

EKO AKETE.

IWE IROHIN OSOSE.

VOL. I. No. 10. SATURDAY, SEPTEMBER 16, 1922. THREEPENCE.

Editor:—ADEOYE DENIGA.

Office: 24, Williams Street,

P.O. Box 286

Lagos, Nigeria.

ASAN-SILE NI OWO GBIGBA RE.

Eko.	Ilu miran ni Nigeria.	Ilu Okere.
Odun kan 12/-	13/-	14/-
Osu meta 6/-	6/6d.	7/-
Osu meta 3/-	3/6d.	4/-

E fi owo ni Letter rouse ni Editor

GBOHUN-GBOHUN.

SANTOS, SA MA A RA' GBA ETU, B'OGUN BA DE.

Kosi eniti orin oke yi ko dun mo nigbati *Gramophone* ba nko o. Laisi ani-ani. a mo pe ohun ore wa Ogbeni C. A. W. Pratt ni: eyi si je okan ninu awon orin re ni ede wa, to ko nigbati o wa ni ilu Oyinbo England ni odun pupo sehin: awon orin wonyi si di nkan itan loni ninu orin *Gramophone*. A tun ripe Alufa J. Ransome-Kuti, eniti a le ma a pe ni "Jerusalem" Kuti nitori Irin-Ajo re si ilu Palestine tun ko opolopo o. in YORUBA fun Egbe awon Elero-orin (*Gramophone Company*) ni ilu Oba gege bi a ti ri ka a ninu Iwe-irohin ti a npe ni *West Africa* ti ojo kejila osu *August* to koja: a si ka a pe laipe, a o fi awon orin na sowo ni *Record* fun kiko lori *Gramophone* gege bi ti Ogbeni wa, to ko fi igbadun yi han.

"PAADI, O TO YI O KO L'OBINRIN, O SABUKU!"

Orin *SOBO AROBI-ODU* yi lo wa si iranti wa, nigbati a ri i ka ninu Iwe-irohin Gasi kan ti a npe ni *Daily Mail* pe awon Paadi ti Ijo Rome kowe Ebe si olori won ti a npe ni *Pope* pe ko yo o da fun won ki nwon le ma a ni aya nipa igbeyawo. Nwon so inira to wa ninu pe ki okunrin ma a da wa lasan, lai ni obinrin lehin igbati o ba ti "balaga" Nitoto, Aipe ni! A nto o.

Adedunji Editor

EKỌ GBE NI NIYI.

A ba awon ara wa Egbẹ *Ahmadia* yọ fun Ile-Ẹkọ ti nwon si ni *Monday* oṣu yi ni Ita Aroloya fun kikọ awon omode ni iwe, orukọ diẹ ninu awon enia pataki to wa ni iwon yi, Balẹ Ilu (*The Resident, Colony*) Ogbeni De Gaye Oyinbo Olori kan ni Ile-Iwe Giga ti Oba *King's College* Oyinbo Olori Olopa Agba (*Deputy Inspector General of Police*) Seriki Musulumi, Oniwe-Irohin *African Messenger* Ogbeni E. S. Ekoli ati Igbakeji re Ogbeni J. Babington Adebayo, Ogbeni Tubi, Akowe Balẹ, Lemọmu Dabiri, Ogbeni Maulvi Nayart, Braimah Igbo, Saka Tinubu, Sanusi Şonibare A. I. Yakubu awa papa ati awon ogoro enia, irohin ko to afojuba ni oṣu yi, o dara lopolopo.

MO YỌ FUN Ẹ, MO YỌ FUN RA MI.

Inu wa dun si igbega ti a gbe awon ara wa yi ga nibi ise won (*Lagos Town Council*) ni loloyi Ogbeni C. B. Olumuyiwa, *Accountant*, VICTOR COKER *Assistant Town Engineer*, Ogbeni S. FALASE, *Chief Sanitary Inspector*: be e, be e ni ka ma ri.

GBADAMỌSI AIBUKI.

A ki oṣu wa Dr. ANIFOWOSE OMOLOLU Kabọ lati ilu oyinbo, nibiti o ti lo ko ise Onisegun lona ti oyinbo, lati odun mejila sehin. A si ki ọre wa J. BABINGTON-ADEBAYO, Igbakeji Oniwe-Irohin *African Messenger* ku afojuba.

OPE LO YE 'RU.

Ojise Olorun "Jerusalem" ABIODUN M.A. se Idupe fun OLODUMARE ni Ile-Isin *St. Paul Breadfruit* ni ale *Saturday* to koja to de gan, o si wasu niyo keji *Sunday* nile Isin na, lati iwon agogo mesan arọ titi di agogo mejila ku isju medogun, ni dede oṣu fe-kan-atari. Enia nwo bi omi lo si Ile-Isin na.

AGBANNA, A YI BI OWU!!!

