

The Harare

The Chief Executive

EKO AKETE

IWE IROHIN OSOSE.

VOL. I. NO. 18. SATURDAY, NOVEMBER 11, 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 Ukore.
Odu kan 12/-	13/-	14/-
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Oso mefa 3/-	3/6d.	4/-

E fi owo ati Letter tance si Editor.

GBOHUN-GBOHUN.

È KU MỌRỌ KU MỌPÉ, AIYE A YÈ NYIN DANDAN.

A ba awon Egbe Odomokunrin wa ti a npe ni *Trimmers* (lub yo fun yiye ti o ye won ni Ile Iranti Afari Ogun ni ale ojo Friday ose ti o koja, fun Ere *Julius Caesar* ti awon se: a si ba Alakoso ale ojo na, Bale Ilu, Ogbeni HENRY CARR yo pelu fun eye ojo na. Ile kun ona bo, ti dudu ti funfun. Yiye ni iye Eiyele.

AWUN L' OGUN NI KO FI WO IRAN IDI RE?

A kilo fun awon enia wa lati ma fi owo "gba'gi" fun Ogbeni kan ni Ilu Oyinbo, ti o nje ZAZRA ti o p' otowo sinu iwe-irohin die ti a ri pe on mo nkan wo nipa ogbon axon irawo ti o wipe on mo tun enikeni ti o ba le fi owo ti on fe sowo si i. Irufe awon Afinju-Alagbe bayi po to wobu ni Ilu Oba, ti awon ko ni ise meji ju eyi lo. Melomelo di owo nyin o, ara ilu.

IYA LERI IYA.

Nigbati Ile-ojo awon *Jury* si ni Monday ose yi, Ejo ti o wa fun riro ko ju marun pere lo: eyiti o se pataki ninu won ni Ejo ti Agbejoro-Oba fe ba okunrin kan ti a npe ni Hanislaus Kapo Torsoo, okan ninu awon akowe Oyinbo Oloko (ELDER DEMPSTER & CO., LTD.) n'hin ro, eyiti a rohin re sinu iwe yi ni osu August ti o lo, pe o fe lo ji egbedogun ponun, (£3,000) lara owo awon Oyinbo na ni Ile Owo Nla (B.B.W.A. Ltd.

Ased...

Nigbati a ga esi ni fun ti, wa si biad
 ni o jabi nabi ko jabi o nahun pe on jabi.
 Bayi ni "lele-tofo" nu ogbole yi, nitori
 owo re ko te owo na.

ORI MI MA JE NW' EWOŃ, MO
 R' ELEWOŃ MO BU S' EKUN!!

O dabi ni lati ri pe Adele Adajo Agba,
 (A. R. PENNINGTON) ko imoran ti
 Ogbeni J. EGERTON SHYNGLE fi siwaju
 re ni GANRAN ni Monday oge yi, pe ki
 GANRAN bi Ejo Ewon ti a ti da fun awon
 ADAMU ANIMASAWUN wo: lehin eyi,
 ajo buse.

AYO A B'ARA TIN-TIN.

A ba Ogbeni wa O. H. WILLIAMS ti
 Victoria No. 69 ye fun "yiyeye" ti omo
 re AYODELE WILLIAMS "yeye" ni lole
 yi, ninu Idanwo re ikehin (Final) ni Ilu
 Oba fun isẹ Loya.

WO O BI AWON ALAGBARA TI
 SUBU TI OHUN IJA SI SEGBE.

A taamo pe gbogbo ilu fi o dake royo
 ni agogo mọkanla iro yi nipa ASE OBA
 (King) fun iranti awon ara wa ni dudu
 ni funfun ti nwon b' ogun lo ni idunrin
 ohun. E o se iranti pe ogun Ajakaiye na
 pari ni agogo mọkanla oṣu kọkanla odun
 1918. Ki Olorun de "le fun won!!"

ABIYAMO KŪ RQJU.

A ba Ogbeni wa J. BANJIRO-GEORGE
 ti Ita Bishop, No. 1, F Eko ati awon ara
 re keḍun gidigidi fun Ajalu nla ti o jalu
 won ni Monday oge yi nipa ilu agbalagba-
 omo Ogbeni na ti a npe ni ALABA.

A gbo pe ti on ti awon akowe egbe re
 li o jo siwo ni Saturday ti o koja nibi isẹ
 won (C.W.S.) ni Eshingbeti: o si di oku
 bi isẹju ni Monday ti o tele.

Ki iro, ki ifo omo ni ALABA je: Ose!
 Ose!! ALABA, o ja baba ati iya re silẹ
 ni asese dide re?

O d' arin 'na ko,

O d' oju ilẹ firí,

O d' oko Alawo!!!

IDAHUN SI "ISIN ATI ASA ILE WA."

Si Oniwe Irohin, "Eko Akete."

Ma sai pe gafara fun mi tilpa gbigba mo ni
 digenitan iwe irohin lati fi esi si ohun ti o dabi
 irchin ti oge die aghin ohun na dun lo
 pe "Isin ati asa ile wa." Nigbati mo
 akole yi, okan mi ji giri pe emi o ri eko afata lo
 abe akole ti o yanju ti o si kun fun ero lo
 Sugbon ha! se mi nigbati mo fi suru ba gbo
 re na lo li orori ati ni esese sugbon nko ri ori lo
 oge ohun ti a se ko iwe yi, yala a nba awon kan
 wi ni tabi atunse ibaje kan ni, a ko fi eyi kan
 ninu sugbon oran ti "FANOKUN" ko bi egbe lo
 so mi so lati mo ti asa ni ko dara tabi esi igba
 ni ko dara, tabi o nfe da esi kan tabi asa laini lo
 ni o fe lati gbero ti o si afe awon ti yoo tele ca
 fi eyi ye ni rara.

