rough places plain. We seem to be living on the eve of the accomplishment of these glorious prophecies. The Gospel is being rapidly carried throughout the world. One country after another has been opened to Missionary effort, until there are scarcely

any left that cannot be entered. Perhaps the most inaccessible part from its position is the centre of Africa, but great advances are being made even here. Rev. S. Crowther has lately been up the Niger in the Investigator which returned to Lagos on the 18th. ult. he finds some 50 converts have been baptized since his last visit, and several candidates remain.

The Investigator remained about a month at the Confluence, supplies were left for Dr. Baikie, and the Nufi chief Masaba consented to let a few things go for the Missionaries at Ibadan, the remainder that were intended for them were left with Dr. Baikie.

LYING.

Amongst the vices incident to slavery we may mention deceit, and this of every degree, from the slightest misleading to the downright lie, a slave is constantly doing things he does not wish his master to know, during the time his master is looking at him, he is working, when the master is away he is sitting down doing scarcely anything. No doubt lying is a natural sin, but a wise Christian parent will punish his child severely for telling a lie, and will himself take great care that his child never finds him deceiving, either promising what he does not intend to give, or threatening what he does not perform. But after a person has grown up in a habit of deceit it is very difficult to get entirely free from it, and consequently those who are trying to overcome this fault in the matter of

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buying and selling, an honest trader fixes his own price, and all his customers have to buy at the same price; he does not charge more to a person that does not know the value, he does not keep two sets of measures or two sets of weights. There is a great deal of time lost by the system of asking for a thing more than the price intended, the buyer and seller have to spend a long time bargaining until the value is agreed upon, instead of the buyer merely having to make up his own mind whether he chooses to pay the price asked.

CAPACITY OF THE NEGRO.

A very interesting and instructive occurrence is recorded to have taken place at the recent meeting of the *British Association* held at Newcastle. Some of the learned gentlemen there assembled attempted to prove that the African race is "absolutely incapable of rising to an equality with the higher (American) race among whom it has been unhappily planted," the Negro race however was happily defended by a Negro a living, talking, seeing, and reasoning specimen of the ill used and much abused race. It is really high time for the learned Doctors to prove their own superiority by other means than attempting to prove the inferiority of the African. The following is quoted from the *Record Newspaper*. "when Dr. Hunt was discussing his '*Anthropological Classification*' in which Sambo was made to get the worst of it, Mr. Craft stood up, and with great effect and cleverness defended the claims of his race. Dr. Hunt said that if every Black was as intelligent and able as Mr. Craft his opinions would be very much changed. Mr. Craft replied, with infinite address, that he had been in this country for several years and had met with very few Shakspeares."

EUROPEAN VEGETABLES.

Our English readers may be interested to know what vegetables have been cultivated in Abbeokuta during the past year. Cabbages and French Beans in abundance. Turnips have to be eaten young as they are apt to spoil. Carrots and Parsnips, the former does well enough, the latter have come up but sparingly. Onions did not succeed. Lettuces, Cos and Cabbage, Turnip-Radishes, Watercress, Mustard, and cress and Parsley all thrive; cucumbers did well enough. Most of these were from seed got out from England by the Rev. T. Champness

who was obliged to return to England for his health and distributed the seeds among the different stations. Potatoes Beet and Peas were not tried, but as they are stated to succeed in India it is probable they would also grow here.

EDUCATION.

Living as we do in the midst of enormous changes going on throughout the world, it is difficult to realize them, though when we consider the matter we cannot but allow it to be the case, we are not very old, but we can remember the time when railways were almost unknown even in England, now Europe and North America are covered with them, and there are several in Asia and Australia, and even in South Africa they are fairly commenced, and it can scarcely be another twenty years before they are common in Africa, even during the past three years an enormous change has taken place in the feeling with respect to education, People at that time seemed to think that education ought to be as much as possible in the native languages, it is no doubt true that reading is best taught first in the mother tongue, and that in the mother tongue the Bible should be read and preached, but it is also true that if heathens are to learn the arts and sciences of civilized life, they must learn one or other of the Modern languages, French, German, or English and of these English has the great advantage of being spoken more or less in every quarter of the globe, so that a man acquainted with English can find people to talk with in almost any place, while he can read in English some of the best books ever written on any subject. In the Punjab, which twenty years ago was an independent country, education has been so much promoted that it is probably better than was to be had in many rural districts of England thirty years ago.

DEVELOPING RESOURCES.

During the last year or so three large Companies have been started in England with a view to develop the trade of *Africa*, the capitals of these companies are large; part of them no doubt consists of money already employed in trade on the Coast, but a considerable portion is derived from fresh sources. In order that these companies may be profitable, it will be necessary for them to increase the produce of the country, otherwise the profits on the produce will be divided amongst

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a greater number of persons, and there will be a less amount for each. With their present production the natives are able to supply their present wants, and the only ways to induce them to produce more, are to increase their wants so that they may be willing to work more to supply them, or to make their present amount of labour more productive; to either or both of these objects might a company formed to develop the resources of Africa direct its attention. The *W. African Company* are erecting a steamengine, and machinery for cleaning cotton near Aro gate, this will greatly increase the produce of labour, and will so add to the productive powers of the country, but this increase might possibly, merely enable the population to supply their wants more easily and so leave them more at leisure for prosecuting their wars or feastings. What is really required is an increase of the industry of the people, and steady industry is scarcely to be attained except by the steady pressure of constantly recurring wants. The reason labour is so abundant in England is that it requires seven or eight hours daily labour for a man to supply the wants of a family. In this country a far smaller amount of labour is sufficient to satisfy the present wants of the people so that though there may be a large number of men able to labour, there is very little labour to be got. The progress of Christianity and education is doing a great deal to alter this state of things, an educated Christian native requires a few books and writing materials, also he desires to clothe himself better, and to have a few of the comforts that he sees the whitemen and educated natives possess, in order to obtain these things he is obliged to work harder than an heathen. Thus the spread of Christianity is the chief means by which the resources of the South Sea Islands and other places have been developed and by which those of this country will be developed. Merchants frequently ignore this, and act, as if they thought all that was necessary was that they should be ready to buy the produce from the natives and care little about the character of the things they give in exchange. They find a taste for drink already, and this they gratify though they must know that this is a taste which a man does not labour to gratify, but which he gratifies at the expence of his future good. This contempt of the future may be natural in single merchants who hope to make their fortunes

in a few years, but would be inexcusable in companies whose professed object is to develop the resources of Africa.

DAHOMEY.

By the last mail we hear that there has been considerable discussion in England as to the character of the king of Dahomey, one party trying to make out that when he kills any one he does it from religious conviction and that in other respects he is all that can be desired and ought to be left alone; we are glad that some attention is being given to Africa, though its first effect may be to reveal the profound ignorance of Africa which exists in England, for otherwise it is difficult to account for this defence of Dahomey a nation abhorred for its savage cruelty among surrounding tribes, who are guilty themselves of shedding innocent blood, and this after trustworthy accounts of their bloody customs have been published by British officers and others who have been eyewitnesses of them. The British Government has very properly determined that no more officers shall be sent by authority to be present at these barbarities. This defence of Dahomey scarcely surprises us for we remember, that there have been defenders of that monster Henry VIII, a man who had two of his wives beheaded, and was so bad as to be condemned by his immoral contemporaries.

SLAVE SHIP.

We see in the *Anglo African* that a steamer has safely got off from Godome with 1022 slaves on board, during the shipment the road from Godome to Whydah was completely closed.

MEMORIAL.

On the 30th ult. a Memorial was sent to the Governor of Lagos by the British subjects and foreign residents at Abeokuta. This Memorial represented the distrust of the whiteman excited in the neighbouring tribes by the proceedings of the Government of Lagos, and prayed the Governor to consider whether a more conciliatory policy would not produce better results.

In addition to the twelve white Residents at the time in Abeokuta, this Memorial was signed by 64 names of Sierra Leone people and others more or less in the position of foreigners 18 merely put their mark, but the remaining 46 signed with their own handwriting, one of them in the Arabic character.

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The amount of produce that has accumulated in the hands of the merchants and traders during the long stoppage of the roads is estimated at 1000 bales of cotton averaging 120 or 130 pounds each which would give at the present prices at Liverpool a value of £12000 there is more difficulty in arriving at a fair estimate of the value of the oil, but it is supposed to be not far from three times as much; £10,000 worth of produce at Liverpool prices appears to be thought a low estimate; and it is very desirable that this property should be removed from Abbeokuta before the destructive fires which usually occur towards the end of the dry season.

RECENT NEWS.

We are very thankful to be able to state that the gentlemen who went to Ibadan on a Mission of Peace sent by the Association in Lagos returned to Abbeokuta this morning Nov. 5th. The account given of their reception is most pleasing and hopeful, all Ibadan seem to have been moved with glad anticipations of peace. They were most hospitably entertained, and sacrifices were made by the people to their gods that the chiefs in the camp might be inclined to receive them with peaceful desires. They went to the camp and were equally well received there; presents were made them according to the usual custom when well received. Their message in short. *Can anything be done towards making peace?* was well received. The Chiefs spoke of the wrongs they thought they had received, how the war commenced and various tribes who were consulted consented to their intended war but afterwards assisted their enemy against them. That they desired to be on friendly terms with the Egbas for they had in times past, before the war broke out, received many tokens of friendship and good feeling from them until this present difference arose. Their reply to the message was, *We will gladly meet a deputation from the opposite party on neutral ground to talk over our matters in order to come to some arrangements*, more than that could not be expected. The gentlemen of the deputation have done a good thing and we sincerely hope that God will bless their efforts with complete success. The Missionary party in Ibadan are much better provided for than before, the supplies carried to Oyo for them by Messrs. Wood and Ashcroft were received, and have added greatly to their comfort.

We may add that we have long been persuaded that the welfare of this country will

be best promoted by allaying the animosity of the various tribes and not by the one or the other getting a victory over the rest. If commerce be permitted to have free action the tribes will be united by mutual obligation and interests, and more especially so if Christianity takes the lead, its proper position. Roads will be opened but not by war, security will be obtained but not by strife; fierce passions and revenge are cultivated by war but peace and goodwill reproduce their own kind with a large increase. We hoped for much, and believe we shall not be disappointed, when we heard the various tribes had united themselves and associated together to bring about peace in the country. We wish them success.

CHRISTIANITY AND SLAVERY.

But it will be said if Christianity regarded slavery as an evil why is it that we can find no direct statement to that effect? Why is not slavery openly denounced and repudiated? Because Christianity was never intended to be revolutionary in its action. It does not attempt to rectify by abrupt transitions what is wrong in the arrangements of human society, or, by authoritative acts, to compel men to that to which they are unwilling. Such a direct and positive prohibition would have been productive of the greatest evils. It would have set the slave against the master, and the master against Christianity as a subversive and dangerous system. C. M. I.