Ola la o fi Ẹni-Owo GABRIEL ADEKOLA OKE je Igbakeji Alabojuto ni le Isin won (U.N.A.) ni agogo mesan arọ Alabojuto-Agba D. A. HUGHES, ni yio se gboṣo

etutu oye na, pelu awon Alufa Ijo-Idan Ile-Isin ti Omo-Ibile (*The Clergy of the African Communion*.) Oye yi a mo yori!!!

KAPU KAPU!! PU U!!!

Bokinni ọre wa kan, AROWOLO yi o fi Ẹbun mejì fun enikeni ti o ba le kowe ni ede wa yekeyeke, nipa anfani to wa ninu EDE ILU ẸNI.

A fe ki awon to ba fe danrawo sakiyesi ilana wonyi.

1. Ki iwe kikọ na ma ju Ogbon ila lo.
2. Ki a ma se kowe si tinu-tehin takada bikoṣe oju re kokan.
3. Ki Yoruba ti a o fi ko ye koro.
4. Ki awon to ba fe gbidanwo Ẹbun yi mase ko adalu Yoruba pelu ede Oyinbo, bi irufe eyi, "O je ohun to dara at all times ki a ma a take notice bi a ti nko ede-ede without any efforts lati gbe ti wa niyi!!!"
5. Ki a fi gboṣo Iwe na sowo si oniwe irohin yi titi oṣu 29, oṣu yi.

A o daruko awon to ba se orire lati gba awon Ẹbun-Owo yi ninu Iwe-irohin yi ti *Saturday* 30 oṣu yi, a o si to awon irufe iwe ti nwon ko fi gba awon Ẹbun na.

Ẹbun Ekinni şile marun (5s)

Ẹbun Keji şile mejì-abọ (2/6)

Editor—EKO AKETE.

ỌRỌ AŞARO KUKURU FUN AWON
TI O MBA ILU JE TI NWON
NI AWON NTUN SE.

Ilu ti a bi ni si, tabi ilu ti a ra ni si, tabi ilu ti a use omọ enia ninu re, ti a nje ti a si nna, ti ko si ogun ahi ọre; o to ki a ma wa ire ilu na. Sugbon o dabi enipe iferan-owo ati ife-ara-emi o ufe boori iferan-ilu emi papa larin wa misisiyi ni ilu Eko.

Fun awon emi wa ti ko mo ede Gesi li a se itumo ọrọ Sir Walter Scott yi fun. Gbo bi o si wi fun obatuje enia.

"Tani enia lasan na
 Ti ko le so lati okan ara-re pe
 Ohun ti o ba kan ilu, o kan on pelu ?
 Tani inu re ko si ni ma dun
 Nigbati o ba doriko ona ile
 Lati ilu-onilu ti o ti sina lo ?
 Bi irufe enia be ba wa, e wo o dada,
 Ori re ko je wule bi a kewi ilu re si i leti,
 Bi o ti wu ki oruko re ga to
 Bi o ti wu ki oru re po to
 Pelu gbogbo ohun ti o ni
 Enia lasan ni, l' ara re nikan lo mo
 Loju emi ara-re li o ma so iyi ara-re nu
 Nigbati o ba si ku tan
 A tun pada lo sinu erupe ti o ti wa
 Enikeni ko si ni se idaro re."

Translated into Yoruba by
ELETI-OFE.

IPO AWON QMODE.
ESI EBUN AWON QMODE.

Gege bi a ti filu ninu Iwe Irohin yi lose jeji awon ti o mu ise won wa kere pupo, sugbon gege bi ileri wa, a o fi ebun fun enikan soṣo ninu won eniti esi re nipa Iri te ni lorun die. A fe ki won wa si odo Oniwe Irohin "Eko Akete" li osan *Wednesday* lati wa gba sisi (6d.) pelu Iwe Itan Igbe Aiye Bishop James Johnson—Ologbe.

Oruko eniti o gba ebun ni eyi:—

SAMUEL SONGODEVI,
 13 Porter Street,

Idunshagbe, Lagos.

Fun itanu awon ti nwon ko gba ebun, sugbon ti nwon gbidanwo, ki nwon wa gba Iwe Itan Igbe Aiye Bishop James Johnson kokan.

Oruko won li eyi:—

Yakin. S. Oriola,
 37 Elgghata Street, Lagos.

David I. Qjora,

18 Okiti Court, Lagos.

Fun anfani gbogbo awon ti o nfe ko nipa Iri, sugbon ti nwon ko le ronu de ibe, li o ma je ki mba nyin soru die nipa Iri lose yi.

Eko,
 September 16, 1922.

LETTER NO. 8.

Enyin Oge Mi Owon,
 Inu mi dun lati ri i pe die ninu nyin gbidanwo lati so ohun ti o mo nipa Iri, sugbon enikan soṣo li mo ri pe o sunmo tosi otito ohun

ti a npe ni Iri. Inu mi yio dun pupo bi e ba gbidanwo lati ma fesi nyin ranse si idaraya ogbon bi irufe eyi.