Nitorina ngo ma da li ohun ni orori gege bi
 ko iwe re, ni ibere o wi fun ni pe "Okanla
 orile-ede ni Olorun fun ni nin tire ati asa ti yoo
 silu na lara ma."

O dabi enipe FANOKUN ko ti mo jinle ogun ti
 npe ni esi nigbati o wipe Olorun fun oṣu
 orile-ede ni esi tirẹ o gbaabe pe Olorun ko fi
 mo eniken sin on sugbon kaluku njowa Olorun
 nipa esi ti okan re daniyan pe yio wa Olorun
 Bi o ba si je ti apan ni o ma esi iyo ko ni ohun lo
 se pelu Olorun ju pe ohun ti o ba ba kaluku lara
 mu on ni o le da ni asa.

FANOKUN ni ilati mo eyi daju pe Orile-ede
 ko le fi owo soya pe gbogbo ohun ti on ja ase na
 o je pe o sele ni ila on ati pe on ko bo si eke lati
 tabi lati toro agbezbe tabi ti o jina rere ohun ti
 wa ni ilu bawonni ti ko si ninu ti on.

FANOKUN mo daju fun ara re pe awon ti o bi
 ilu Oyinbo ti won si mo iwe (gege bi on na ti o
 sugbon baya on kor ti de ilu Oyinbo) nipa lati
 Olorun ni ona ti awon baba wa, ati lati ilu lo-
 bi asa ile wa: ayo kan li o wa ninu ese iwe re
 eyini pe awon ti o ntaju ko da eniken li owo
 lati pada si ehin lati ma gbe Obatata ati Opa
 sanle bi o ba wun iru-ensa be lati se, ni ikhin
 kinni iwe re yi, FANOKUN si pa ara re fi epe
 sise pe awon Oyinbo ati awon ilu niran ti o da
 awa lo, titun ni awon ntun asa nwon se ati
 nwon titi o fi de ibi ti o de li oni yi.

Dajudaju enia ti nka iwe itan ti FANOKUN
 si ni ireti pe o ka itan (History) Gesi ni B.C.S.
 si mo iru esi ti nwon sin ni igbana si ti oni yi.

Ni ese keji iwe re yi, FANOKUN nipa itan ti
 re ko te nitori o se alaimo pe oṣo ninu awon
 lo si oko eru ti o si bo pada li aiyipada, bi
 awon ko tile yipada di funfun ti nwon si di Oba

awon mu danyin-danya. FANOKUN gbagbe pe ohun ti o ba wa omọ ni jije ko run ninu; nitorina si awon ti o pada ti nwon ni ogbon ati ero ti nwon si mo ibi yato si rere yipada si asa ati isin ti o fun awon ni itanu ninu ibanuje nwon ati ayo dipo onije.

Nitorina mo rope FANOKUN ko le da ejo fun awon Baba nla re, bepi ko le gbon ju nwon lo ni si ti wop; FANOKUN si ni lati fip daju pe ipile agbara ati asa na ti awon dabu nla wa ko ni oko eru on li o fun wa ni agbara ati soro li oni.

Awon ti o di asa tiwon mu girigiri ti nwon pada ni iborisa iba poju awon omagbagbo lo ni, osin miran ni awa iba ma ko, ni ese keji iwe re. Awon baba wa ti nwon fi oju wina wahala, ti ti nwon fi aya ran isoro ki Olorun gbe nwon si afele re ki o si petu si okan ti ko ni je ki iranti awon je ayo fun wa, pe awon se wa li ore ti a ko ni le bere si san fun iran ti o tele wa.

"Eyi 'owun o, 'owun mi a jeun lototo," FANOKUN si ki a kalẹ wo Aganyin fi hu iwa hu; bi o ba ro on li erun ki o se ohun ti o wu u; Ijoba Gesi tabi san eyiti o wun ki o je ko fi agbara mu eni-keni lati mase ohun ti wun.

Sugbon mo le ran FANOKUN leti pe oba ko ihoho nitorina ki o fisesi ara nigbati yi o ba bere si asa ibi tire nitori a ko mo iru ewo ni tire yi o je. Nitori kalciri Eko: ari alagbada ari oni baba, ari oni jumpa, asi ri sawon ti ndapo bora; bi o ba si tun ju eyilo, a ni be pe ki o sa luyesi ara.

Ann se mi pe yio mu mi pa owe eyiti mo ro pe ko yo lati ma lo; on ni pe "ko si olori li Aganyin gbagbo nwon li o ngbege akan," oro bi owe awon agba mo fi fun o ki o ro bi o tiri ki o si ma da ara re li ohun. bi ijo ba wun FANOKUN jo, kosi idafuro; ibi ayo ati iwawo onituru li o wa fun idaraya ni ba ati Q bi, FANOKUN?

Nise se kerin iwe re. O dabi enipe oju kan ni FANOKUN ni nka iwe irohin tire asi ma da ekere. Ni gbagbo Agbaye gba ni eniti oba fe otito yio ma rin nipa otito eniti oba fe iro yio ma rin si ipa re, be gege ni ninu ero ati ise gbagbo.