WEDDING.

On the 31st. ult. the town of Lagos witnessed, what we are sorry to say is a very rare occurrence in this part of Africa, the marriage of Europeans. A fortnight previously Rev. G. F. Buhler Superintendent of the Igbein station went down to Lagos to meet his bride-elect Miss. A. Norris who was expected by the following mail. Before the ceremony Miss Norris stayed at Capt J. P. L. and Mrs Davis near the Breadfruit chapel where the ceremony was performed by Rev L. Nicholson. At a quarter before eleven the bride arrived, Mr. Davies taking the place of the bride's father. Breakfast was provided at Mr. Davies at noon when there were present the Governor, the Revds. West, Sharp, Lamb, Nicholson & Crowther Miss Davies the bridesmaid and Mrs Lewis.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 97. ABBEOKUTA NOVEMBER 1863. Price 120 cowries.

IWE IROHIN.

Eyiye pelu ni yio se odun karun ti abere si Iwe Irohin. Nigbati abere takada na lodun merin ti okoja li kiki Yoruba, nwon fi asiyemeji sasotele pe ki yio duro pe to oshu mefa, ko si pe, nwon si fi ti Gesi kun u, ti osi npo si i li ibu re, ati nisisiyi ogba ise pupupo ju apa ti Yoruba lo. Li erinmeji li a nse takada yi li oshu kan, sugbon larin odun yi nwon bere takada osose li Eko Eniti o nse takada Eko fi ise fun okan ninu awon asewe wa atijo, nisisiyi awa ni awon asewe meji ati omode ti nwon nko meji. Ire ise na sanwo ise awon asewe meji na ge. Eyiye li awa fori si kiri ni iwon bi otile dara ka ma reti omu iwe ti Missionary. Ero awon Mission ni ki akuku ma sore ju ati ma toju owo, ni iwon bi isekise bi owu jija, sise iwe, ka ma se briki, tabi ohun ti ki yio ni ere ama koja lowo awon Missionary si owo awon enia ti yio ma tipa

re jeun, asi fi omnira fun Missionary lati yi iye nwon pada si ise rere imiran ni ilu na, ti ko di ireti ire ti oto mu nisisiyi lati dimu bi ohun elo lati se owo.

IYORISI RERE MISSION.

Oso ro gidigidi lati fun ni nigbe kele ti o ye nipa ilosiwaju orile ede niti wiwo ilosiwaju ise Mission yi gbogbo aiye ka. Iye enia ti abaptisi ati iye awon omode ti ankọ ni ile iwe fi iye ihin lhan gege bebe si li awa ti ro nwon jo sibi kan niti iye ti ati baptisi ati iye ti owa ni oniruru ile iwe ti Missionary Society (iwon Egberun Oke ti nwon na) A ori i pe awon ti a baptisi poju ni iye ti awon ti owa ni Mauritius ati New Zealand sugbon awon nwonyi jo pe awon omode li opoju nipa ti eko India, Ceylon, Mediterranean ati Mauritius li oni awon omode ti onko iwe ju, idi eyi ni laisiyemeji pe, awon eleko enia yi nwon ka, nwon si le fi bebe ni iyin

ere tabi anfani eko, nwon asi yo lati yo ara nwon lenu ni ile iwe Mission. Eyiyo yio ma lo siwaju sibesibe li oran titan li awon ena ti ti kakiri, pe awon ore nwon ti o mo iwe le gba owo ise iye-biye ju awon ti ko ko eko, sugbon nisisiyi ani awon kristian obi li abilere lati ranti isin ti nwon jigbe-se si awon omo nwon li oran yi.

OKONRIN ARA ILU ATI AJA ODODO RE

Okonrin ara ilu kan lo si ise re li papa. Oti omo kekere kan sile ti osun lori akete si ijoja aja ododo kan ti osi sanra. Ejo nla-na kan ra wole ti iba pa omo kekere na. Sugbon oluso ododo na gba a mu, bi osi ti ngbidanwo lati pa, li akoko na, ofi aso bo oku ejo na, ko ti ipe lehin na, agbe na pada ti oko de, ori bi aso akete ti yipada, ati pipon oju aja na, inu re bajẹ o fi ibinu fi iwale pa oluso omo re kekere, bi oti ti owo di i mu. Sugbon nigbati oma fi aso na si ipo re osi ri omo na wa li aye lai pa-lara. Ironupiwada ise na ko ba mo.

IWADI TABI IDANWO.

Li ojo kewa osu yi ni nwon se iwadi ilewe ti Ake Mission. Awon omode ti owa ni ilewe na je etadilogoje ti oruko nwon wa ninu iwe. Apeko li nwon fi dan class ikini wo ninu awon merinlelogoji ti owa nibe omokounrin kan ati o-

mobirin kan li ose ti nwon daju-daju. Ni kikawe Gesi mejilelogun ka iwe gigaju, mejilelogun ti oku ka ninu iwe ti ororan. Ni class keji gbogbo awon merinlelogoji ti owa nibe ka ninu iwe Gesi ti ororan ninu iwe ti nwon pe li okankan: ninu class keta, mewa ninu merinlelogbon ka Luke ni ode Yoruba. Rev. J. L. B. Wood dan agbo ikini wo ni Itan Iwe Mimo li Ede Gesi, Rev. A. D. Phillips dan agbo keji wo li Ede Yoruba, nwon si fi iteloran yin nwon niti oye tabi imo Bible. Ni agbo ekini se arolu owo, mewa ninu nwon ro ti nwon pe, mejila ninu awon ti oku se isero owo multiplication gigun merin ninu nwon se ti nwon rere, merinlelogbon ninu gbogbo nwon se arolu owo ti ope; metaleladarin li off copy nwon han, pupo ninu awon li osese bere li ko ti ipe yi, lati ma kowe takada; mokanla li otatare oro li adagba oro Gesi, mejila ninu nwon se e gidigidi. Nwon si dan nwon wo li Geography ati ninu orin. Aori pe opolopo ninu nwon li o nlo siwaju rere, lati igbati nwon ti dan nwon wo li osu mesan ti okoja nipa Rev. G. F. Buhler nigbana nwon je adaran ti owa nibe ninu awon mejidiladoje ninu iwe mejidilogun ni nwon danwo ni agbo ekini li kikawe Gesi ati apeko li idanwo yi awon merinlelogoji agbo kini, ni nwon danwo li apeko ti Gesi, agbo keji

pelu ni kikawe Gesi. Iyosirere nlanla yi lapakan je awon omode ile iwe ti Mrs. King mejila ti nwon ti si lati Igbein wa si Ake. sugbon oje pe nwon ti ko tete ko bere si eko giga papa idun eyiti nwon ti ko nwon li eko nlanla si gbigbo Gesi ati kiko iwe lori takada, eyiyi yio mu rare mu nilara siwaju sibe li akoko odun ti mbo, bi awon omode na yio ti ma ran ara nwon lowo lo bi nwon ti mo fun ara nwon. Lehin ti nwon dan nwon wo tan nwon si pin iwe fun nwon eban ti Commodore fi fun nwon nigbati owa wo Abeokuta ti oti yan fun ara re nitori idi eyi na. Ki awon omode na to tuka Mr. Phillips soro fun nwon li ede Yoruba.

KETEKETE ATI AWO KENEUN.

Ketekete kan sa lo, ori awo keneun kan, nigbati ogbe e wo tan obere si ideru ba enia ati eranko. Eniti oso o nu de, o ti nwa ketekete na kiri. Ketekete na ri oluwa re, obere si ibi ibi ijaya, iba tanje pelu. Sugbon oluwa re ri eti re ti oyo jade, owipe bi iwo ti ntan awon elomiran je, iwo ko le tan emi je pelu. Bebe li omu u, osi le e lo sile.

KORIKO ATI EWURE.

Koriko kan ri ewure kan ti o nje lori apata. Bi ko ti le sunmo o, odahun wipe, oko tutu bo lojo wa lodjo en ati oniruru ewe-

ko, osi gba li iyanju lati sokale kura lori apata na. Sugbon ewure na dahun wipe, Ore mi, iwo ko pe mi lati wa si ibi oko tutu, sugbon iwo nfe onje fun ara re.

KORIKO ATI OLUŞO AGUTAN.

Awon Oluso agutan die, nigbati nwon ti pa agutan kan tan, ti nwon si sun u, nwon si se ase. Koriko ti nyile na ka nitori ati jale, osi ri awon oluso agutan nyirapada, owipe, bi ariwo ati irukerudo ti enyin yio se si mi ti po to, bi osepe emi ose bi enyin ti nse. Nigbana ni okan ninu nwon wipe Eyiyi ni iyato na awa je eyi ti ise ti wa, sugbon iwo nja eyi ti ise ti elomiran.

KORIKO ATI ESO AJARA.

Koriko kan, ti ebi npa gidigidi fe iti eso ajara kan, ti oro dede lori igi ajara giga kan, nitorina, oti gbogbo agbara re fosoke, ko si lede ibi ti owa. Likehin, olo, osi wipe, Ko ti ipon, emi ko fe lati mu eso ajara kikan. Bayi ni enia ima soro nigba papo ti nwon ki isi le mu u se.

KENEUN, KETEKETE ATI KOLOKOLO.

Keneun, ketekete ati kolokolo kan lo isode, Nwon ri eran pa gidigidi, keneun fi ase fun ketekete lati pin i. Nigbati opin i li ogbogba fun olukuluku nwon, keneun na mu ketekete na, osi fa ya perepere, osi fi ise ipin fun kolokolo-

lo On se eniti ogbonju, ofi ipin ti otobiju fun keneun, osi fi die kiun sile fun ara re. Nigbana ni keneun na rerin, o yin i, osi bile-re ibi ti oti ko eyi wa. Sugbon kolokolo na wipe, iku ketekete ko mi li ohungbese ti eni ti okere je si awon ti o lagbara julo.

KOLOKOLO ATI KENEUN.

Kolokolo kan, ti ko ri keneun kan ri, nigbati o ba a pade lojiji, eru ba a tobehe, ti ijaya fere pa a. Bi o ti tun ri i o beru nitoto; sugbon ko beru bi ti isaju mo. Bi oti tun ba pade nigba eketa, o tile gbe e wo lati sunmo o, ati lati ba a soro.

TI AKAN.

Akan nba omọ rẹ soro; wipe omọ mi. mase ma rin lapakan nigbagbogbo, sugbon ma rin logbonran. Eniti, odahun wipe, Baba- mi emi ofi tinutinu gba ase re se. bi emi o ko tete ri o lati ma se bakana.

Itan yi ko ni pe ko si ohun kan ti omode ju bi apere (ti afi lele)

AKO MALU.