Iri (*Dew*) ki ise ohun ti o soro lati mo nipa re. Nigbati Orun ba ran losan/ gboeba nkan li o ma ran si lori bi oferulu, orule-ile ti a ngbe, bi ile ati igi ati ewebe. Nigbati o ba di asale ti orun ba ti wo tan, gbogbo awon nkan ti orun ti pa losan nwon a ma bere si tutu, nwon a si ma yo oru-oru (*vapour*) jade, nigbati afefe ti o tutu ba si fe si won, nwon a ma se omi, eyi li a npe li Iri.

Ninu gbogbo ohun ti orun nran si, awon omiran wa ti awon ko le fi ara gba orun si, ti nwon ko ni ma yo oru jade, awon ni Iri ki ise si lori pupo gege bi irin, okuta ati jigi. Awon omiran si wa ti nwon ti ara gba orun si, ti o je pe nigbati ile ba su ti orun ba ti wo tan, ti nwon o ma yo oru jade, awon ni Iri ma npo lara won, gege bi wulu, awon nkan ti o le ti o si ni iho bi irun, ewe ati koriko.

Awon glomiran so ninu nyin pe Iri je awamaridi (*unsearchable*) ki ise be arara, idi bi Iri ti se nse li a so fun nyin yi. Mo ni ireti lati ma bere omiruru nkan bayi lowo nyin nighbagbogbo, mo si fe ki a ma ronu nipa won, eyiti ko ba si ye nyin, e bere lowo awon ti o mo ju nyin lo, nigbana, ki e si wa ko won silu fun ara nyin. Nipa bibere omiruru nkan li o je ki awon omo Oyombo ki o ma je ologbon enia lati kekere won lo. Enikeni ti o ba ni oru lati bi ni nipa Iri ki o ko iwe si mi.

Emi ore nyin nitoto,
ELETI-OFE.

IWE EBUN. (1st. PRIZE.)
ORU DIE NIPA TI IRI. (DEW)

No. 3 Porter Street,
 Idunshagbe, Lagos.

Iri je awamaridi nkan, eyiti enia ko le fi oju ri, o fi ara sin tobe to jeye enia ko le se apejuwe re, nitoripe on ati afefe ni ma nrin, nitorina mo le fi ogbon omode wipe afefe ni ima mu Iri wa nigbati ile ba su ti orun (sun) ko ba si mo. Sugbon a le bere wipe nitori kinni Iri ki ise se li osan nigbati o je afefe ni ima mu wa. Loto ni eyini sugbon o da ni loju wipe bi ko ba si ti orun Iri iba ma se li osan. Nje nitori eyi, mo fi ogbon omode wipe mo tamo Iri si wipe afefe ni ima mu wa. Nitoripe ohunkohun ti a ko ba le fi oju wa ri ka mo wipe on ati afefe dogba. Kiyesi pe nigbati oru ba ma enia a, bere si lera, ara re a si tutu, be gege lori fun ohunkohun ti afefe ba fe si li oru nigbati orun (sun) ko ba si mo lati pa ki o gbe a ma tutu siwaju ati siwaju a di tute patapata bi enipe ojo l' o ro si ori re. Idi re niyi o ti mo fi wipe afefe ni ima mu wa o.

EKO AKETE.

EKO, SATURDAY, SEPTEMBER, 16, 1922.

BALE OKO ILU.

Ojo Atinni (*Mondav*) ose yi je okan ninu awon ojo pataki ti a le ma a pe ni ojo Konigbagbe, nitori ni ojo na ni awon ara wa to ju Imale ti Iana-Isin *Ahmadia* se kisa nipa sisi Ile-Eko titun kan fun gbogbo omode, ibase Onigbagbo Imale tabi Aborisa.

A wo otun a wo osi nigbati de Ile-Eko yi, eyi ti ati fi iwe pe wa si, a si ri pe kosi eni meji to tun ye ki awon Janina na fi se Alakoso Eto ati Epe ojo na ju Ogbeni wa lo—HENRY CARR, BALE EKO, ati AMOFIN Ijo-Enia-Olorun ti awon C.M.S. nibi: nigbati Igi-Iwe yi nawo gan oru siso, to nso o ni YORUBA atata—on papa sa je YORUBA fau-fau gidi, gege bi o ti je pe lati iwon ogoji odun sehin ni kiko awon omu Imale ile yi ni iwe ti je o an edun on, to si se ayan lopolopo lodo Ogunna-gbongbo ninu Isin-Imale nigbana eyini ni SHITTA BEV, ati gege bi Ogbeni wa, BALE ILU yi ti mu oru na girigiri lodo Ijoba tobe to je pe nitori asinmi re fun ise-rere yi, ni Ijoba fi gba ojege lati si Ile-Eko kan fun awon omu Imale ni Isalegangan ni odun medogbon to koja, ti Ile-Eko na si wa dion: a kole se ka ma so gege bi ede OBA OBINRIN ni, ti a ri ka ninu BIBELI ani OBA OBINRIN ARA SHEBA, pe IDAJI ISE RERE Ogbeni wa yi ko han fun wa lekan ri. A kole sege sope keke-pohun-mo-awoko lenu nigbati BALE asoro iyebiye yi, ti o si fi ise awon Oba ati ise awon Oluko ye ni, yekeye, gbogbo oru yi ni a si so ni gbede-gbeyo ni ede oyinbo fun anfani awon Oyinbo Onise-Oba onipo nla to wa si Ipade na, ni aru ojo yi.