Nigbati FANOKUN nko iwe re ko mo pe nigbati a ba te iwe ti on si ewe keji ao si te iru ohun miribi eyiti a te si we kejo eyiti o si ikete ti FANOKUN fi bo ire eyiti a ni lati wo ko lati odọ Oyinbo ti ki se egbin ati ebi nwon ni a ni lati ma ran enu mo nigbagbogbo, ki a si ro pe nipa re ni a le fi lo si iwaju; mo bere kuni ori wa si iru ababatibi ile eko ti okiki re kan aye kan Orun bi. "Eyon," "Rugby," St. Paul gege bi o ti wa ni ewe kejo iwe irohin Eko Akete, ati oro Ogbeni HALL eyiti a ko bi asa awon ti nko iwe ti a si ko ran ipari ti wa. Iru Ogbeni be li a le pe ni, "A bi ko yo sile lapo."

Ninu ori iwe yi FANOKUN nso fun wa sa a pe "ohun pupo li o wa ninu asa wa ti o dara pupo ti a ba bere si se ti Oyinbo papa a tun ma jowu lati ma ko eko ninu re."

Mo bere lowo re ohun na ki o mo, o ha ti nse tabi o ni i pamo lati se? Awon-ohun wonyi a ha le fi nwon we *Cablegram* tabi *Wireless Telegraph* tabi omọ nwon *Telephone*. A gbagbo so ti *Electricity* ati onituru ise ti o nse? Lototo igba ti a ba pe ni akaragba, akaragba na li o ni lati je.

Ese kurun iwe re panti li Erin li lopolopo nigbat¹ a ka pe awon "Baba nla wa le ji oku ti o ba sese ku ti a ko ti sukan re," mo bere oku melo ni a le se ai sokun re nigbati emi ba bo giri!! Sugbon aji-oku-dide wo ni a tun fe pelu awon Onisegun ti npa ti nsi so di aye (bi a ba le lo li ede be e) o ya ni li enu pe ninu ohun gbagbo ti o wa fun dọsiwaju, afele on ni o je edun okan FANOKUN: bi o ba mo ise ti afele nse ati iru enia ti o ma ni li li owo oju a ghati lati mo pe on nse oni-gbeja ohun irẹle bi eyi. Afele kan ju ki a joko li Eko ki o ma ba Onisowo re soro ni Ibadan, bi enipe won fi egbe kan egbe ni tabi afele kan ju oko *Railway* tabi *Motor lo* ti yio gbe o lati Eko de Iforin ti o si bo ni ojo?

Ile Ife li otito ni itan ati owo de owo nso fun wa pe ni Ile Ife ni ohun gbagbo ti dide sugbon be ni opolopo ibi miran ti o wa ti awon si unfa ni iru ede kanna.

Nibi jinko komi oro re da dara sugbon nigbati enia yio fi ise re, itoju aya ati ile re silẹ lati lo ko ati lati mo ohun ti yio ko fun agbaye lati mo oni sorojile bi yio ti ba ife ina awon enia si lati ba ra ati lati ba ka.

Li ona keji ki se nitori enia je *Lawyer* tabi *Doctor* nitorina o le ko iwe, bi omowe ati bi eniti o nka iwe mo ni ireti pe o mo iyato awon ti nkowe awon Onisegun tabi Agbejoro.

Ni pataki ohun tio mu mi ko iwe yi ni idahun si "Isin ati Asa Ile-wa" ni pe, nigbati a ba ko iwe bayi ani lati fihan ni gbangba ohun ti a ni lati se ki se pe ki a sa ma fi "ejo iku sun fi ese arun" ati lati ma di ara wa ni ibo ikoko, nipa pe esin kan ti Oyinbo ati aso tabi asa kan ti Oyinbo ni.

Ohun ti o ba to fun wa gan ni a ni lati so fun ara wa. Nigbati a ba ni abuku kan li arin wa, a ni lati fi tarutara ba aleba na ja ki a si le kuro li arin wa. Nipa wiwi pe Oyinbo nse be ko li awa fi le bo ninu ebi; kaka be yio ma mu ki awon ti a nbawi tabo jingiri sinu ese won. Orile-ede wo ni ko ni abawon tire tabi eda wo ni nsete ti ki nse ibi? Ki nto da ekin oro ni mo fe ki FANOKUN mo pe lototo Japan li agbara, emi tani nwon fi umi? Bikose ti England; ati pe loti nwon ti tẹwo gba esin *Christian*, asi ti okole nla nla si ila nwon fun Esin ati Eko li ona ti *Christian*.

Aiye tiwa ki se aiye ofo pipe ki si se aiye aferi. a fe ohun ti yio to ti yio si peju awon nwoyi lo. Ohun ti a fe ni pe ki awon omo ki o ni ibero Olorun ti sokan won, ti ehin na, a fe ti nwon ninu omurun ise ona sise, bi *Engineer, Electrician, Architect* tabi *Builder* (Omo) a si nfe agbe ki se bi ki a ba Cocoa nikan ati ki a ri Gbaguda mole sugbon ti olus pupo ti nsegebe ti a ko mo itoju re ati bi a ti ntoju asale ti yio fi ni ora fun irugbin.

Ju ohun gbagbo re lo a fe ki a je eniti o mo iyin ogun re. Nigbati a ba ni owo lehin ti a toju omo ati ara tan ki a mo itoju iyoku fun ojo ti isa yio ba sa, ju ati muti ati lati ma fi hu iwa ato miran.

