EKO AKETE.

"EMI YIO FI OHUN TI O NDUN MAKUNNU HAN AWON ALAGBARA, NGO SI JE ALAGBAWI AWON ODI."—W. T. STEAD.

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Ilẹkẹ Oyinbo, Ilẹkẹ Rubber, Ilẹkẹ Olomi Wajì, Ilẹkẹ Onikẹkẹ, Ilẹkẹ Ẹlẹjo, Ilẹkẹ Ayinrin, Ilẹkẹ Oniwõrò ati Fadaka, Ilẹkẹ Kerewu, Ilẹkẹ Jòjò, Ilẹkẹ Õlokuta, Ilẹkẹ Oloruka, Ilẹkẹ Ẹlẹranko, Ilẹkẹ Didan Yinrinyinrin, Ilẹkẹ Meremere, Ilẹkẹ Mọjọkun, Ilẹkẹ Adumãdan.

Ẹ wa wo Ile ọja wa ; A ni nkan wọnyi fun tita :—

Ikoko Taba Onigi, Jigi, Aşọ Aran, Ẹrọ Agbado, Ife, Ọti Elewuro (*Beer*) ati Eleso Ajàrà (*Wine*), Awọn Onjẹ Ipanu, Aşọ Iş'ọşọ, Ẹrọ Ere Ọmọde, Ohun Ọşọ, Abẹlà (*Candles*) ati ẹgbagbeje ọja miran.

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Ẹ fi owo ati *Letter* ranṣẹ si *Editor*.

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ỌSAN 'GBALUMỌ RERE, ALUMỌ, RE-RE, RE-RE, RE-RE O, ALUMỌ.

LABI-LABI, KORI Ẹ 'O R'AIYE L'ODE!

Pẹlu iyanu nla ni a gbọ pe ninu Ipade Ẹgbẹ Bombata *(Nigerian National Democratic Party)* ti a ṣe ni Satide to koja Ọgbẹni kan ti o jẹ onisegun *(Medical Practitioner)* ti o ti nta kangban s'ẹgbẹ yi lọjọ jọjọ, ani lati igbati a ti fi idi Ẹgbẹ na kalẹ, wa si ipade na, ati pe o si joko sibi ojut'aiye lọdọ awọn ọmọ Ẹgbẹ Agbà-gba. Ohun ribiribi l'eyi, o si jẹ ohun ti o wú ni lori, pẹlupẹlu nigbati a wa ranti owe yi pe "Ina ile ni ọmọ ẹranko ma ya gbẹhin."

Bi a ba ma sọ nipati awọn ọmọ Ẹgbẹ na t'o kù ti nwọn ṣi nkandi m'ẹhin a o wipe "ọsan ti o gbe alumọ lọ s'oke" ni nwọn, "yio si tun gbe bọ wa'lẹ bakanna," iṣẹ suru ni yoku. "Ago lo ma d'adiẹ gbẹhin" iyẹn ko pada titi o fi de Kaduna!

PARATI! PARATI!! TI NTI WỌN MỌ'LE JANIN JANIN!!!

Orin yi ti a ro pe ilu *Band* awọn Ọlọpa nkọ ni aiye igbanì nigbati a wà ni kekere ni a ranti nigbati a kọja leti Kotu titun awọn "Ọmọ Parati" igba atijọ ti nwọn si jẹ awọn "Ọmọ Kẹsita" aiye isinsinyi, eyiti o dabi ẹnipe awọn oṣiṣẹ nyara lati pari kiakia; kosi ẹniti o ma kọja l'ẹgbẹ "Kotu Ka-ntanyan" gẹgẹ bi awọn ara wa ti ko gbọ'we ti npe St. Anna, ti ko ni ki aje ku'joko fun iṣẹ meremere ti a ṣe si Kotu titun na.

Adura wa ni pe niwọn igba yio wù ki a ṣi i, ki ọkọ Ọba maṣe ṣa ẹnikẹni l'ẹsẹ lọ de ibẹ!

IJA KỌ LO YẸ ỌMỌ ENIA,
ARA, Ẹ GBỌ YẸN!