Pupo ninu awon enia wa, to wa si ibi Epe yi, to ti ro pe gege bi OLORUN ti gbe BALE wa yi ga ninu Ipo ninu ise-Oba ati ninu Church, ki yio gbo ede YORUBA, ambosibosi pe ko ma a fi soro lo nja ito

lenu, nigbati nwon fi eti won gbo bi JAGUN yi ti nda oru ogbon ati oye silu ni mesan-mewa ni ede ilu re YORUBA lai fi-kan-pe-meji.

E je ki aya bara si ti oru ELEKO: ti a ba ni tam o sapa pupopupo ki oru yi mase-le-ja-owu-diju nigbati ina oru na nru ni jelo? BALE wa yi ni: o si je ohun mimo fun wa pe nigbakan ri, ogbeni BALE HENRY CARR ko fi Iranlowo-owo lati inu apo re da EKO nigbati Eleko nfe iru iranlowo be to si so fun: A ko so eyi lati fi se ete loso ka fi eyi mo be e, nibi.

Ninu awon ogunlogo enia to wa sibi Ipade-Epe yi lojo yi, ti nwon si gbo oru BALE Alakoso na lati oke de ile ko ni siyemeji luti kan saara si i fun ise-rere re larin wa ni lu yi, pelupelu nipa pe ki awon omu-Imale le ni Eko-Iwe to ye kooro.

Bi o ba je pe kosi ise rere miran ti baba kan le se fun awon omu re ju eyi so, Nje.

Tani Pawa o ni Baba?

Sai, A ni Baba!!

HENRY CARR, Baba wa!!!

Sai, A ni Baba!!

BALE EKO, Baba wa,

Sai, A ni Baba!!!

Speech delivered by Mr. Eman A. Oluyele Bright at the Second Lecture on University Education by Professor F. W. Morais at Wesleyan Imabe School-room on Friday the 8th instant

Eman A. Oluyele Bright spoke as follows:—

This is the second occasion that I have the good fortune of listening to the most brilliant and instructive lecture of Professor Morais on Education. The first lecture took place at Eko High School Hall sometime last month under the distinguished chairmanship of the Revd. Principal Euba, when the lecturer as we have just been reminded now by Revd. E. T. Johnson, dealt with his subject from Scientific and Psychological points of view; and for upwards of 80 minutes electrified his audience, displaying in connection therewith a considerable mastery of more than three different foreign languages.

The genuine source of pleasure and satisfaction derived from his last lecture explains my presence here to night if such an explanation is needed;

and I am glad to observe that the affairs of this evening are marked with the same lustre and tremendous success which characterized the last lecture.

Professor Morris to day, as on previous occasions, strongly emphasizes the need for a thorough and more efficient system of education, without which we cannot, as a race, reasonably expect "to hold our own in the relentless battle of life, in the relentless struggle for existence; without which we dare not hope to make sure our ultimate redemption;" without which, Ethiopia cannot stretch forth her hand, without which, I reiterate, our dream that Africa shall rise will end in phantasmagoric illusion.

That there is an urgent need for a standard of education higher than that obtainable from our present day-Schools is a fact too evident to be denied; but what are we doing towards its elevation, what are we doing to achieve this desirable end, what are we doing to supply this great want? "Beyond our unfounded allegations and futile protests here and there that the Government is still lowering" the present low standard of education, we have done nothing. Our protest may indeed explain the situation but can by no means alter it unless we actually put our shoulders to the wheel. After all, the Government has founded for us at least one Semi-college which masquerades under the name of King's College, the Government has supported and is still supporting many of our Schools irrespective of denominations, the Government has provided and is still providing funds to educate some of our kith and kin; what have we done ourselves? Nigeria needs men, men of action, men that really matter. Not necessarily Anti-Government Demagogues nor Anti-people Incurriables; but men of tolerant views, of high intellectual endowments men of sterling characters and unimpeachable antecedents who know what is really necessary for our advancement as a race and know how to secure it.