Ani lati fi owo ran awon omo alaini li owo; awon ti o ti ope lo ti ko ni oluranlowo, nipa bayi ni awon Oyinbo se dida. Nipa be li awa yio si dida peju. Ki se nipa wiwo ibaje ti elomiran. A si ni lati mo pe nipa kiko ibaje uwoyi si iwe irohin o je eko fun awon elomiran lati paramo, sugbon ki se fun ati ka a lati tele ibaje na tabi lati ma fi da ara wa li are nigbati awa na ba ja sina idanwo be.

Ni ipari oro mi ko si esin ti a le fi we esin *Christian* nigbati a ba nka ti a fi ti ara eni pe, ti esin na nko wa li ojojumo; esin wo li o ko ni ni suru bi iro eyiti a ka ninu *Mathew* ori karun. Bi o ti je pe ijoba tabi Hu ko fi agbara mu enikeni sin esin kan a ko ni fa eyi gna lo titi. Kabuku le se ohun ti o wan li ai si iranlowo awon ti o lo si ilu Oyinbo mitorina bi omi asa kan dasile bere si, o si daju pe o ni alatele.

Mo dupẹ ledọ re fun anfani ati ko iwe yi sinu iwe irohin re.

Emi ni tire nitoto,

ILOSIWaju.

EKO AKETE.

EKO, SATURDAY NOVEMBER, 11, 1922.

IBOSI TÒ; ARIWO GÈ.

Gege bi o ti je ise wa lati ma ni ife si ati ma gbe ohun ti ile wa niyi, sibesibe a ko le sai so eyiti ko wo ninu re, lati wa ona ati tunse: eniti o ba nsakiiyesi awon Ere Idaraya (*Native Plays*) ti a nse nisisiyi ninu awon Gbangan Ere, ibase Gbangan Iupesi tabi ti ile Iranti Afari-Ogun, ko le sai ri i pe ohun ti a le pe ni Ere Ile wa ni gasikiya, ko si ninu won: awon Ere Ile wa afonu-ge yi ko wu enikeni lori rara, nitori ariwo ge ti pupo Ere na nmu dani, ati sisoro-saburadi; nipa bayi awon ti nwon ni nwoa sere na ti bu ete lu u, tobe ti o jepe ko si enia atata kan ti

o je lo woran na: E je ki a bere lowo ara wa, kilo mu eyi wa? idahun na ko ni pe alaini lakaye ati ronu jinle fun wiwa Ere Ile wa papa ni awari; ki ise kiki a ni enia joba ki iro ilu ma dun kikan lori Suga ati ibosi gbo o, ni sise Ere Ile wa, eyiti a ti pe awon bokinni lati wawo.

Ti a ba ma a so o lai fi oro bo po bo si kosi awon Ere Ile wa ti awon oniruru Ede nse lode isinsinyi, ti o je atata; aheso ati oro ti ko ba rawon-mu ti peju: Ayaa kosi lati ko Ere na sila fun kikọ sori, gege bi a ti nko ti awon Oyinbo sori, bi Ere SHAKESPEARE, ti a npe ni "Onisowo ara Venice" (*The Merchant of Venice*) ni awon ere bawonni. A fe ki awon ti o feran ati ma a lo pariwo nigbagbogbo ni Ile Ere Ilu fi eyi sokan lati bere si iko ki a ti nko Ere ile wa ti o to tun sila, nitan gbagbo eyiti awon nse nisisiyi, Ere kolokolo awon omode li o je. Ninu awon Ere Ile wa ti a ti lo woran re ti o wi ni lori ni wonyi:—"Abeké Èkò," "Pe-nipe," "Awon Iwefa-mefa," "Asika bi apato" ati awon die miran: kosi si eniti yio lo wo okan ninu awon Ere yi ti ito ko ni kan lati enu oluware, fun bi Ere na ti ni arinmu ninu to.

Iwe Ere Ile wa kan si wa ti Eri-owo S. C. PHILLIPS ti Ode Ondo se ti a npe "Aso Ile wa" ti o je "Dawodu" kan ninu awon Ere atata wonyi. A tanma pe ni awon Egebe kan ba le se Ere yi lori stage, nwon yio ri ogbon ati oye pupo ninu re: a ko fi eyi polowo Ere na, awa sa ko ni o ko o, sugbon kosi enikeni ti o ndagaa ati ma a lo siwaju ninu ogbon ati mo lojojumo. Ki a ma a lo gun "Akan-o," "Ajao" ati "Ajadi" to o, ati sisin awon ara Oke je ni ede won laini iwontun-wonsi ti papaju niau awon Ere ti a npe ni ti le wa lode iseyi.

A ko ko iwe yi lati fi ba enikeni si bikose lati toka si ohun Alebu ti a ni nigbagbogbo ninu awon Ere ti ko j'ajo je, ti ko j'era busan ti awon kan nbore nge "la-nke" re bi nkan danin-danin.

A ni ireti pe a o se apa-kitipo lati se atunse yi, nitoripe Ete Awo ni Ete Ogbera.

At the Assize Service in Christ Church.

BY THE EDITOR.