Ninu irin-ajo wa lọ si Ibadan ni *Monday* ọsẹ yi ni a gbọ ninu ọkọ pe awọn Lebira

meji kan ti nwọn nwa Oyinbo Ọga wọn ni kẹkẹ ojurin ti a npe ni Ọlọmọkuya ni Ifọ dimu: eyi ekini gbe ekeji papapa o di wongangan ni 'lẹ: nṣe ni ẹniti a gbe wọn 'lẹ na ṣe hariha; o to dide ko dide nṣe bẹni ẹjora mu eyi ekeji; o si ndamira lai ṣe aboyun to ıfẹ ṣe ati bimọ; nigbati nwọn si wa wo ibiti Lebira keji na ṣubu si; o ti gan palipali. Warawere a ti ra Lebira ekini mu lọ si Abẹ olumọ. O daran Ọba nu!

Ẹ KU APERO ẸNYIN BABA ILE OLUYỌLE!

Dide ti a de Igboro Ibadan lọsẹ yi ni a gbọ pe awọn ara Ilu na npete lati kọ gbangan *(Hall)* kan ti yio jẹ fun Iranti wiwa Arẹmọ-ọba *King* eyiti gbogbo awa Ọmọ-ọba *King* na nṣe iranti rẹ nilọlọyi; a gbọ pe ti awọn ara wa na ba le f'ohun ṣọkan lati ṣe iṣẹ nla yi, nwọn yio sọ orukọ gbangan *(Hall)* na ni *Prince of Wales' Hall*. Gbangan Arẹmọ-ọba.

Ọwọ a ran a o!

IRE DE IRE NBỌ

Si Oniwe Irohin "EKO AKETE"

Mo juba o

Ki a to bẹrẹ ọrọ wa a ki t'ọkunrin t'obinrin t'agba t' ọmọde ẹ ku iyedun. Gẹgẹ bi o ti jẹ aṣa wa lati ma sọ pe ẹnu aiye l'ẹbọ, ni ọjọ aisun ọdun Keresimesi, a ṣe akiyesi ohun kan larin awọn ọmọ wa ni igboro ilẹ yi, papa larin awọn ọdọ ati ṣaṣawẹrẹ, ni agogo mẹjọ alẹ lọ si mẹsan ni a ri ogunlọgọ awọn ọdọmọkunrin ti nwọn ko ara wọn sinu motọ, ti gbogbo wọn si nyọ mukẹ ti dẹrẹba motọ na si nfun fere bi eyi ti ale wipe "Olowo ni Gomina" ṣugbọn ohun ti o ya wa lẹnu ni pe awọn ogunlọgọ ọdọmọde wọnyi ndahun pe "Ire de Ire nbọ" lojukana ni ọrọ yi mu wa ranti pe nitotọ ni awọn agbalagba nsọ pe ẹnu aiye l'ẹbọ boya awọn miran ninu ọka'we le ṣe akiyesi pe ati sọ pọnpọn nipa agbara ti ọrọ ati orin ni larin awa ẹda. ni akoko kan awọn ọmọ wa bẹrẹ si da aṣa kan pe "Gbemi si Bebe" eyi ti o jẹ pe aṣẹyinwa aṣẹyinbọ ṣiṣe ni gbogbo wọn nsure lọ si Bebe isa oku; lẹhina ẹwẹ nwọn tun jẹ nwọn yo a si tun ngbọ lẹnu wọn pe "Titẹ ni Titẹ ni" ọmọ iya kilo tun gbẹhin rẹ bikoṣe titẹ gbalaja si ọna Ikoyi, ka tun ri ni ti ẹbẹ wọn si ologbe Bankọle Bailey pe to ba d'ọrun ko wa fi Motọ ko wọn lọ eyi ko pẹ titi ni ologbe yi wa bẹrẹ si fi Motọ janrẹrẹ ranṣẹ si wọn ni koi pẹ yi ẹwẹ nwọn ni Ekute kan ndaleru bi ọrọ ẹnu wa ti lagbara to gbogbo wa lo sa ri ohun ti Ekute fi wa ṣe ni igboro ilẹ yi, nitorina ni a ṣe ni igbagbọ pe ọdun 1925 yi yio jẹ ire fun gbogbo wa ṣe awọn ti nwọn nke *Haliluya* niwaju Jesu ni igbani ṣe awọn kanna lo si tun wipe e kan mọ agbelebu, njẹ gẹgẹ bi awọn ọmọ wa ti fi "Ire de Ire nbọ" bẹrẹ ọdun yi adura wa wipe ki Ọlorun Alanu jọ gba ọrọ na ki o si sọ ire na kalẹ si arin ilu wa yi ati gbogbo agbaiye ki agan ti ko ri ọmọ bi fi ọwọ ṣo sun ki awọn ti ko ri iṣẹ ṣe, ri ti anfani; ki rogbodiyan ẹjọ Kotu re'lẹ ni igboro ilu wa, njẹ "Ire de Ire nbọ" ni ka ma gbọ lẹnu gbogbo wa o. Amin.