Awon ako malu meta nje li papa kana ni irepo nla, bayi si ni gbogbo nwon wa li ailewu lowo ikolu awon eranko. Sugbon nigbati iyipada dide larin nwon, awon eranko kolu nwon, nwon si fa nwon ya pere pere.

Itan yi ko ni, bi irepo ti mu ire pupo wa.

Obirin kan ati Agbebo edie Obirin kan ni agbebo edie kan, ti ima yin ewen wura kakan lojojumo. Behe li o bere si foju, pe o fi wura sigidi na pamọ sinu, o si pa a. Sugbon on ko ri ohun kan ninu re. bikose eyi ti amari ni-nu awon agbebo edie miran. Nje bi on ti fe oro tiotobi ju, o so ore kekere nu pelu.

AWON ERO ONA ATI KETEKETE.

Awon ero ona meji ti nlo si ajo bi nwon ti ri ketekete kan lokere ti nrin on nikan, nwon fi ayo sure, olukuluku si bere si pe e ni tire, nitori on li o ko ri i. Bi nwon ti nja loju mejeji ti nwon si nso, titi nwon ko si dawo lila duro, ketekete na salo, behen owo enikan ninu nwon ko si ba a.

AWON EYE GOOSE ATI CRANE.

Geese ati Crane nje li papa kana nigbakan. Bi oluwa re ti mbo wa papa na, awon Crane fo lo; sugbon bi ara wiwuwo awon Goose ti se idena nwon a mu nwon asi pa nwon.

Bayi ni nigbakugba ti a mu awon talaka, ninu ese kana pelu awon alagbara ju, a nikan jiya nigbati awon (alagbara) yo laifarapa.

INA.

Lale Thursday ojo kejila osu, ina kan se li Wasimi, osi jo ogbonro kan.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA Nov. 23rd. 1862.

APPENDIX TO THE IWE IROHIN: NOVEMBER 1863.

ABBEOKUTA

NOVEMBER 23rd 1863.

MISSIONARY SUCCESS.

It is very difficult to give by statistics a trustworthy view of the progress of Missionary work throughout the world. The number of persons baptized and the number of scholars in the schools afford a certain amount of information, and we have accordingly calculated the number of baptisms, and the number of scholars in the different Missions of the Church Missionary Society (per £1000 expended.) It appears that the number of baptisms is largest in Mauritius and New Zealand, but these appear to be chiefly of children. In the matter of education India, Ceylon, the Mediterranean, and Mauritius have far the most scholars, the reason of this is no doubt that they are surrounded by educated persons and can so appreciate the benefits of education and are glad to avail themselves of the Mission schools. This will be more and more the case here as the people about see that their educated friends can get considerably higher wages than the untaught, but at present even Christian parents require to be reminded of the duty they owe their children in this matter.

MISSIONARY PANICS.

In the Saturday Review, we see that Missionaries as a body are occasionally given to premature alarms, if such men do become Missionaries and leave the security of England to dwell amongst heathen tribes they must sadly have mistaken the work for which they are fitted, but whatever may be the case in other countries, it is not true of the Missionaries here; their actions have been free from any signs of causeless alarm. Last March the Dahomians were encamped within

sight of the town for a fortnight, and the apprehension for the safety of Abbeokuta was previously so great, that the Governor of Lagos thought fit to send a Proclamation to all British subjects to leave Abbeokuta, notwithstanding this the Missionaries determined to remain at their posts, and just before the arrival of Dahomey two of the body came up from Lagos to Abbeokuta. One or two of those in Abbeokuta did show some excitement and anxiety during the time the Dahomians were here, but they had both been on horseback within the Dahomian outposts, and had reason to believe that some of the Egbas were shortly afterwards captured very near the same place. It is true that a Missionary and his wife left Ijaye whilst it was besieged by the Ibadan army, but it was only a few hours before it was taken.

LATEST INTELLIGENCE.

We have received information that the Gentlemen engaged in mediating peace between the parties now at war are en route for the place of meeting they have been obliged to proceed via Igana at which place they were last heard of: they are supposed to number forty persons.

What information we receive from the seat of war amounts to this, that engagements are frequently taking place with no great results the last battle reported took place on the 16th the Ijaye people led the attack and drew the Ibadans by a planned retreat from their camp to a place where a much stronger force was in position, by whom the Ibadans were defeated. In a previous engagement several of the Ijebas were killed.

SLAVERY IN ABBEOKUTA.

The state of slavery among the people of this country is not generally understood by white people. To them the familiar type of slavery is found in North and South America and the West Indies and whenever slavery is mentioned the mind at once sees the slave toiling in the cotton and rice fields of Ame-

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rica, or in the Sugar and Tobacco fields of Cuba and the Brazils. In this view is presented, the white master, one of a supposed superior and lordly race, and the slave one of the negro race degraded by long superstition oppression and want of cultivation, a difference wide enough of itself, but increased immensely by the difference in position of master and slave. Here however the difference between master and slave only represents the difference between a soldier or civilian taken captive in war and the captor; the captive of today may become free tomorrow and the captor a captive. The difference between master and slave represents no inequality of birth or ability, the difference may possibly be represented by saying that one is a fortunate and the other an unfortunate man. The slave may rise to honour and position, for instance, the head slave of the late Chief of Ijaye is now the acknowledged Chief of the Ijaye people. One of the most powerful war chiefs of Abbeokuta who died some years since was the son of a slave, and so in various other places. Therefore the relative position of a slave and master in America or among any of the white races does not represent the relative position of slave and master among the Negroes. It is a general principle here that a slave ought to be permitted to redeem himself or his relatives or friends may do so. It is contrary to law to refuse to receive a ransom, the only way by which he can keep a desirable slave, if the slave wishes to be free, is by an excessive charge for ransom but this too cannot go very far, for public opinion would come in and mitigate the evil. The slave population as a rule are not overburdened with work; very generally the service they render is very light and they have much time to pursue any occupation of their own. Children that are purchased young are brought up as members of the family and if they have not the tattooing of a foreigner we only know them to be slaves by enquiry. It is seldom one hears any one apply the term slave to such if we wish to know, it is done by asking. Is this a child by birth? thus a free born child is distinguished by calling it a child by birth and the slave child by saying it is a child with me. Children are the property of the owner of the mother. If a man buys a woman and makes her his wife his children by her are his property and free, for it is never contemplated that a father should

hold his own offspring in slavery. Whilst the law facilitates the slave's obtaining his freedom by ransom, it does not contemplate his been set free without it. A master has only a life interest in his slave if he were to set his slave free without ransom when he died the manumitted slave might be claimed by the heirs. A large number of slaves obtain their freedom by purchase either through their own exertions or that of their friends the greatest number of these especially if redeemed by their friends return to their country, but many especially those who work out their own freedom remain where they were slaves, oftentimes in the same house. A vast number of the free inhabitants of Abbeokuta were once slaves in other places, but having obtained their freedom have returned. Notwithstanding the favourable circumstances in which they are placed as slaves, yet they are slaves. We find that slaves of one country are valued more than another, thus some are less saleable because liable to run away, whenever the opportunity occurs, slaves from another country are valued because they are regarded as able and willing to work. Many Christian converts are slaves, some who were persecuted by their masters have been redeemed, many have become free by their own labour. Through slavery representatives of various interior tribes have been put in the way of becoming Christians, and thus living agents for the spread of the Gospel in the interior are being provided. Many members of our Church are slaves, many scholars in our Sunday schools are slaves, and some children in our day schools are slaves, but no difference can be perceived among them. According to the present system an increase of the slave population by births can scarcely be possible. Its gradual diminution may be looked for by the increasing power and influence of Christianity. It is the safest and best means, for it works with the will of man, it makes the master rejoice in the welfare of his servants and give them facilities to work out their freedom; it jars no where; it destroys no man's rights, it does not set the slave against the master nor the master against the slave, but appoints each their duties to the other and love as the special duty of all. The Gospel specially tells the master what was done for his redemption and leads him to go and act after the same principle and tells the slave how Christ humbled himself even unto death; as a pattern for him to follow in bearing

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patiently the wrongs he may have to suffer from his fellow man.

NIGER MISSION.

We are thankful to be able to supply our readers with a more detailed account of the Niger Mission through information kindly supplied by the Rev. S. Crowther. Since last November 53 adults and infants have been received into the Christian church by baptism at Onitsha the station of the Rev. Taylor and 6 marriages have been solemnized in the same place. At Gbebe Mr. Crowther was privileged to administer Baptism to 9 adults. There remain several names on the lists of Candidates for Baptism both at Onitsha and Gbebe, but the great number at Onitsha. There is a great advantage in the Onitsha station, there being but one language spoken there, whereas at Gbebe there are people of the Houssa, Nufi, Gbari, Kakanda, Igara, Yagba and Eki tribes besides those who speak Igbeia the language of the place. Our own friends the Yorubas and Egbas are not unrepresented a man of Abbeokuta was met there by Mr. Crowther and there are others scattered about. The advantage of this must not be overlooked, we expect more from peaceful enterprise for the opening up of roads through this Country to the Niger than from war. The Mission has suffered some severe losses, Mr. Thomas Joseph died of consumption, Mr. J. Thomas suffered severely of small pox of which disease he lost his eldest daughter. At Onitsha Mr. Taylor lost his second son. The king of Gbebe died of old age; one of the last things he did was to give charge to his Chiefs to take care of the Oibos his guests.

THE IWE IROHIN.

With this number we commence the fifth year of the Iwe Irohin, when the paper was commenced four years ago in Yoruba only, it was confidently predicted that it could not last six months, soon an English supplement was added which has gone on increasing in size, and now contains considerably more matter than the Yoruba part, this paper is published twice a month but within the last year a weekly paper has been commenced at Lagos, the proprietor of the Lagos paper giving employment to one of our former printers. The proceeds of the press just pay the printers. This is we presume about as much as can fairly be expected of a Missionary printing press.

The object of a Mission being rather to do good than to make money, as soon as any employment be it cotton cleaning, printing, brickmaking or what not becomes profitable, it passes naturally from the hands of the Missionaries into those of persons who make a living by it and the Missionaries are set at liberty to turn their attention to other improvements in the country which do not hold out prospect of sufficient immediate profit to be taken up as a means of making money.

DISTURBANCES ON THE ROAD.

On the 11th inst. Rev. G. F. and Mrs. Bühler left Lagos to come by the land route to Abbeokuta, they arrived at Otta after dark in consequence of some unexpected stoppages on the road. Here they were insulted by the gatekeepers, one of the four, who seemed to have been prepared by drink for the part he was to act, was armed with a cutlass and razor which he brandished about amongst the carriers actually wounding two of them. In the Mission yard the carriers got his weapons from him and then gave him a sound threshing with sticks, which kept him at home the next day. Mr. Bühler did not bring the weapons to Abbeokuta as the chief would then have been very heavily fined. This is said to have been in retaliation for the conduct of some of the Lagos policemen at Ebute metta who have been stopping passengers on the road and compelling them to work.