Monday the 6th instant, being Legal year, was observed by the Bench and the Bar by a Divine Service at Christ Church: long before the appointed time, a small but deeply interested crowd gathered at the outskirts of the sacred edifice, and at the stroke of 9.30 a.m. a large number of the members of the practising Bar headed by His Honour the Acting Chief Justice A. R. Pennington K.C. in Scarlet Robes of Office, filed in, with the Sheriff, Major G. H. Walker leading the way; the Acting Chief Justice was met by the Clergy in the aisle of the Church; led by the Rt. Rev. Bishop Oluwole D.D. in full episcopal habiliments. Subsequently, the Service began with the singing of the National Anthem which brought about the pealing of the Organ from the masterly touch of Mr. T. K. E. Phillips Organist of the Church; prayers were intoned by the Rev. H. Dillimore to which the enthusiastic audience responded; special prayers were also offered by His Lordship for The King, The Local Legislature, The British Empire, The Administrators of Law in Nigeria; select lesson for the day was read from *Romans xiii* by The Resident of the Colony and Chancellor of the Diocese of Lagos, Mr. Henry Carr M.A. B.C.L. I.S.O. this done, the Rev. E. J. Evans, Principal of the C.M.S. Grammar School, Lagos, was led to the pulpit by a warden of the Church Mr. M. Ogunmefun, who preached a short but appropriate Sermon from *Number xi. 29*. (The Sermon is printed elsewhere through the courtesy of the Reverend Gentleman.) after this, another song was sung from booklets prepared for the occasion which were distributed to the worshippers, by Mr. Lahanmi: then came the Benediction pronounced by the Bishop.

Of those present are.

THE CHURCH.

Rt. Rev. Bishop Oluwole, D.D.

Revs. James Pearce, L.th.,

S. J. Gansallo, B.A. L.th.,

E. J. Evans, B.Sc.

H. V. E. Johnson, B.A. L.th.,

J. A. Cole, B.A. L.th.,

J. A. Leigh, M.A.

Mr. Chancellor Carr M.A. B.C.L., I.S.O.

THE BENCH.

His Honour, A. R. Pennington, K.C.

Their Worships, H. A. Young, K.C.

M. Greene.

OFFICERS OF THE COURT

Major J. H. Walker, Sheriff.

Messrs J. H. Stantley Robbin, Chief Registrar.

T. B. Bako, Assistant Chief Registrar.

THE BAR.

Messrs. M. L. Tew, Solicitor-General.
J. Egerton Shyngle Leader of the Bar, Hon.
Eric O. Moore, J. C. Nelson Cole, M. N.
Bright Wilson O Abayomi, O Alakija,
A. Alakija, E. Jenkins Harrison, N. W.
Holm A Latunde Johnson, L.L.B. E. A.
Franklin, E. M. E. Agbebi, M.A. B.C.L.
L.L.C., Adebayo Doherty, Montacute
Thompson, M.A. L.L.B. B.C.L.

THE PRESS.

Messrs. Adeoye Deniga, Editor "Eko Akete";
Oluremi Akisan, representing
The "Nigerian Pioneer."

THE GENERAL PUBLIC.

In view of the re-union of the Anglican and Wesleyan Churches in town, we were particularly struck at the marked absence of any of the Clergy-men of the latter Churches to take part in the function.

[Ed.—E. A.]

Assize Sermon.

November 6th 1922.

By REV. E. J. EVANS B.S.C.

Numbers Ch. *ai verse* 29.

"Are you jealous for my sake? Would God that all the Lord's people were Prophets and that He would put His Spirits upon them."

These words were spoken by Moses the Law giver to Joshua. Seventy men of the Children of Israel had been chosen to aid Moses in his work of judging and leading the people. Of these seventy, two, Eldad and Medad, did not conform exactly to the conditions attached to the receiving of the Spirit of prophecy, and yet, on the day on which the Spirit was imparted to the others, these two men also began to prophesy in the Camp. Joshua, indignant, ran to Moses, asking him to forbid the men and to cause them to cease from prophesying, and the reply came, "Are you jealous for my sake? Would God all the Lord's people were Prophets." I want in the five or six minutes allotted to me this morning, to apply these words to ourselves.

(1.) The Church to-day is in need.

I suppose that at all times men have been inclined to think that their present hour was one of crisis, and certainly to-day, one feels that the talk of crisis is being overdone. At the same time, there is no doubt that we are living in days which hold great possibilities of the good or evil for the future. As we look at our country here, we see that this is particularly true. We are going through a time of transition. The Colony will be a very different place fifty years hence, from what it was a few years ago, and what is done now, will go a great way towards moulding the future. It would be interesting to trace the causes which have led to the present situation, but that is not our purpose. The fact is sufficient that we are faced with a very complex state of affairs, the new and the old jostling each other in every department of life, social, economic and religious. This town of Lagos, with its fine buildings and iron shanties, its tarred roads and squalid lanes, its modern Society and its heathen customs, is a type, though perhaps somewhat exaggerated, of the situation at large:—that of a people suffering from social indigestion due to a too rapid absorption and imperfect assimilation of European ideas. The question is "what can be done to ensure the future and to save it from those evils which we see already operating in other countries which have passed through a similar state? The answer the Church gives is "Nothing but the Spirit of God can help—only religion can save the State."

(2.) When we come to consider the Church in this land, the Church which is the embodiment of the Spirit of Christ, we are struck by her seeming feebleness and by her almost pathetic helplessness to cope with her great task. Truly, not many wise after the flesh, not many mighty, not many noble are called. The urgent need of Nigeria is for more workers. The people are willing to hear the Gospel and are ready to consider the claims of Christ, but the company of the preachers is small, and not so well equipped as it might be. Obviously the needs of the case cannot be met by the Clergy either of the town or of the country places, and one feels that the words of Moses are particularly applicable here to-day, "would God that all the Lord's people were Prophets and that He would put His Spirit upon them."