From the standpoint of financial stability neither the Gold Coast nor Sierra Leone seems to compare favourably with Nigeria but when it comes to the question of education our poverty here unfortunately predominates.

The democratizing factors retarding the progress of education in this Country would appear to be our naked selfishness and unashamed immorality. A good number of well-to-do Nigerians, in my opinion, are not as altruistic as their compatriots in the Sister Colonies. Here they would not scruple to squander away thousands of pounds to advertise their personalities or increase the number of their sweet hearts as much as they would hesitate to appreciably educate a single

helpless deserving aspirant or advance a pound towards the cause of humanity. It is for self, the great Ego, I, and nobody else. In Sierra Leone and Gold Coast in particular, matters, we are told, assume a different aspect.

Another cause of stagnation, I believe, due to the un-cared-for manner in which matters relating to education are being treated by many a young Lagosian. This class of misguided youth apparently believe that the moment they are out of Schools, books can go to hell. And so long as there is a Glover Memorial Hall and other kindred houses of amusements including Billiard Rooms, even School itself can go to Jericho and Colleges to Bethlehem. They evidently consider it a crime to support any educational movement and a misdemeanour to acquire knowledge which there is a god of pleasure and dance to wrash in. Yet in spite of these short comings they have the audacity to seek for promotions in the Government and other departments of labour, hoping at some time to hold, in due course, position of trust and responsibility in the community just as if their mere taste in fashionable dressings, excessive indulgence in frivolities and expertness in Terpsichorean art are the criteria which determine the standard of the requisite efficiency.

To night we hear good tidings from America through the medium of Professor Morris arent the proposed University to be established on the West Coast of Africa for the benefit of the Africans. In undertaking to do that, America has imposed upon herself a very serious and far reaching responsibility and we can not but wish the scheme a speedy maturity. There can be no doubt that the position of our King's College here is unique for obvious reasons, and for obvious seasons it is not good enough. We want Colleges and Universities to study Art, Law, Science, Medicine, Philosophy and other faculties. When we have these in good numbers and take material advantage of them then, and not till then, can Africa hope "to take her proper place in the Family of Nations."

E MA SE JE KI O RE NYIN.

O to ki a dape loywo awpa. Elokini llo ti o ti duro ti. Egbagbati Elokio niba firin ni owo. Ki Olorun ki o bo ajiri obibibikan nyin fun isawo oye ti e ni ma liti ojo pupo yi wa. Ki Olorun ki e ma bu si apo nyin, ibi ti e ti nmu owo na wa ko ni gbe. Abinjo-lemu ni ti ekuate le. Eniti o ba ni ki oja ma ti Oba Ilu Olorun ko ni dojuti olowo-re. Owo ejo ko ntu ni san, ki Olorun ma je ki o re nyin. Ki Olorun ki o je ki owo nyin funa si atari anfani. A be nyin ki e tun anara si oyo Elokio peba Igbolun ki irepo ba le wa larin wari,

EWO LI ÈSÈ ELEKO?

Gegè bi ọrọ Eledko nẹlu Ijoba ti nlo si, o dabi emigbe Ijoba nba. Eledko isanu nitotopre o nte si ife awon ara Iba. A ko le ka eyi si eye arara. Nitotri Eledko ko le gbo obun awon enia ti o si i sibi, a ye won, obun wa ti Eledko gbo, ti ko ye ki o fi ha agogo ti o je ki Ijoba nbanba ni. Ipo tiwa ni Egbe bi Iba, Egbe bi eranti o feranti Iba re ki a muna giri ki a be Ijoba pe ki o ye ọrọ Eledko wo lewala si fun wa, ki a si je ki mo pe Eledko japa fun-ara re ko ti o dege bakoge Iba, bi o ba je pe aha agogo ye epe.

Ni igba julai, awon Oba Ife wa tina di pa ti nkanban ko ni ti idi re jade, awon ima mu enia lode, awon a si ni a, tani ma ma won, awon ima ko obun ma enia, owo ati ago, tani ma bi won, awon ima pe obun mitan ti a ko le ma daruko mita iwe yi o ni bawo ju gboogbo obun ti a ti ndaruko woyi jo. Ewo fi Eledko ti ge mita, woyi lati bi odun mejiatogun u o ti gori oye. A ko ri obun babura kan ti o se, hiboge pe a ni o fi awon apakan Imale. Iba, jore jashe/kan ni odun 1919. Igbala ma li o kan igba ti Ijoba ni ki o fi agogo fun awon ara na pe on ko ti o ran. Ogbesin Herbert Macaulay jo wi gboogbo obun ti o nwi ni Iba Orinbo. Tani mita awa eda ti ko le jaba sisan idanwo bayi?

IREPO LARIN WA ATI AGBARA RE.