EXAMINATION.

On the 10th. there was an examination of the Ake Mission school. There are 137 on the books. The first class was examined in English dictation, of forty four present one boy and one girl did it correctly. In English reading 22 read out of a higher reading book 18 of the remainder from a more easy one. In the second class the whole forty four present read in an easy English spelling book in the third class ten out of thirty four read in Yoruba in Luke. Rev. J. L. B. Wood examined the first class in Scripture History in English and Rev. A. D. Phillips examined the second class in Yoruba and both expressed satisfaction at their knowledge of the Bible; in the first class 12 did Addition of money of these 6 were right, 12 of the others did long multiplication four were right. And 34 out of the whole did a sum in addition right there were 73 showed copy books many of them had only lately commenced to write on

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paper. I parsed an English sentence two of them pretty well. They were also examined in Geography and singing. It will be seen that there is a considerable improvement since the school was examined 9 months ago by the Rev. G. P. Buhler; there were then 90 present out of 128 on the books, there were then only 18 examined in the first class in English reading and dictation, at this examination the first class of 44 were examined in English dictation and the second also in English reading. This great improvement is partly due to Mrs. King's school of 12 girls having been moved from Igbein to Ake but it is chiefly due to the commencement of a superior education, in which greater prominence is being given to the acquirement of English and to writing upon paper, this will make itself still more felt in the course of the next year as the children will help one another on as they know more themselves. After the examination prizes were distributed, a donation given by the Commodore during his visit to Abbeokuta having been appropriated to this purpose. Before the children were dismissed Mr. Phillips addressed them in Yoruba.

ILLORIN.

Perhaps there is rather more of curiosity and diversity to be seen in Illorin than in any city in all this part of Africa. We hear many different languages spoken and see very many diversities of feature and shades of colour.

But I was especially struck with the manner in which they kept their slaves viz. fastened together with a very heavy iron ring around each ankle connected by one very heavy link of the same metal. I noticed in the compound of Dangari, I think, fifty working at various trades of the country just such as I had been accustomed to see slaves in Yoruba do without the torture of the rings and link. I did not see any working in the farms but I know they went out for the material they used in working. There were also two in the house of Nazama—domestic slaves who seemed on familiar terms with the master of the house. I was very much surprised to see the "*Anglo African*" did not think they were slaves.

The same system is now adopted in Oyo and Ibadan to secure their slaves taken in war who are in close proximity to their former homes. Such is the present condition of many of the Ijays who were caught and taken

to Oyo they may now be seen working in the farms in that constrained manner viz. confined by the rings and link. Our friends who recently visited Oyo saw many thus working in the Oyo farms, and I have no doubt domestic slaves are kept in the same way in Illorin.

IMPROVIDENT MARRIAGES.

There is a popular saying in our country that a young man when he is first grown up thinks he has every thing he needs but a wife, and when he gets a wife he finds he needs every thing but a wife. We think if that was more thought of by young men in this country, especially those who have good prospects it would be very serviceable to many especially some of those brought up and educated by Missionaries. Amongst the heathen it does not so much matter as they care but little for the future and by having several wives they are more supported by their wives, than support their wives. Before a man is married he should have a house—somewhere to take his wife, he should also have something to begin life with and some settled employment upon which he can depend. Besides they should have regard to their future happiness: make the best of it men have many disappointments and crosses in this world and there is also much happiness for those who use the world as not abusing it. There is perhaps no more prolific source of discontent and trouble than being bound to a woman in an unseasonable time and to an unsuitable person and perhaps no one thing is more prolific with conjugal differences than want at home or being unduly pressed.

Marriage is not a thing for a day or a month or a year, it is for life: men very often secure their happiness or misery for life in marriage. To be married at a proper time to a proper person and properly ready is no doubt a great blessing and a source of much happiness: and to be married at an improper time to an unsuitable person and without due preparation is certainly a source of much misery. Persons who would consult their future happiness would do well to think of these things.

EXCHANGE.

Cowries at the rate of 3str. 24 cow. a penny or 43 str. 8 cow. a shilling.

IWE IROHIN

FUN AWON ARA EGBE ATI YORUBA

No. 98.

ABBEOKUTA DECEMBER 1863. Price 120 cowries.

"Olorun da enia li aworan ara re, li aworan Olorun li oda a ti ako ati abo li oda nwon" ijoko si ti sonso yi je idi oran ti kikolu boya niwon bi ati ri ni Bible ati bi oti yo jade ninu idanwo lile ti oni isegun li ona ti iba fi soro, iba sepe ako kolu u bayi. Ona meji li owa ninu eyiti ifisile yi ki ba ti je otito, okan ni pe oju okan lo ti aba ti da, wipe okan, nitori ti enia fufun, omiran fun pupa, ati eketa fun dudu, tabi pe enia ekini se alaipamo kuro li obo, ose alarabara to ju ero mejeji, nwon-yi ni awon eleko enia fi igboju yo jade, awon eniti yio yo lati fi ara nwon han li ologbon ju Bible lo. Oboro enia ti ogba otito Bible gbo, yio wi daju pe, emi ko le mu eko re, ohun kan daju, enyin mejeji ko le jare boye li efi ohun sikan, ki iwo ki ofi aye fun mi lati gbagbo pe enyin mejeji sino. Bi Record ti sami si oran nwon-yi si Bible ni ibatan aworan si okiki ofin abo

si oran ti pipanilara ati biba eru die ti atoro je, Ekini ako toro nkan pepere na. Ekeji, ati fo o nigbati ati gba a. Eketa, osan nigbati amu u pada wa. Lancet nso ti ekeji ti ero nwon-yi, wipe ojo pe Zoologists kan (eniti omo bi ati se gbogbo ayika eda enia) wadi re pelu iteloron pupo gbogbo ayika ti ole wa li ero ti ojo ti iwa enia ati ti inoki papa. Linu ajo ti Egbe Idapo ti British ni 1862 li atijo nwon tun fi inoki sinu ifihan gbamgba ti esiodo kekere (apakan mudunmudun agbari) ninu oro ninu eyiti oda bi ogbon awon Cambridge.

Professor Huxley, Section D.

Fi iran tire han.

Pelupelu niti ero pe, oniruru eya enia ti odaju li owa, awa le mura dahun eri na niti pataki ibi ti owa li iyato eya kuro ni oniruru ninu awon eranko ti orehin, esin ati ketekete li adimu lati je eya ti oyato, nitori bi nwon yio ti bimolu, ibaka ko mbimo.

Awa gbo pe die ninu awon yekan ti odaraja ni Virginia ni idapo ti eje India die awa si mo pe iran fufun ati dudu wa niti oniruru awo. Lai si yemeji ale fa ifihan miran jade ninu iru ede kan na, ati ona miran, sugbon okan yi ti ati so pari bayi, ofere ma fe agbara.

ERE IYI ERO PADA.

Okonrin ara ilu powe kan, eniti olo siwaju awon onidajo Alafia pelu oju gigun, osi wi fun u pe, "ako malu mi ti kan abo malu re." Onidajo na wipe odara gidigidi, "oran na daju, ko san nitori re." "Mo be o darijimi, olole re," beni okonrin ara ilu na wi o nho ori re. "mo ti si oro so, Ako malu re ni o kan abo malu mi." "A," bayi ni onidajo na wi eyiyi kuku pa oran na run. Bayi li o ri pelu ibere ti eru, awa fi oju iyato didaju wo o pelu, nigbati o wa ni ilu wa ati ninu awon ore wa ninu eyi ti awa se, nigbati awa larin ajeji tabi ota. Awon ara Oke ti America ti fi gbogbo eru ti owa li agbegbe nwon han ati awon ti ohamora pelu nwon di omnira, ninu eyiti gbogbo opolopo eru ti ojo sin fi wa li eru sibe bi ti lailai.

ILORIN.

Boya oniruru ati iyato pupo ni ale ri ni Ilorin ju ilu nla miran lo ni gbogbo apa ile Africa. Awa gbo nwon fo opolopo oniruru ede si ri opolopo alarabara nkan ati

Sugbon enu ya ni lati ri bi nwon ti npa eru nwon mo; eyini ni, nwon de ese nwon mejeji lu ni oruka irin wuwo ni nwon fi yi ese nwon mejeji ka nwon fi ewon irin kanna sopo. Mo kiyesi i ni ile Dungare mo ro o pe adota nse oniruru ise ti ilu na gege bi iru eyiti mo ti nri ti eru nse ni Yoruba laisi sifaya tabi sise oruka ati ewon na. Emi ko ri enikenin ninu nwon ko ma sise ninu oko, sugbon mo ri nwon njade lo iwa obun elo ti nwon nlo ni sise. Awon meji kan wa ni ile Masama awon eru ile ti ojo eyiti oluwa ile na fi se oju. Enu ya mi gidigidi lati ri Anglo African nwon ko mo pe eru ni nwon ise.

Iru asa kanna ni nwon nse li Oyo ati Ibadan lati pa eru ti nwon mu li ogun mo, awon eniti oba sunmo ile nwon atijo. Bayi ni iru iwa opolopo awon Ijaye ti nwon mu lo si Oyo, ale ri nwon nisisi nse li oko li iru ipamo behe, eyini ni, nwon de nwon ninu oruka ati ewon na. Awon ore wa ti olo si Oyo li eyi ti ko pe yi, ri opolopo nwon nse li oko Oyo ko si si aniani ninu re nwon nde awon eru ti nwon nsin behe ni Ilorin.

BI ATI NSE IYI OYINBO.

Nigbati aba kuku ti mu ireke na de ibi olo, olo meji asi lo nwon, nipa eyiti gbogbo omi ireke na fi ma yo jade. Nigbati agbada na fun omi re, nwon afi die

ninu efu ti a npe ni tempa si i eyiti ima tun ohun ti okan se, ati pelu asi mu gbogbo ohun lile ti ose alaimo di mimo lati mu ki eri ti owa ninu re lofo soke Nigbati omi reke na ba gbona, eri re, alofo bi fofu lori re, ki oto ho, aso, a ru soke okankan re asafa riru soke, putuputu tabi fofu re asi fun. Nwon asi pa ina re, nwon asi je ki omi re sile niwon wakati kan, nigbati nwon rora fa kuro lai to eyiti olofo, ti ilo si isale lai run, nwon asi nu kuro ninu koko na ki nwon ito da omi rere miran si. Ni sise be bi nwon je ki omi na ho fofu re a run, asi tun lofo lori omi na.