(3.) Many laymen who other-wise would lend a hand are kept back by fear of intruding into the priest's office, and I would like to draw your attention to what has been called the Priesthood of the Laity. The Church, the Society of the redeemed, is called in the Bible, a Priesthood, and individual Christians, Priests. The restoration of man from sin is realised by his union with Christ and in Him, we all have the privilege of access to God and so, redeemed humanity becomes a "Holy Priesthood" a "Royal Priesthood" and individual Christians become "Priests unto God." As members of the Church, the Body of Christ, and in virtue of their union with the Head, even Christ, Clergy and Laity are alike, "Priests unto God"...Of course, there is a distinction between those who are called upon to minister and those unto whom they minister, but the distinction is one of ecclesiastical function and not of Priesthood. The ordained Priests are Priests only because it is the Church's prerogative to be priestly, and they are the official representatives of the universal Priesthood. The Church, as a whole, is agreed upon this point, though very different views are taken as to what Priesthood involves. What then does this mean? It means that every Christian is called to be a working member of the Church. It is a call to the Laity to co-operate closely with the Clergy in carrying on the Priestly function of the Church.

My Brethren we are met this morning in a special way to acknowledge God before the work of the Assizes begins, and in what better way can we do this than by considering how can we individually help on His work in this land. You as a body represent the Law, and I suppose that British Justice is one of the purely good things that European civilisation has brought to W.A. That system of Justice is a wonderful thing. It has

grown throughout the centuries and its growth has always been consistent with the law of Christ. Founded ages ago, on the old Canon Law of the Church, its development has always been conditioned by the Xian consciousness of the English people and it is for you to uphold its best traditions. There is not doubt that a Lawyer in Lagos, holds a position of great influence and responsibility among the people. He has, even more I think than the Clergy, opportunities of coming into contact with the people, and of influencing them for good or evil. He gets to know of their troubles and disputes and social ills, and just as a doctor by his daily contact with disease, gets to know the appropriate remedies, so ought the Xian Lawyer, to use his experience in a like manner and discharge his responsibility as a "Priest unto God" by doing his best to reconcile, to sooth, and to heal. In spite of the humorous problem as to the exact relationship between the Lawyer and the Honest man, we have to thank God for the work which the Lawyers are doing to-day both in England and in Lagos for the good of the Church. Some of the keenest Xians at home to-day are prominent Lawyers and the Church in Lagos would be much poorer if She were deprived of the devoted service of some of the members of the Bar. The Church needs lay thought. There is a danger of an Institution getting out of touch with real life and of clinging to the Traditions of the Elders and especially in this country where wise counsels are so greatly needed, there is clear call to you to co-operate with the Clergy and to bear your part in the work of the Church. "Would God that all the Lord's people were prophets, and that He would put His Spirit upon them." My Brethren, here is the secret of Service. We must have the Lord's Spirit. The Church could not begin its work until Pentecost, and the gift of the Spirit is the primary need of to-day. Without Him, all our doing things are nothing work. So let us conclude our thoughts this morning with the prayer that, as apart from Him, we cannot please Him. He may mercifully grant that His Holy Spirit may in all things direct and rule our hearts.

Ẹ ṢU RIGIDI BO MI O !

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Ara ilu, E jare E ma je ko re nyin.
A o ma jihin yi losogbe.—[ED.—E. A.]

OPEN LETTERS No. 5.

TO DR. JOHN RANDLE, M.B. Ch B. (Edin.)
31, Marina, Lagos.

Veteran Surgeon,

You will doubtless agree with me when I say that the tardy efforts of the Bishop Johnson Memorial Committee of which, I understand, you are the hon Treasurer, have been such as to merit the **STRONG CONDEMNATION** of all business men, on the ground that hitherto, and as far as I know, **NOTHING** tangible has been vouchsafed the public as regards the consummation of so grand an idea.

Men of your standing and influence in this community ought not to give room for reproach on the part of our White Brethren, that an average African, however highly-cultured and respectable, woefully lacks the spirit of cohesion, combination and grit in bringing to a successful issue, a deservedly popular scheme such as the above.

If it takes your Committee Four years in dilly-dallying over the matter, I am afraid it will take them **THRICE** this number, before it is allowed to see the light of day.

What we require of your Committee, Sir, in this sickening business is,

DEEDS, NOT WORDS.

EKO AKETE.

GBAN-GBAN KAN KOSI, AFI ENITI O BA NTI 'RA RE.

A gbo pe a tun mu Adamu Animaşawun lati Ogba Ewon wa ba a ro Ejo miran ni Ile Ejo awon Olopa ni ojo *Wednesday* (Alaruba) ose yi, pe o ru Ofin Ile-Ewon nipa kiko 'we ibòlè ti o fi ran okan ninu awon "Dereba" si aya re. Ni ojo keji, (*Thursday*) KOTU tun da ebi fun u, nigbati nwon ro ejo na, a si fi ose meta kun ojo re. **Sho!!!** A nj' eku ru ko tan.

ARNOLD SCHLESINGER.
OYINBO JAMANI ONIŞOWO ARA
HAMBURG

Si Ile-Owo re si No. 7, Ita Labinjo, I' Eko.

Ogbeni Oyinbo Jamani yi ti se "kokari" ati fi awon ogunlo Irepe-Aso tita re han enia, ni Ile-Owo re ni No. 7, Ita Labinjo, ko jinna si Ita Williams, I' Eko: o si tun ni Ile-Owo ni Ita Akwasuk, ni Ilo Calabar.