Eyin Bokinni Edo, e fi ena nyan sokan. Gboogbo wa ti ri agbara irepo ahi bi o ti je pe lai si irepo, a ko le lo siwaju ati siwaju gega bi onle ede. Aari irepo fi o je ki agbara ti Ogbesin Herbert Macaulay sa ni Iba Orinbo ki o saba, ehi ti ko je ki ọrọ ati ife won ma mury lodo awon Orinbo. Iba ari irepo wa fi o je ki ọrọ Eledko ki o ma diju siwaju ati siwaju lodo Ijoba. E je ki gboogbo wa ati onle ati adajo ki a gba ara jo, ki a lo be Ijoba. Ma ro pe gboogbo wa fi o mo pe ọrọ enu ti eyi bi Ijoba ba le jo Ekegbayil kuro ni Iba Doosanmi. Gboogbo eyin, Saaranai Edo, e je ki a ma be iyi kan Oba Aye ki Oba Orin bo bi yi kan awa pira.

È LÒ SÒ AGEJE MỌ IDI.

Iba ni dani purjo nigbati a rbo pe Ijoba se fun Imale eda-ogunna pe ki awon lo sisan ija, ki awon si lo so agboje mo 'di. Nigbati a wo awon agboja Imale 'i dani 'i onle ti Ijoba, lati owo Omidun, fi eba de mofe, oju gba ni ti fun awon Imale, obun ti o si lo ni pe ki awon lo pari ija won. Idajo yi te ni heran tobi ti a le fi so gboogbo pe ọrọ awon Imale se ma Ijoba. Eyin Imale Edo e lo pari ija nyan. Owo sisan ko ja mo nkan, gbo pite nigbagbogbo ko ja si nkanan, nigbon Edo si Iba Ejo, nigbagbogbo o ma ni iwa agidi-oban kan, ko si yintu o Je gba agidi-olan igbo enia bakoge Ijoba. Eyin Imale, e lo se woyi. E lo so agboje mo idi.

Ogbesin Salako Jakanke omo Aina Jakanke—A gbo bi Iba wi—pa ipa re da ni iwe yi Iona Adams mojumo gbo jumo. *Friday*, ti ojo 'kejo oso xi, September 8, ni ile re ni Epelede, 87—95 Ode Pope Street, ni Edo.

Ogbesin Salako ni igba aye re ki ipe enia han kan, ki ipe enia kekeru. Enia tere jo, omutu tere jo, o si dani ni nigbati a gbo idu re, sigbon o fi di eni abala Ioban, ki Olorun bi o dele fun u, ki o si gbe e ni nitofe tere.

A ba Ogbesin Farola Jakanke gbohon re kedis gbigidi, ati Mestlin Odunp ati awon omo re? Bagnigboho ati awon omo re. Falanke ati awon omo re ati gboogbo ebi won patipata.

A ba Akanke ati Esiyemi ati Mrs. Comfort Buley ati Fagbenisola ati Dalinusi awon omo ologbe kerdun, a si ki won pe ki awon kan gbo baba won, awon kan azghinade, awon kan inanu, omo a se be fun won, kaisa na ya lowo won.

IRUN TI AWON IMALE NPE.

Ko ni tabi-tabi bentu ko si aryan-iyana bi a ba so pe gboogbo awon Imale ati Onigbureyi Edo je omo iya kanna, ati pe Olorun ni baba Gboogbo wa, nitotina bi a ba ri obun kan ti o ma se awon Imale bi aranda, ipo tiwa ni lati bi han won. Lati odun purjo sehin ti sira Imale ti de Eko fi awon Imale ti nlo ede *Auriferous*, gboogbo kewa ti awon nke ti ede *Lariferous* fi awon ti ko won, a go si ri lati igba na wa pe awon se itunp awon eko-sira woyi fi ede Yoruba, gboheran won ti ko kewa yi, awon si mo o, sigbon de aha won fi o mo itunp obun ti o nke, a le so wije eyi dabi igban Odide nitoro ti o mo obun ti o mo, ibesha nla ti eyi je fun awon Imale, o to akoko ti awon ni lati fi eyi ni ero. Bi enia ba si fi gna han won bi o ti to ati bi o ti ye, isanu awon gbontran mita won fi o ma rida, sigbon a ko le ri ki a ma so. A itunp pe arinpa kan 'sho bayi fi awon "Annadava" nite fi ko awon omo won, bi o ba se be ni, ki Olorun ki o ran won lowo mita ipe nla eyin awon ti owo le lati se. 'L' ero tiwa, o to o si ye ki a so fun awon Imale pe ki awon mura lati se itunp awon ọrọ ti awon bi akirun ati eyin awon fi itunp fi ede Yoruba, ati pigba ki awon ama ko lati mo itunp Gboogbo obun ti awon ba nka.

A dnp jo wo awon ọrọ wa ti o fun wa ni iwe meji kan ti o se iperire diwe mita sisan awon Imale fun wa. Itunp fun ti awon Imale npe fi a se fi ede *Lariferous* ati bi awon ti npe, ati ede *Gresh* ati ede Yoruba.