Omi ti aso di mimo na, pa awo re da ti osi ntan jerejere bi oti wain, nwon asi gbogbo sinu koko tanganran nla kan ti nyo okuru jade lo, ti nwon gbe le ori aro nla kan ti ina na si nlu u li apakan, nihin ni nwon nje ki omi reke na wo, ati fofu re, bi oti nru soke, nwon asi ma nfeso re e kuro bi oba sepe omi na ko ba mo nwon asi ma fi omi eru na si i.

IGBEYAWO AIMURA SILE

Awon enia ama fi soro so ni itu wa pe, odomode Okonrin nigbati oba ko ndagba soke, ro pe, on ni ohun gbogbo, kiki obirin li oku ki on ni, nigbati oba ni obirin ari i pe, on fe ohun gbogbo sugbon obirin. Awa ro o pe, bi ose pe eyi ni awon odomode okon-

rin nroju ni ilu yi, pelupelu awon eniti oro lorun ni pataki, yio dara fun opolopo, pelupelu awon ti a to ati awon ti Missionary ko li eko, Larin awon keferi ko soro pupo bi nwon ko ti nani igbebin nwon to behe, ati nipa nini opolopo obirin awon obirin nwon li o mbo nwon pupo ju, ju ki nwon ma bo obirin nwon lo. Ki enia to gbeyawo, oye ki oni ile ni ibi kan lati mu obirin re si, oye ko ni ohun ti fi here aiye re, ati ise igbekele miran ti yio gbejule. Pelu eyi oye ki nwon ko ni akiyesi si alafia li ikehin, se eyi ti odaraju, enia ama ni opolopo idena ati ibanuje li aiye yi, ati pelupelu opolopo alafia li owa fun awon eniti olo aiye bi eniti ko bu u. Boya ko si ona titun alaini iteloron ati wahala ju ka joko ti obirin kan li igba aiye, ati si enia ti ko dun mo nwon boyo ko si ohun kan ti osoro ju bi igbeyawo iyato ju ife ni ile tabi iteloron alaiye igbeyawo ki ise ohun fun ojo kan tabi osu tabi ti odun kan sugbon titi aiye ni: nigbakugba ni enia ima fi alafia tabi osi nwon pamo fun iwa laiye nwon ni igbeyawo. Lati gbeyawo li akoko ti oye ati enia ti o ye ati lati mura ti oye sile laisiyemeji, oni ibakun nlanla, ati ona alafia pupo: ati lati gbeyawo li akoko ti ko ye pelu enia ti ko ye ati laipese ti oye sile oda-ju pe eni osi nlanla ni. Enia ti

yio ba ro alafia nwon ni ikehin
yio se eyiti odara ninu nkan
nwon yi.

AGBE ATI AWON OMO RE.

Airepo nla dide larin awon omo
agbe kan. Li igba pipe, baba na
lo gbogbo ipa re ki nwon ki ole
wa alafia ati irepo, sugbon lasan
ni. Nikehin; owi fun awon omo
re pe, E mu opa mewa fun mi
wa ki esi joko. Nigbana li odi gbo-
gbo opa na li eru kan, osi fi eru
na fan nwon li okankan ki nwon
ki ose e, sugbon nwon ko le se
e. Nigbana ni baba na tu igi na
osi fi opa kan kan fun olukuluku
ti nwon si se ruru laisi inilara.
Lehin igbati ase eyi tan Agbe na
ba awon omo na soro pe; ki eyi
je oko fun nyin. E o bo kuro
lowo ipanilara ota, niwon igbati
eba wa sokaan li irepo, sugbon ni-
gbati ija ati aso ba knku ti dide
larin nyin, ota yio to nyin laisi
ewu.

ODE, ORIRI ATI PAMOLE.

Ode kan jade lo sode, osi ri
oriri kan lori igi kan ti oga gi-
digidi. Osare lati mu u, sugbon o
sesi fi ese te pamole kan mole
ti ofi ara pamo larin eweko, ti
obu u je. Owipe emi eni asi, ni-
gbati mo ndeku fun elomiran lo-
wo, emi tikalami segebe.

EKE.

Omokonrin kan mbo agbo agu-

tan kan li etido, osi nlogun sere
bi enipe koriko dugbolu agbo
agutan ki nwon ki o le mu iran-
lowo wa sodo re. Awon agbe lati
ibi gbogbo sare fun iranlowo re,
sugbon nwon ko ri koriko na. Ba-
yi li nwon ri pe omokonrin yi
ndojuti nwon li aringba meta ati
merin. Lehin na koriko de ni-
toto, omokonrin na si bebe iran-
lowo nitoto, kosi si enikan ti owa
si iranlowo agbo agutan na, awon
agutan na si je ije fun koriko.
Awa ko gba eniti nseke gbo, li
otile je pe osoto gidipa.

EYE PEACOCK.

Peacock kan nse aroye gidigidi
niwaju Juno iya re pe, o ko lati
korin didun fun u nigbati abo ni-
gbitgiale, eye ti ewa re ko to
nkan tayo li orin kiko. Eniti Juno
wifun pe behe si ni gege; lotito
ko ye lati fi ohun rere gbogbo
fun enikan sošo.

AJA KAN ATI AWON OHUN OSIN

Aja kan dubule nibuje eran ngbo
o le awon ohun osin kan lo kuro
lidi onje nwon. Eniti, okan ninu
awon ohun osin na wi fun pe,
bi ilara re ti po to, nitori iwọ
ki o je ki awa ba wa nipa onje
na, ti iwọ tikalare ko fe behe ni
ko le je.

Itan yi fi bi ilara ti ri han.

A ko o li ibi ise ikowe li Ake
ABBEOKUTA DEC. 4th 1863.

APPENDIX TO THE IWE IROHIN: DECEMBER 1863.

ABBEOKUTA

DECEMBER 4th. 1863.

"God created man in his own image, in the image of God created he him, male and female created he them." The statement of this text has been the subject of attack perhaps as much as any in the Bible, and has come forth from the ordeal triumphant in a way that would have been impossible had it not been so attacked. There are two ways in which this statement might not be true, one is that more than one pair might have been created, say one for the white men, another for the red, and a third for the black, or that the first man was developed from a monkey; curiously enough both these opinions have been boldly put forth by learned men, who would be glad to prove themselves wiser than the Bible. A plain man who believed the Bible true, might well say, I cannot pretend to your learning but one thing is plain you cannot both be right, and until you agree you must allow me to believe that you are both wrong. As the Record remarks these charges against the Bible have a family likeness to the famous legal defence against a charge of having injured and broken some borrowed goods, First the article was never borrowed. Secondly it was broken when it was received. Thirdly it was whole when it was returned. The Lancet speaking of the second of these notions says "Certain zoologists seem to

view with extreme satisfaction every circumstance which can be thought to assimilate the specific characters of men and apes. At the meeting of the British Association in 1862 the ape was formally reinstated in the possession of the Hippocampus minor (a part of the brain) in a speech in which according to the Cambridge wits,

Professor Huxley, section D,

Showed forth his own pedigree.

With regard to the notion that there are several distinct species of men we can readily apply the test which is chiefly relied upon in distinguishing species from varieties in the inferior animals, horses and asses are held to be distinct species because though they will breed together, mules do not breed. We understand that some of the best families in Virginia have some mixture of Indian blood, and and we know that there are descendants of white and black of every shade. Other proofs might no doubt be drawn from the similarity of languages and other sources but this one that has been mentioned is so decided that it scarcely needs corroboration.

SLAVERY.

In the last ten numbers we have endeavoured fairly to discuss the effects of slavery in a country and the means by which it may be best diminished and finally got rid of. There is no doubt that slavery is a very great evil in a country, but slavery would be stripped of all its worst evils, if masters and slaves would obey

the rules laid down for them in the Bible. Masters, give to your servants that which is just and equal. Servants, obey in all things your masters according to the flesh not with eye service, as men pleasers, but in singleness of heart fearing God. This is the duty of Christian, servants to serve their masters more faithfully than before. St. Paul charged Timothy to exhort and teach the servants to count their own masters worthy of all honour, lest the name of God and his doctrine should be blasphemed.

RECENT INTELLIGENCE.

In our last we stated that the friends engaged in the work of mediation had reached Igaun. It was their intention to have proceeded via Ikorodu, a place under British protection, but they were refused permission. As the change of route had not been contemplated nor provided for, it has caused considerable delay, the Egbas have thought it necessary to acquaint their ally the king of Ijebu of the step. We hope the delay will be only for a short time.

There has been of late much fighting at Iperu, the Ibadans desiring to take it and the Egbas and Ijebus to defend it. on Monday the 30th ult. a severe engagement took place, in which the Ibadans were driven back to their encampment we hope after these engagements and trials of strength the parties engaged will be the more willing to listen to peaceful counsel. A small party came down from Ilorin a few days ago, but they bring no news. Nothing has been heard from Ibadan since our last.

SILK COTTON.

Having had for some time past an opportunity of observing the growth of a small lot of Cotton, grown experimentally in the immediate neighbourhood of Abbeokuta. I was very much surprised at having pointed out to me, two different sorts of Cotton in the same lot. On further investigation, I found the predominating species to be the one commonly exported, resembling the New Orleans, whilst the other of which there were only two plants

represented a sort occasionally met with here, but which is purposely cultivated in the interior on account of the silky fibre, equally apprehensible to the eye and to the touch. The difference in the two plants is as considerable as in their product, the common one being of a rank growth and attaining a height of about 5 feet with large dark green leaves; whereas the other will reach only three and a half feet with leaves of a yellowish green, pods about one third smaller. The same difference of size is to be noticed in the seeds, the one having a full furry green one, whilst the better sort has a clean black seed of a somewhat slender appearance, this latter remark may however not be borne out, since there were but a very few pods open thus early in the season. The natives from the interior know both sorts well and in fact pointed them out to the owner just when the first leaves had come up, they have a particular name for the latter sort, which is used exclusively for the manufacture of fine cloth, as it is said to be much easier spun into the fine thread noticed in their state robes and particularly dyed purple. In 1859 when in Lagos, a very handsome one of these tobes was offered for sale and I remember well that there was a great difference of opinion as to the material of the purple stripes therein, the opinions being divided between silk and cotton, some maintaining even that the cotton grew of that colour I have not the slightest doubt, but that it was fabricated of this cotton, which is of a snowy whiteness, the colouring having been kept a secret up to that time, since which owing to the internal war all communications having ceased, there has been no time for any further enquiry into it. I shall be very glad if any of your readers can throw any light on the cultivation of this cotton, as I am persuaded that it must fetch a considerably higher price; I also should be glad to purchase for the sake of experiment any small or large quantity which might be discovered in the farms, so as to enable me to send a bale home for trial next season. You will be glad to learn that the reports of cotton continue to be favourable from all sides and that the cotton left last year in the ground will be fit for picking next month, whilst another month or six weeks will be necessary to bring the new crop to perfection.