A pe gbogbo enia ti o ba fe ba wa ra oja lati wa wo oniruru Oja wa, ati awon Irepe-Irepe Aso Porisirisi, tabi Iwe-Aworan Oja wa. A ti nşowo lati taba "na-mi ma'le" eyini ni I'ojjo iape lati odun 1842: ma owo wa si ti njo geregere ni Apa-ibi ti o je Ilo Enia Duda lati iwon ogun odun sehin titi di oni. A si ni "wabi-wosi" awon onibara ti Oja wa ti dun mo. Awa nikan I' o nta awon MASINI IRANSO ti a npe ni "ADLER" ati eyiti a npe ni MUNDLOS (eyi ti a npe ni VICTORIA ti). A si ni MASINI ti awon Arambata, ti Arango ati fun hilo ni Te. A nta keke pupupu (*Motor Bicycle*) ti a npe WANDERER pele ero-ere sisa re, ati eyiti a npe ni "GOLD COASTER" a si ni *Bicycle* hasan ti a npe ni "COASTER." A ni awon Egbogi t' o je bi Idan ti a npe ni BULA-MATADI ati MOLOKE MONE. A si ni awon Aworan: oniruru aworan bi ti Oluwa nigbati o wa ni Mosalasi ni Ilo Oyinbo. A si ni Duru oloy ati ti gleshe ti o mo niba fun gbigbe kiri, a si ni Ero-Olorin (*Gramophone*). A si ni Cement, Panu Kikole, Jigi ti Ferefe ati pupo nikan miran.

A le gba Ekuro, Cocoa, tabi Epo dipo Owo-Oja ti enikeni ba ranşe lodo wa.

E wawo, Oja wa po to gbaje.

OGBENI J. C. VAUGHAN.

Ti Ile-Oja Sheffield ni Ita Kakawa ati Ile-Oja "Excision" ni Its Agorawa, ni oniruru awon ohun kizole tun tita ni owo opoxu-oyoku.

O ti nşowo Irin Işe lorisirisi lati adota odun sehin titi di oni.

ATARI AJANAKU ni OGBENI na je ninu awon onişowo Irin Işe ni Ilo Nigeria.

OKO tita wa ni owo po o.

PREACHERS FOR TO-MORROW.
AWON ONI WASU OLA.
ROMAN CATHOLIC

Masses will be sung by Priests appointed.
Awon Paddi ti a yan yi oşe Isin ni gbogbo akoko wonyi. (MORNING)

Masses Isin Aro,	
6.30—7.30	8.30—8.30
7.30—8.30	9.30—10.30.
(EVENING.)	

Masses (Benediction) Isin Ibukun.
4.45—5.30 6.45—7.30.
ANGLICAN

Time.	Preacher.
9 a.m.—Christ Church	Rev. H. Dallimore (<i>Isin iduşe ti ikora.</i>)
6.30 p.m.	Rt. Rev. Bishop Oluwole
9 a.m. & 6.30 p.m.—St. Paul's (Breadfruit)	Ven Archdeacon T. A. J. Ogunbiyi
9 a.m.—St. John's (Aroloya)	Rev. H. V. E. Johnson
6.30 p.m.	do.
9 a.m. & 6.30 p.m.—St. Peter's (Alapako)	Rev. J. A. Cole
9 a.m. & 6.30 p.m.—Holy Trinity (Ebute Ero)	Rev. S. J. Gansallo.
9 a.m.—St. David's (Jordan)	Rev. J. A. Leigh
WESLEYAN	
10.30 a.m.—Tinubu	Rev. A. N. Cole
7 p.m.	do.
10.30 a.m.—Ereko	Rev. E. K. Ajai-Ajagbe
7 p.m.	do.
10.30 a.m.—Olowogbowo	Rev. D. A. Beckley
7 p.m.	Rev. H. W. Stacey
10.30 a.m.—Obun Eko	Bro. E. E. Ajose
7 p.m.	Bro. Adebisi Tepowa
AFRICAN (COMMUNION)	
9 a.m.—Jehovah Shalom	Rev. J. F. Ogunko
3 p.m.	Rev. E. Ayo Salu
7 p.m.	Bro. J. G. A. White
9 a.m. & 4 p.m.—Erelu	Bro. J. H. Lawson
9 a.m.—Bethel	Rev. E. A. Akiola
4 p.m.	Bro. M. O. Ladeginde
6.30 p.m.	Rev. E. A. Akiola
10.30 a.m.—African Methodist	Rev. E. A. Amos
4.30 p.m.	Bro. S. Johnson
9 a.m.—Araşomi Church	Rev. A. A. Puddicombe
4 p.m.	Bro. M. D. Adegboye
EBENEZER	
9 a.m.	Rev. E. C. Alabi
6.30 p.m.	Bro. S. M. Phillips
ST. STEPHEN'S (EPETEDO)	
9 a.m.	Very Rev. J. G. Campbell
4 p.m.	do. do.
BROTHERHOOD.	
7.30 a.m.—Ilupesi	Bro. Adelanu-Gbogbade
7 p.m.	Prof. Adeoye Deniga
AHMADIA.	
5.30 p.m.—Open Air Service	Prof. A. R. Nayyar (Vincent Street.)
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A nyan Awon Alufa si Ile Isin yi lşaşe.	

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Ogbeni A. W. Olakolu Onigbanjo to gba Aşş odo Ijoba Nigeria, nta orişirişii oja ni Gbanjo, ni Gbanjo re ni 2, Isalegangan Street, l' Eko.

O si nta ile ati ile pelu.