PIPE TI EDE LARUBAWA.

Allah-u-Akbar, Allah-u-Akbar. As'-hadu, anla ilah ilallah. As'-hadu anna Muhammad-er-Rasulallah. Hayya lass-slah, Hayya, la! falah, Allah-u-Akbar. Allah-u-Akbar. La ilaha ilallah,

EDE GĒSĪ.

God is the greatest, God is the greatest. I do testify that there is no one to be served but God. I do testify that Mohammed brought the Message from God. Come to prayer, come to prayer, come to prosperity, come to prosperity. God is the greatest, God is the greatest. There is no one to be served but God.

EDE YORUBA.

Olorun tobi juḷo, Olorun tobi juḷo. O da mi loju pe ko si enikan ti enia le sin aḷi Olorun. O da mi loju pe Moḷodu li eniti o mu iṣe wa lati ḡḡo, Olorun. E wa ka gbadura, e wa ka gbadura, e wa nitari aniani ara nṣin, e wa nitari aniani ara nṣin. Olorun tobi juḷo, Olorun tobi juḷo. Ko si enikeḷi ti enia le sin aḷi Olorun.

Iruḷe orṣ yi li awon Imale nṣo li igba marun, ṣugbon melo ninu won li o mo pe ohun ti nwon nwi l' eyi.

Bi o ba se iṣe orṣ bayi li awon Imale ti nṣi pe ara won wa si ibi adura eyi yio mu gboḡbo won loḷan ju igbati awon soro ti egberun won ko gbo ohun ti nwon awi. Be na ni awon orṣ ti nwon ḷi nkirun ye ki o ni itumo li ede Yoruba peḷa. E wo awon Onighagbo, gboḡbo won li o ni eko-esin won li ede Yoruba, be na ni awon Ijo ti Katolik. Ki a ma tan nṣin je, ede ilu eni ka ni lara, o si ye ki o ka ni lara ju ede glomiran lo.

ELETI-OFE.

LEGAL NOTICE.

In the Supreme Court of Nigeria.
In the matter of the estate of

ISHMAEL IDOWU OGUNTOLU. (Deceased)

Notice is hereby given that all creditors having or pretending to have any claims or demands against the estate of Ishmael Idowu Oguntolu, late of 148, Strachan Street, Ebute Metta, (Lagos) Nigeria, deceased, who died on or about the 12th day of April, 1922, intestate, at 148, Strachan Street, Ebute Metta, (Lagos,) aforesaid, and Letters of Administration of whose personal estate were granted by the Supreme Court of Nigeria to me the undersigned Elizabeth Oguntolu, his widow, of 148 Strachan Street, Ebute Metta, (Lagos,) Nigeria, on the 15th day of August, 1922, are hereby required to send in particulars of their claims and demands in writing to me the said undersigned at the above address on or before the 30th day of December, 1922

And Notice is hereby given also that after that date, I will proceed to pay and distribute the assets of the said deceased among the parties entitled thereto, having regard only to the claims of which I shall then have had notice.

And all persons indebted to the said estate are required to make immediate payment of their indebtedness.

Dated the 29th day of August, 1922.

ELIZABETH OGUNTOLU,
Administratrix

PREACHERS FOR TO-MORROW.
AWON ONIWASU OLA.

ANGLICAN.

Time.	Preacher.
7.30 a.m.—Christ Church—Holy Communion.	
9 a.m.—St. Paul's (Breadfruit)	Ven Archdeacon T. A. J. Oguntiji
6.30 p.m.	do.
9 a.m.—St. John's (Aroloya)	Rev. H. V. E. Johnson
6.30 p.m.	do.
9 a.m.—St. Peter's (Alapako)	Rev. S. M. Abiodun
9 a.m.—Holy Trinity (Ebute Ero)	Rev. S. J. Gansallo.
6.30 p.m.	do.

WESLEYAN.

10.30 a.m.—Tinubu	Rev. H. W. Stacey
7 p.m.	Rev. E. K. Ajai-Ajagbe
10.30 a.m.	do. do.
7 p.m.—Ereko	Rev. A. N. Cole
10.30 a.m.—Olowogbowo	.. E. E. Williams
7 p.m.	.. D. A. Beckley

AFRICAN (COMMUNION)

9 a.m.—Jehovah Shalom	Rev. Supt. D. A. Hughes.
	(Consecration Service)
7 p.m.	Rev. Supt. G. A. Oke
4 p.m.—Erele	Bro. J. H. Lawson
9 a.m.—Bethel	.. G. M. Osoba
6.30 p.m.	Rev. E. A. Akinola
10.30 a.m.—African Methodist	
	Bro. W. K. Fafunwa
4 p.m.	.. J. A. Osodi
10 a.m.—Araromi Church	.. Joseph Bankole
4 p.m.	Rev. A. A. Puddicombe

EBENEZER.