F. B

APPENDIX TO THE IWE IROHIN: DECEMBER 1863

INTERESTS ALTER OPINIONS.

A story is told of a countryman who went before a Justice of the Peace with a long face and said to him "My bull has gored your cow." "Very well" said the Justice "the case is clear, you must pay for it." "I beg your pardon your honour" said the countryman scratching his head "I have made a mistake, it was your bull gored my cow." "Ah" said the Justice "that quite alters the case." So it is with the question of slavery we view it with perfectly different eyes when it is in our country and among our friends from what we do when it is among strangers or enemies. The Northern States of America have declared all the slaves in the territories of those in arms against them free, whilst the slaves of all loyal masters remain as much slaves as ever.

THE LATE ARE OF IJAYE

A story is current in the interior Yoruba towns about this chief which shows that, though his character is stained by not a few of the worst sins, he was not unable to appreciate great affections or high principle in others. When the Ibadans came and encamped before Ijaye, Are made it a law that every Ibadan prisoner taken should be beheaded, with as little delay as possible. In the Ibadan camp was a young man the only son of his mother, who was a widow. The mother could not be prevailed upon to remain at home and allow her son to go to the camp alone; where he went she determined to follow. In one of the battles this young man was taken a prisoner by the Ijays. When the Ibadans returned to their camp he was missed, and after the closest search was no where to be found. The inconsolable mother took the first opportunity of leaving the Ibadan lines and entered the town Ijaye, and was soon brought before the chief, whom she thus addressed "I have come to seek my son who was taken in the battle if you have killed him, kill me: if you have beheaded him, behead me; if you put him into fetters, put me into fetters also, only let me be as he is and I am satisfied.

The chief beheld her for a few moments with astonishment; and then gave orders that she should be shown the heads of some who had just been decapitated; she searched but found not her son's: she returned and told this to the chief, who commanded those in fetters to be shown to her; here she saw and to her unutterable delight em-

braced her son who was still alive. She came and told this to the chief and begged to be put in fetters and placed near her son. Hereupon he ordered the fetters of the young man to be struck off and the captive brought before him, which being done, the chief turning to the mother said "I am delighted with you, you are a worthy woman, the son of such a mother must be good and brave," and taking his sword and placing it in the young man's hands said, "Your life is spared, and I make you my sword bearer."

BENEFIT OF EXAMINATIONS.

The Bishop of Oxford speaking on the subject of competitive examinations, in which boys from different schools are examined together by disinterested and competent examiners said, I think these examinations are also useful things for the boys, for they must profit by them. Every one has in his constitution more or less a love of ease, a love of idleness and of laziness. This works differently with different people but it comes to the same point at last; it is a kind of attempt to draw the shoulder from the collar when the collar pinches and it becomes uphill work. Some boys draw the shoulder back just when it comes to the point that will make their characters better and brighter. They are fond of doing what they can do easily but they are thrown back if difficulty arises. Now these examinations they cannot hurry over in a careless manner; they must be done well, they make them laborious, they make them active, they lead them to honest hard work to meet the difficulty; they remove them from the short means of seeming to know and lead them to the longer means of knowing. That is a blessing which they bring with them. An examination does this, it brings out all the weak points. A boy who fails in such an examination has got probably a lesson that will last him for life. He will know it is no use putting in bad stuff; and so the prospects of the coming examination and the results of the examination have a tendency to perpetuate among the boys habits of honest hard work, and by this means a boy, instead of being content with doing a something, will endeavour to do that something well.

It is a great help to the master to know that his work is going to be examined by competent examiners. When the time of the examination comes on he is spurred on to new

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efforts for he knows his work is going to be examined thoroughly, and he must put out renewed energy in endeavouring to make his boys the most efficient.

BAPTISMS.

On Sunday the 22nd ult. at the Ikija station, thirteen adults were baptized; six males, and seven females.

MISSIONARY MEETING AT LAGOS.

We are indebted to the Rev. T. B. Macaulay for the following account of a Missionary Meeting held at the Faji Church, Lagos on Monday the 19th of November, at half past six o'clock P. M.

The meeting was commenced with singing the 116th hymn, and reading a portion of Isaiah 42nd. chapter. The Rev. W. West, General Superintendent of the Wesleyan Missions on this Coast, was then called upon to engage in the opening prayer.

The Chair was taken by Capt J. P. L. Davies who made a few general observations.

The speakers were, the Rev. S. Crowther who gave a very cheering account of the present satisfactory state of the Niger Mission in a sort of double barrelled speech in English and Yoruba, the Rev T. L. Nicholson who spoke in English, the Rev. J. M. Harden in Yoruba, the Rev. W. West in English, the Rev. T. B. Macaulay in Yoruba, and the Rev. G. Sharp in English.

The Rev J. A. Lamb wound up with a concise account of the present state of Igbessa as being without a Christian teacher, in consequence of some misunderstanding which took place there shortly after our last anniversary, urging upon the meeting the duty of coming forward to the help of the Lord against the mighty.

The meeting was very full and the audience very attentive. The speakers one and all laid particular stress upon the duty of pecuniary contributions to the cause of Christian Missions.

A vote of thanks to the Chairman was proposed by the Rev. J. A. Lamb, seconded by the Rev. T. L. Nicholson, and carried unanimously by the meeting.

The proceedings were closed with singing the 118th. hymn, and the benediction pronounced by the Rev. J. A. Lamb.

The collections after the meeting were as follows In Cash £5 1s. 8d.

In Cowries Hds2 46 0.

Upwards of £21. has been received since. From another correspondent we learn the following particulars.

The Chairman's speech was short and referred to the blessings of religion and the gratitude which this country owed to England, in which latter point he was seconded with much earnestness by Mr. Crowther. Mr. Nicholson and Mr West followed up the point by shewing what England owed her greatness to, viz. her Bible and her Bible Christianity. Mr. Nicholson referred to the futility of the attacks made on the Book and its doctrines and showed how the designs of some of the most bitter adversaries of Christianity such as Voltaire and Gibbon were now being defeated, the Press which printed Voltaire's works being employed at the present time in printing Bibles at Geneva, and a large estate on the Continent which Gibbon bought having descended to a warm supporter of Christianity. Mr. West's speech was full of interesting fact and anecdote which his long experience in the Mission Field readily furnish him with. He spoke with much warmth of his love for the work and of his highest earthly aspirations for an only son that he might devote himself to it. Altogether the meeting was one of a very stirring and edifying nature and the interest was kept up to the close although it was prolonged over two hours. Earnest appeals were made to young men to offer themselves for Mission work. The Church was quite full. There were heads at every window and the door was crowded.

ARRIVALS.

His Excellency the Governor of Lagos and Mr. B. Way the Chief Magistrate arrived at Lagos by the Armenian.

BADAGRY STATION.

This was the first station occupied by the Church Missionary Society in Jan. 1845, at first by Messrs. Townsend, Gollmer, and Crowther. The former left for Abbeokuta in 1846. Mr. Gollmer for Lagos on its capture by the English, since then it has been under the charge of natives, until Rev. J. Smith took charge on the 10th. of Oct last. The natives have never cordially received the Gospel. The Communicants are only 9, Candidates for baptism 11, Day school children 25.

IWE IROHIN

FUN AWON ABA EGBE ATI YORUBA

No. 99 ABBEOKUTA DECEMBER 1863. Price 120 cowries.

Awa y^o lati gb^o pe, Emi ibere nlanla⁴ wa kakiri ni England pe bi o⁵sepe, Egbe awon Missionary Society ni ohun elo didaraju ni itan Ihin rere kakiri. Lai⁵siyemeji eyiyi yio ru die ninu awon Missionary atijo ninu soke ni orisiri⁵si ilu ti owa laiye, lati so ti inu nwon niti iyipada ti ima se loju nwon, pe ijo enia Olorun nse dede ti Egbe⁴ta lati odegberin Olugbagbo niwon ogun odun ti oko⁴ja nwon ko wasu oro Olorun rara iwon ogorun nwa tabi ju behe lo lati papo nigbati nwon ba ma je onje ale Oluwa, ati pe iyipada ba iyorisirere lo siwaju li oko⁴nwon ati ise. Ikosile yi bi ako⁴o sile nipa imo enia yio ju be lo pupo⁴pupo si ere Missionary Report ki osi te okan keferi lorun pe, idanwo Missionary ni imunilara pupo tabi nlanla, sugbon eyi ti afi se akawe ti nwon osoro lati ro, boye li ose pe, awon Ogbimo yio mu imunilara Isin Olorun ati Eko lona ti oye. Lotito ni

lai⁵siyemeji pe ilu pela Olugbagbo ti Ogbimo bi ti India oye ki ama pese fun nwon li ohun elo ti oko⁴. ati oye ki awon olori Ogbimo ki nwon ma wa tabi li isin ode ara bi iru ki ama lo sile Olorun ati lati ma pa ojo mimo Olorun mo sugbon awa ko mo ohun elo miran lehin idanwo Missionary nipa eyi ti afi le mu oro Ihin rere lo si ilu awon keferi beni awa ko ri iyorisirere kan nibikibi ni titan Ihin rere na kakiri nipa ohun elo miran ni ilu awon keferi labe itoju Kristian.

AWON PYRAMID TI EGYPT.

Pyramid pupo li owa ni Egypt, meta ti oje olori oje adota lenirinwo, etadiladota lenirinwo, ati etalerigba. Oje na ati ibere nwon je oran ti ako mo daju eniti oko⁴daruko nwon ni Herodotus niwon adota lenirinwo odun ki ato bi Kristi, sugbon li akoko na pelu nwon di arugbo. Ona meta ti nwon ba duro fun abuso bi ti oje

nwon ni, ekini, itan ti nwon pa fun Herodotus pe, awon olusoagutan Plilition li oko nwon, nigbati ombo awon agutan re ni pe tele Memphis ati oruko awon ti oko nwon ni Cheops ati Cephrenes awon eniti ojoba li adota ati erindilogota odun li eye nipa ti awon alula, nwon ro nwon bi eni irira julo bi enipe awon li eniti oti eku ago ti nwon si ko lati je ki nwon ma se irubo, itan ikehin yi fi awon olukole na ban bi nwon ti yato si awon ti mborisa li akoko ti Herodotus ati oluso agutan Plilition fihau nipa ti ara gidigidi pe orile ede olusoagutan lati Filistia ni tabi Palestine, nisisiyi awa mo lati inu Bible wa pe, awon omo Israeli ti Palestine lo si Egypt, ati pe olusoagutan ni nwon, ati pe nwon jasi eni irira si awon ara Egypt, sugbon odara to, Josefu je eni ogbon odun nigbati oduro niwaju Farao; odun mesan lehin eyi, li odun ikeji iyan Jacob lo si Egypt, osi ku li eni etadiladojo, odun metadilogun lehin eyi ti iba je lati igba iku Jacob titi ofi di ti iku Josefu niwon adofa odun, yio ri gege bi odun merinleladota ti Bible, sugbon ju eyi lo ni Jacob fi Laban silẹ, boya nigbati Josefu je eni odun mefa tobehe ti Jacob ba fi je olori awon omo Israeli niwon adota odun ati Josefu erindilogota odun, ati pelupelu oruko awon Cheops ati Cephrenes fere se alaijo ara nwon

Jacob ati Josefu ju bi awa ba ti ro si lehin ti nwon ti koja lati Hebrew lo si Egypt ati ibe lo si Greek, oruko Egypt ti Josefu ni Zaphnath ojo Cephrenes pelu ju bi Josefu ti wa.