Awon oja oja-tita ni iwonyi. Monday, ati Thursday, lagogo meta osan. Saturday, lagogo mesan ara, lagoge. O ntefe san owo oja fun enia, Mu oja re lo si be.

N. V. HANDELMATTSCHAPPIJ V. H.

J. F. SICK ati Awon Egbé.

No. 7. Ita Ibofe Ibalai, l' eti Glover Memorial Hall (Customs Street,) EKO.

Awon Oyinbo onişowo yi nranşe MASINI-ARANŞO ti a npe ni VESTA Nos. 1-4 l' oloşwo ati l' eleşe ni owo to roju, a le fi aye-owo won han eniken ti ba lo si Ile-Owo yi.

Nwon mura tan lati şe. Adahun pataki pelu eniken ti ba fe ranşe Mejila tabi ju be lo ninu MASINI na.

Awon Oyinbo yi nşe orişirişii Ileke alarabara, Nwon si nranşe (Cement) ati panu kikole to nipon, ati Eja Abimalo ati Orişirişii oja.

Eş-un ile awon Oyinbo yi si nigbakugba ti enia ba fe lati lo ta won şoro AŞHI nipa Owo. IROHIN KO TO AFOJUBA.

Ile Ita Egbogí ti Macaulay.

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

Awon Ogun bi Oku, Painkiller, Ogun Inarun, Ogun Lakuregbe, Ogun Kuruna, Ogun Aran to dara Ogun Eda, Ogun Arẹmọ.

Ogbeni S. A. Q. Macaulay eniti oni Ile-Egbogí yi je eniti o gba Aşş ogun pipo (Certificated Dispenser,) loşwo Ijoba Nigeria.

E LO DAN A WO, Ogun re je bi idan.

ILE OWO-OJA RIRANŞE TI AWON EGBE OYINBO C. F. HUTHCHINSON NI ILU OYINBO.

Ogbeni S. B. VINTURA, Aşşoju awon Egbé Oyinbo yi mura tan lati ranşe awon Oja bi *Herbadashery* eyini ni Seda, Onia, Owo-Seda alarabara, Ohun-clo awon Aranşo, ati omururu Oja bawonni lati odo awon Oyinbo re ni Ilu Oyinbo ni owo po o.

Ogbeni na si ni awon Akete (*Felt*) Bata Funfun ati awon miran daradara pelu ni tita ti owo won ko ta enia laiya.

E lo dan a wo ni Ile-Owo re ni Ita Tinubu, l' o kọjusi Koto, l' Eko.

OGBENI DURO THOMAS. ONIŞOWO PATAKI.

Ti 55, Ita Faji, l' Eko, ni orişirişii Oja to de fun lati Ilu Germany fun tita: awon nkan Awo Abmalo, Cement, Akara, ati oşolopo oja miran.

E lo de ibe, Igbo-Akan 'mopa ni ohun to ni.

Bi e ba fe, e kowe si i, *Number* Apoti-'we re ni Ile ipin iwé (*General Post Office*) ni 374. *Number* fili-ero manamiana ba a şoro (*Telephone*) ni 243.

ILE EGBOGI IŞE OLODUMARE.

A si ile Egbogí kan ti a npe ni Işe Olodumare si Oja Ohun Eko ni ile keta si Iga Oloye Aromire. Nibe ni a le ri orişirişii awon fun omururu asan.

Ibaje fun Orişirişii. Inarun, Eda, Inarun, Aran Kinnisa, Ipa, Ipa, Oşş, Oşş Egbogí, Egbogí Oja, ati awon Omururu ti a ko le to silin tan.

Rin de be ki o wo o. Irohin ko to afojuba.

Iwo ko tile gbo oruko re ndan?

Işe Olodumare !!!

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Je awon Oyinbo Onisowo ti awon ni opolopo nkan atata ti enu nje lorisirisi fun tita. Nwon si ni awon Aso JOJO ni oniruru to tete ni lo ni je.

E lo ke si won ni Ile-Owo won.

Ni 45, Marina, L'Eko.

"EKO AKETE" je Iwe-Irohin

"Iufemi."

Kosi Enia ti o polowo oja ninu re ti ko b'ode pade. Ede Yoruba ti o jina mbe bi Aba. E re e polowo oja nyin ninu re. Bi be ko, Afara nja o!

AWON EGBE OYINBO ONISOWO TI A NPE TI
E. H. STEIN ARA HAMBURG.
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Je Awon onisowo ti Ile Enia Dada, awon na aranse Oja fun enikenti to ba se ibase Oja ti Ilu Gesi tabi ti awon Ilu oyinbo miran ti o wa lagbobo England ati Germany.

Nwon si nba enia ta Oja bi Epo tabi Ekuru ti a ba fi ranse si won si Ilu awon oyinbo (*Europe*) ni owo ti o jo enia loju.

Kosi ewu kankan ni fi fi Oja-koja ranse si won lati Eko tabi Ilu miran ni *Nigeria*.

Ki enikenti to ba se ba awon oyinbo yi sowo lo ni tabi ki o kowe si Asoju won nibi Ogbeni Karimu Kotun ti ita Oba Dosumu No. 3, tabi ni ibase re (*Office*) ni Opopo-nia (*Broad Street*) ati ni ibi-ifi Oja pamo si (*Foto-novo Market Store*) L'Eko.

Enikenti le kowe ni ede Gesi, niti *German* tabi niti *French*.

Oruko adugbo awon oyinbo onisowo yi ni ede *Wire* ni STEINAFRIK, Hamburg.

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