10 a.m.	Bro. E. A. Ojo
7 p.m.	Rev. E. C. Alabi

BROTHERHOOD.

7.30 p.m.	Bro. Arinola Okoya
7 p.m.	Pastor A. Adedeji Iṣola

AHMADIA.

5.30 p.m.—Open Air Service	Prof. Moulvi Nayyar (Vincent Street)
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Advertisements.

IPOLOWO OJA.

ILE OWO IFẸ OLODUMARE.

Ogbeni Oniṣowo M. Bankole Fadipe mura tan lati ranṣe orisiriṣi Oja fun enikeni lati ilu-oyinbo.

Ibase Oja bi Ewe-taba, Ẹtu-ibon, Awo, onje-inipanu, Ẹro-ere omode, Aṣo, ati awon nkan bawonni.

Enia le san Idamerin tabi Idameji owo silẹ geṣẹbi iye-owo oja re ti to.

Awon oyinbo re ni ilu Germany setan lati gba emia lawin oja; nwon yie si fi oja ti o ju idameji iye owo oja ti o ba fi ranṣe si won, sowe si o, a o si fun o laye Oṣu meta lati san owo toku. Maṣini Oloṣo ati Eleṣe daradara (Oloṣo rubutu ti Germany) nbe.

Ogbeni oniṣowo yi nfi Cocoa, Ekuro, Epo ati orisiriṣi Awo Ẹran ṣowo si Ilu Oyinbo Inn tita.

Ẹlọ ba orire nyin pade lodo Ogbeni oniṣowo yi ni Ile-owo re

Ebute Oluwa.

158, Marina L'Eko.

IJO GBOGBO ENIA DUDU,

TI IWO ORUN AFRICA LABE GESI.

A nṣe Ipade ti Eka Egbe yi l' Eko ni ijo ekerin oṣose Alaruba, (Wednesday) ni Arapa Hall, Williams Street, ni agogo marun-abo ni irole.

Gbogbo Enia lape sibe.

READY.

"Church and Politics."
(A Lecture)

OR

THE DUTY OF THE CLERGY TO THE LAITY.

By Prof: DENIGA.

SOLD at 24 Williams Street, Lagos.
3d. a copy.

AWON EGBE OTINED ONISOWO TI A NPE NI
E. H. STEIN ARA HAMBURG.
NEUERWALL 10, 18. GERMANY.

Je Awon oniṣowo ti Ile Enia Dudu, nwon nranṣe Oja fun enikeni to ba te ibase Oja ti Ilu Gen tabi ni awon ilu oyinbo miran ta o wa lagbeṣe England ati Germany.

Nwon si nba enia ta Oja bi Epo tabi Ekuro ti ba fi ranṣe awon si ilu awon oyinbo (Europe) ni owo ti o jo enia loju.

Kosi ewa kankan ni fi fi Oja-koja ranṣe si won lati Eko tabi Ilu miran ni Nigeria.

Ki enikeni to ba te ba awon oyinbo yi sowe lori tabi ki o lowe si Aṣoju won niti Ogbeni Karimu Kolun ti ita Oba Dunsinṣi No. 3, tabi ni ibi-ṣe re (Office) ni Opopo-ula (Broad Street) ati ni ibi-ṣi Oja-pamọ si (Fortissimo Market Store) l' Eko.

Enikeni le kowe ni ede Geṣi niti German tabi niti French.

Oruko adugbo awon oyinbo oniṣowo yi ni ede Wire ni STEINAFRIK. Hamburg.

"OŞEWŌNI" (FAIR WARNING)

Ogbeni A. W. Oshokola Onigbanjo to gba Aṣe lodo Ijoba Nigeria, nta orisiriṣi oja ni Gbanjo, nile Gbanjo re na 2, Isalegungan Street, l' Eko.

O si nta ile ati ile peṣa.

Awon ojo oja-tita ni iwonyi. Monday, ati Thursday, lagogo meta osan. Saturday, lagogo meṣan aro, laseṣe. O ntele san owo oja fun enia. Mu oja re lo si be.

Ile Ita Egbogi ti Macaulay.

(Macaulay's Household Dispensary.)

A nta orisiriṣi ogun llera ni Ile-oja yi, to wa ni popo-ula (Broad Street) l' Eko ni owo po o.

Awon Ogun bi Oku, Painkiller, Ogun Inaran, Ogun Lakuregbe, Ogun Kurran, Ogun Aran to dara Ogun Ede, Ogun Aremu.

Ogbeni S. A. Q. Macaulay eniti oni Ile Egbogi yi je eniti o gba Aṣe ogun pipo (Certified Dispenser) lowo Ijoba Nigeria.

E LQ DANWO: Ogun re je bi idan.