Ona keji lati babuso bi ti ojo ti Pyramid ni eyi. Niwon Pyramid na, ona gigan wa li oju re ti apa oke, eyiti owa ni Pyramid nla, je odurun ese ni gigan, osi to si okokan goran, tobe ti awon ti owa ni isale re fi le ri oju orun. Sir J. Herschell ro o pe, egbaji odun koja, ti ona yi ba fi toka si irawo ti ise irawo North. Nipa isero Pyramid yi na nwon iba ti ko o li iwon akoko Abraham. Ona eke ta ti abuso ni akole ti nwon nri lara Pyramid na ati li adogbo nwon, ati awon enia miran fe eyi nitori ti nwon nri akoko ninu re ti ko ba isero ti Bible mu (nitori ti akoko isero oniruru enia yato si ara nwon) ati bia ofi alaiye re han patapata niti akoko ti nwon nmuninu akole nwonyi. Professor Lepsius ti ni akoko ojo re ti nwon kakole re lori Pyramid nla li iwe aworan. Li ona jijin li akoko ti mbo, nigbati awon iran ti New Zealand alaigbon le joko lori afoku Afa ti London lati mu aworan ahoro St. Paul, laisiyemeji yio je iteloran nlanla fun awon egbe ara ilu keferi miran tire lati ri isero alaipe ati lati gba a gbo pe, awon ara Egipiti igbani li oko o silẹ.

ati lati je isero igbakele yiye ti akoko ti Pyramid ati ti eda ti aiye.

IDIDE ORO.

Nwon ti so idide oro na bi imo tabi gbomgbo imo nina eyiti consonants lo die kiun fun, ati lasan ni vowels, okan ninu eyi ti osoro ju lona yi ni isopo oro na pelu Bishop, oro French na eveque pelu idi kanna odide lati inu ise Greek kanna ti itumo re jasi olutoju, ati sibe awon oro mejl na ko ni letter kan bakanna, sibe King ati Queen dide li Masculine ati feminine lekan ninu oro kan na. Ni ilu yi ofere soro ka to le so ti idimu lati fi oro sile tabi lati fi kun vowels ti ko sopo, ti awon ara ilu yi ni nfi vowels kun oro nigbakugba ti oni consonants pelu, ni Gesi awa ni jale osi kun, osi wa ni ilu ajeji kakiri, consonants si wa pelu ti a nyi pada nigbakugba ni ki koja ede kan si omiran ti nwonyi na ni lati r, iyipada ti otele yi lati German se Gesi sopo D si Th, Tsi D, Th si D, Z si T, ati Vi si F, sugbon lasan ni iwonyi si iyipada ti oro vowels ni ilu ti o sopo ni Gesi ati German awa ri consonants pelu sugbon iro vowels marun yato, iru oro nwonyi ni, bind, find, wind. Iyipada ti owa ni pataki akoko, sugbon ninu cases ti one ati stone ko si iru ebe behe owa ni ane een, ein one (gbolohun kan) ati stane, steen, stein, stone, (anpe li

stun) een ati steen ni ede Dutch stein ati ein ni German.

OGI GBAGUDA.

Ale ri ogi gbaguda ra li Abeokuta li egbeta fun osuwon marun ti oje shilling kan fun osuwon merinla tabi shilling mejo fun ogorun osuwon bi ati nta gbaguda li England ni shilling merinlelogun fun ogorun osuwon osoro ki eyi to le ye lati fi sowo si ilu miran Mr Simmond ti aro bi alase ni iru oran bayi wipe, ninu (Owo Ise re) pe awon onisowo ogi gbaguda, yio je okan li ojo nwon di ona ise ti yio di oro ilu.

IYORISI RERE SIWAJU.

Bi ifihan iyorisi rere ti nlo ni apakan Africa yi, awa yo lati mu ninu oro Anglo African ti ojo keji-dilogun. Oluto ti Egbe Iwo Orun Africa ra Oko kan lowo Messrs Horsfall ti owa ni Liverpool oko elefi kan ti anpe li King Eyo Honesty ti Old Calabar. Oko elefi yi, nwon ro o fun Odo Oya pata-pata, nitori ti ko ye lati ma sise lo lto tabi Igbi Eko li akoko ti oni ko dara, sugbon yio duro nibin titi yio fi di osu June ti mbo Olori oko, ibikeji re, ati awon Agonyin ti yio ma sise ninu oko na ba oko ti anpe li Armenian de, awa osi ma reti re lati Bonny wa nisisiyi. Oko elefi ti oye lati ma koja lori riru oni ati lati ma sise loju Osa: Awa mo pe nwon oran wa si Eko nisisiyi."

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ERAN OSIN ATI ENIA.

Oniruru eranko li owa ti o mba enia rin, malu, agutan, ewure, ologbo, aja, esin, ketekete ati elode. Opolopo nkan li ale ko ninu nwon-yi pelu isaju si okan na niti iran enia, li ibi kini awon enia dudu niwon gege bi awon enia fufun ti ni, ati bi awon enia dudu ti se ni iru eran osin kanna bi awon iran orile ede miran bi ose pe nwon ko ri nwon gba lowo awon obi ati ara nwon sakalasa? awa le ro pe awon iran mejeji na lopolopo ogorun odun to koja ti je enia oto patapata ati awon iran enia dudu isaju ko ni eran osin agba nwon yi lowo awon enia fufun. Li ibi ekerin gbogbo eran osin nwon yi awo nwon pada. Oso ro lati ba iru iran eranko buburu kanna pade niti oniruru eda ati awo; pelu awon eran osin eyiyi sopo, asi mo o daju pelu itoju, ale se iyorisirere nlanla ninu nwon. Awon eran olowo gigun ti South Africa ti oni wara die yato, awon ti oni wara da adara ti England olowo kukuru, awon omiran ko ni rara. Awon agutan aja ti Scotch ti yio mu agbo agutan lati ori oke wale fun oluwa nwon, li ohun tabi ni itoka si, eyi yio duro niwaju eiye titi oluwa re yio fi de lati ta a li ibon, eranko ti oyato si aja gidigidi ni, ti yio ma gbo nigbati alejo ba de. Agutan nla olora ti England pelu wool fufun nwon yato gidigidi si awon wewe, awon

agutan onila ilu yi ti wool nwon ko dara lati fi wunso.

Nigbati awon eranko ti nlo enia yato pupo bayi gege bi ise iwa nwon, nitoto ojo pe awon oluwa yio yato behe gege tabi ju behe lo pelu, nigbati ise iwa laye nwon yato pupo tobebe. Awon eya enia kan wa nibe eniti pataki iwa laiye nwon je ka ma sode ati eso igi buburu ti owa laiye, bi iru awon enia buburu North America, Indian, ati Australian, awon iran enia nwon yi ama yara li ifi ara pamo, bi awon iran ti olaju ti gba ile nwon kan pupo nitori ti iwa osi ti so nwon di eranko, ti ojo pe nwon fere se aile wa titi lati yipada kuro ninu iwa buburu nwon. Awon iru miran wa bi awon Arab ti pataki iwa nwon je ka ma da eran kiri, nwon fere se alairo ile nwon rara, awon eya yi nigbakugba ni nwon ima kole kiri nitori ati fi eran nwon je koriko nigbati eran nwon ba po ni iye, tobe ti ile nwon fere se alaigba nwon, eyiyi ama mu ja igbakugba wa, nwon asi ma dija sile nibiki-bi si awon aladugbo nwon ti ofara bale sibikan. Eyiye mu ki (Holy Land) ile mimo ni wa li aboroli opolopo ogorun odun. Iran miran wa ti o nroko ti nwon si nsin eran pelu, ile na asi gba opolopo ilu bi iru enia na.

A ko o li ibi ise lkowe li Ake
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ABBEOKUTA

DECEMBER 23rd. 1863.

We are glad to hear that there is a great questioning spirit abroad in England, as to whether Missionary Societies are the best means of preaching the Gospel. This will no doubt stir up some of the older Missionaries in different parts of the world to state their experiences of the changes, that have actually taken place before their eyes, that there are regular congregations of 6 or 700 professing Christians where twenty years ago, the Gospel had never been preached, that there are a hundred or more to communicate, whenever there is a Sacrament, and that this change is accompanied by corresponding improvements in their education, and industry. These statements written from personal knowledge will add considerably to the interest of Missionary Reports, and must satisfy the most sceptical mind, that Missionary efforts have a considerable effect, but what is put in comparison with them it is hard to imagine, unless it is supposed that Governments would most effectually undertake the works of Christianization and education. It is no doubt true, that a country with a Christian Government like India ought to be provided with the means of education, and that the Government officers ought to attend at least to the outward forms of religion, such as attending a place of worship and keeping the Sabbath day holy, but we do not know of any other means besides Missionary efforts

by which the Gospel can be carried into heathen countries, nor are we aware of any success in spreading the Gospel by other means in heathen countries under Christian Government.

DOMESTIC ANIMALS AND MAN.

There are a certain set of animals that accompany man sheep, goats, cats, dogs, horses, asses and swine. A good deal may be learnt from these with respect to the identity of the human race; in the first place the negroes possess them, just as much as the white people do, and how did the negroes manage to get the same domestic animals as other nations, if they did not receive them from common parents or brethren. We can scarcely imagine that the two races were for many centuries entirely distinct, and that the negro race having had no domestic animals previously adopted those of the European nations. In the second place all these domestic animals change their colours. It is rare to meet with wild animals of the same race of different shapes and colours, with the domestic animals, this is quite common, and it is well known that with care, great improvements may be made in them. The long-horned cattle of South Africa, which give but little milk, are very different from the good milkers of England with short horns, and some with none at all. The Scotch sheep-dog that will fetch a flock of sheep from the mountain side at his master's voice or the pointer, that will stand before a bird till his master comes to shoot it, is a very different animal from the dog, that can only

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bark when a stranger comes. The large fat sheep of England with their white wool are very different from the small, coloured sheep of this country, whose wool is useless for weaving purposes.

When the animals that follow man vary so much according to their way of living, it is surely likely that their masters would vary as much or even more, since their modes of life are so much more different. There are tribes of men who live principally on hunting and the wild fruits of the earth, such as the North American Indians and Australian savages, these tribes of men are apt to disappear as their ground is occupied by more civilized races for their wretched existence has so brutalized them, that they seem scarcely able to endure the change from their savage state. There is another set of races like the Arabs who live principally upon their flocks and herds and scarcely cultivate the ground at all, these tribes are constantly shifting their abodes for the sake of pasture for their cattle and when their numbers are increased so that the land can scarcely support them, there are constant quarrels and they are a thorough nuisance to their more settled neighbours. This cause has kept the Holy Land for many centuries in a state of desolation. Another set of nations cultivate the ground as well as keep cattle, the land will bear a much larger population of such people, but still in heathen countries, where the people are uneducated and given to slavery, we should expect, and we find, an enormous difference in the appearance of the houses, furniture, dress, cattle, and every thing else from, what we find in a country like England, which has enjoyed for centuries, the advantage of freedom education and Christianity.

PYRAMIDS OF EGYPT.

There are in Egypt several Pyramids the three principal are 450, 447, and 203 feet high. The date and origin of these is a matter of conjecture, the first mention of them is by Herodotus about 460 years B. C. but even then they were old. The three principal grounds for conjecture as to their date are first the story told to Herodotus that "they were built by the shepherd Philition when he fed his flocks in the plains of Memphis" and the names of the builders Cheops and Cephrenes, who reigned 50 and 56 years respectively, were held in abomination by the

priests as men who closed the temples and interdicted the sacrifices, this latter fact points to the builders being different from the idolaters of Herodotus' time, and the shepherd Philition very naturally suggests that it was a nation of shepherds from Philistia or Palestine; now we know from the Bible that the Israelites went down from Palestine to Egypt, that they were shepherds, and that they were in abomination with the Egyptians; but curiously enough Joseph was thirty years old when he stood before Pharaoh; nine years afterwards in the second year of famine Jacob went down into Egypt, and died at the age 147, 17 years afterwards, so that from the time of Jacob's death till that of Joseph at the age of 110 would be according to the Bible numbers 54 years, but more than this Jacob left Laban when Joseph was perhaps 6 years old, so that Jacob would have been the head of the Israelites for 50 years and Joseph for 54 years, and moreover the names of Cheops and Cephrenes are scarcely more unlike Jacob and Joseph than we might fairly expect after passing from the Hebrew to the Egyptian and from that to the Greek. And Joseph's name Zaphnath is even more like Cephrenes than Joseph is.

The second ground for conjecture as to the date of the pyramids is this. In the pyramids there are long passages opening in the north face, the one in the great pyramid is 300 feet long and exactly straight, so that the sky can be seen from the bottom, Sir J. Herschel calculated that 4000 years ago this passage would have pointed to the star which was then the North Star. By this calculation the Pyramids would have been built about the time of Abraham. The third source of conjecture is from inscriptions to be found on the pyramids and in their neighbourhood, and some people prefer these because they get dates from them which do not agree with the Bible accounts (for the dates of different people differ from one another) and as if to shew the utter worthlessness of the chronologies derived from these inscriptions, Professor Lepsius has had his chronology inscribed on the great Pyramid in *Hieroglyphic characters*. In the distant future when the descendant of a New Zealand savage can sit on a broken arch of London Bridge to take a sketch of the ruins of St. Paul's, it will no doubt be a great satisfaction to some infidel fellow-countryman of his to find this worthless chro-

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nology, and to believe it to have been inscribed by the ancient Egyptians, and to be a trustworthy account of the date of the Pyramids and of the creation of the world.

DERIVATION OF WORDS.

Etymology has been described as a science in which consonants go for very little and vowels for nothing, one of the most curious instances is in connection with the word bishop, the French word eveque with the same meaning is derived from the same Greek word signifying overseer, and yet the two words have not a single letter the same, again King and Queen are directly derived from the masculine and feminine of the same word. In this country we need scarcely mention the tendency to drop or insert vowels which is so common, that the natives constantly insert vowels in words which have two consonants together; in English we have through and thorough, pilgrim and peregrinate, there are also consonants which are constantly changed in passing from one language to another, of these l and r are not uncommon, the following changes from German to English are common, D into Th, T into D, Th into D, Z into T, and V into F, but these are nothing to the changes of the vowels, words in common use in English and German are found with the same consonants but five different vowel sounds, such words are bind, find, wind, These are chiefly variations in the tenses but in the cases of one and stone there is no such apology we have aene, een, ein, one, (in stone) one and stane, steen, stein, stone, stone (pronounced stun); een and steen are Dutch, stein and ein are German.

FURTHER ADVANCES.

As indications of progress in this part of Africa, we are glad to quote the following from the *Anglo African* of Nov. 28th. The directors of the *West African Company* have purchased from Messrs Horsfall of Liverpool the steamer King Eyo Honesty built as a steam yacht for the late King of Old Calabar. This steamer is ultimately intended for the Niger, not being adapted to work the Lagos bar in bad weather, but she will remain here till about next June. A master mate and crew arrived for her by the *Armenian* and we may expect her to arrive here shortly from Bonny. A steamer suitable for towing over the bar and for working the La-

goon will, we understand, be sent to Lagos at an early period."

DEVELOPING RESOURCES.

It seems to be a very general rule that the more people can get in exchange for their labour the harder they will work. It rarely happens, because a man can get more for his labour than before, that therefore he does less work, it much more frequently happens that, if a skilled workman cannot get work in his own line, he refuses to labour as an unskilled workman in some other employment. In the same way the cheapening of imported articles is much more likely to act as a stimulus to the natives to labour than to make them work less, because their present wants would be more easily supplied, and it seems quite likely that merchants might do much towards developing the resources of the country by placing before the people things for which the more civilized are beginning to feel a desire, and this not with a view of making an immediate profit, so much as of increasing the wants of the people, and for this purpose it would be well to have such things exposed in shops in public places as the desire to possess a thing is much greater when the thing is in actual view than when it is out of sight.

EXAMINATION.

Annual examination of the schools at Owu, Igbein and Ikija Dec 14th 15th and 16th. Day scholars at Owu 50, at Igbein 55 and at Ikija 67.

The result of the examination in these 3 schools is most satisfactory, shewing that the school masters have laboured diligently successfully. The questions in Scripture history extended over the whole Bible history, Old and New Testament and the answers satisfied entirely. It was most encouraging to see that the children had learned so many important passages of the Bible by heart. There was considerable progress made since my last examination. In Reading, English and Yoruba, I am glad to report progress.

In writing on paper and on the slates in dictation and arithmetic satisfactory progress has been made to the credit of the masters and the children. In Geography and English Grammar a promising beginning has been made. In Singing I could observe a decided progress.

I trust the number of children in the

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schools will increase after the present war and thus the benefit of education be shared by a larger number of the population of this large town.

G. F. Bühler

WEEK OF PRAYER.

It is proposed to hold a special week of prayer from Jan 3—10 next year.

The general meetings in Abbeokuta will be held on Monday at Ikija; Tuesday at Alabama; Wednesday at Igbein; Friday at Ake.

The following topics are suitable for a prominent place in the exhortations and intercessions of the successive days.

Sunday, Jan. 3.—SERMONS: SUBJECT—THE WORK OF THE HOLY SPIRIT AND OUR LORD'S WORDS ON AGREEMENT IN PRAYER.

Monday 4.—PENITENTIAL CONFESSION. OF SIN, and the acknowledgement of Personal, Social, and National Blessings, with Supplication for Divine Mercy through the Atonement of our Saviour Jesus Christ.

Tuesday 5.—FOR THE CONVERSION OF THE UNGODLY: For the Success of Missions among Jews and Gentiles; and for a Divine Blessing to accompany the efforts made to Evangelize the Unconverted of all ranks and classes around us.

Wednesday 6.—FOR THE CHRISTIAN CHURCH AND MINISTRY: For Sunday-schools and other Christian Agencies, and for the of Spiritual Life, Activity, and Holiness in all Believers.

Thursday 7.—FOR THE AFFLICTED AND OPPRESSED: That slavery may be abolished—That Persecution may cease, and that Christian Love may expand to the Comfort and Relief of the Destitute in all Lands.

Friday 8.—FOR NATIONS: For Kings, and all who are in Authority—For the Cessation of War—For the Prevalence of Peace, and for the Holy Observance of the Sabbath.

Saturday 9.—Generally for the large Outpouring of the Holy Spirit, and the Revival and Extension of pure Christianity throughout the World.

Sunday 10.—SERMONS: Subject—The Christian Church: Its Unity, and the Duty and Desirableness of manifesting it.

VALUE OF TESTIMONY.

Testimony is of every degree of value according to the knowledge and character of the person who gives it. If a man gives an opinion upon a subject of which he is ig-

norant he may be right, but it is not likely, or if a man has a strong interest on one side he is very likely to mislead you. If on the contrary a person, who has spent some years in studying some particular branch of knowledge, gives a decided opinion on some point on which he has no interest in deceiving, his opinion is to be depended upon, such evidence we have with respect to most of the ordinary calculations of Astronomy, men like Herschel and Airy, who have made this their special study, have written books, in which they would be very sorry that any smaller man should find a mistake, and consequently anything which they state to be known in Astronomy is worthy of belief by those who are perfectly unable to appreciate their reasons or follow their calculations. There is only one other subject on which we have stronger evidence of this sort, and that is one in which talented men who had made it their particular study have not only spoken their opinions when there was no imaginable earthly gain in uttering them, but have been so convinced of the truth and importance of what they believed, that they were willing rather to be put to death than to deny a word of it.

MISSIONARY INTELLIGENCE.

On Sunday the 13th inst. fourteen adults were Baptized at Ake Church consisting of ten natives of Abbeokuta, three of Ijaye, and one a convert of Awaye before it was destroyed: she was taken captive and subsequently redeemed in Abbeokuta.

RECENT INTELLIGENCE.

The efforts of the peace deputation have not yet been attended with the success so earnestly desired and hoped for. In consequence of the recent attacks made by the Ibadans on the allies at Iperu, in all of which the Ibadans have been driven back with great loss, the Egbas are less disposed to favour just now the peace efforts they offer however a passage to a limit number of the deputation to Ibadan via Il gun.

A severe battle was fought on the 8th instant since which nothing of moment has occurred the allies are reported to have gone and offered battle to the Ibadans, but they remained behind their entrenchments, report says waiting for reinforcements.