AWỌN ỌMỌ ONILE NSUN ẸSẸ BI EWURẸ AWỌN AJEJI NSUN PẸTẸSI.

Ni igboro ilu wa loni bi a ba da si ọna mẹrin a o ri to ọna mẹta ti nwọn jẹ ajeji, ni akoko kan a ri pe iṣẹ ko ṣe tiratira bayi fun awọn oṣiṣẹ larin wa, loni bi ẹnikẹni ba ṣe akiyesi yio ri pe awọn ajeji wọnyi ni iṣẹ wa lọwọ wọn ni gbogbo ibi ti Ijọba da iṣẹ silẹ, ọrọ kan ti a ngbọ pe awọn Oyinbo nsọ si awọn ọmọ Eko lara jẹ ohun itiju lati ma gbọ li ẹnu wọn pe awọn ajeji mọ iṣẹ ju awọn ọmọ ibilẹ lọ irọ patapata ni eyi jẹ nitoripe ni igbati agbado koi ti de aye nkankan ni adiẹ sa njẹ tani ko mọ pe aromọjẹ ni iwọnyi jẹ mo rope ki ṣe awọn ajeji lo wa kọ Mọṣalaṣi Shitta ati ti Jimọ ati awọn ile nla miran ni igboro ilẹ yi. Ni koi pẹ yi ti awọn Ẹgbẹ Tunlọṣe ni ọ ile iṣẹ won titun, a ṣe akiyesi pe ogedegede awọn ajeji ni nwọn kun bẹ ṣọ ṣọṣọ bẹni ajeji wọnyi kọ lo nkun apo awọn Ẹgbẹ Tunlọṣe (*Town Council*) ọmọ ibilẹ lo nsan owo omi ọmọ ibilẹ lo nsan owo Simẹnti (ẹsẹ) ko ha tọ ki awọn ọmọ ibilẹ wọnyi tete ma ri iṣẹ ṣe ki o to bọ si ọwọ awọn ogunlọgọ ajeji wọnyi, yio jẹ didun inu wa bi awọn Aṣoju wa ni *Town Council* le gba ọrọ na yẹwo a fẹ ki eyi jẹ imọran titun fun ọdun titun nitoripe bi enia ko ba ri iṣẹ ṣe idanwo ko jina si ati opolọpọ ẹjọ Kotu bẹ.

KINI KẸTẸKẸTẸ LARA KẸTẸKẸTẸ.

A nki a nsa awọn apakan ti nwọn nyọ ninu oriki nla yi Onilẹjẹ tun nlọ pe ṣuru kakiri lori ohun ti awọn papa mọ pe Agba ọ ọwọ la fi nsọ aiya kini kẹtẹkẹtẹ lara kẹtẹkẹtẹ eyi to jẹ olori ko ri ọwọ yọ 'gbe mọ lori nkan ri iri i ti gbogbo enia nro fun igbeleke orukọ *Nigeria* labẹ asia Gẹsi ṣe iyẹn ni awọn adagba ma danu tun nwa ọna lati bajẹ ṣugbọn Ọlọrun Ọba ti tẹlẹ ohun gbogbo ibi ti nwọn ni ki gbegbe ma gbe on lo ma gbe ibi ti nwọn ni ki tẹtẹ ma tẹ on lo ma tẹ awọn to nleri pe ko ni ṣe oju wọn ẹhin wọn ni yio ṣe. Adabi d'ọwọ ilẹ.

AWỌN ARA WỌNYI TUN DE

Njẹ o ha le jẹ otitọ ni pe awọn idile Ọba wa l'Eko tun ngbero ati da rugudu miran silẹ lori ohun ti awọn papa mọ pe werewere lo ngbẹhin ere oṣupa, ni ọdun diẹ sehin ni awọn ọmọ Ọba diẹ dide lati ran awọn Obilẹjẹ lọwọ lati le ṣi Ọba wa Eleko ni ipo pada ,ṣugbọn gẹgẹ bi o ti jẹpe ọmọ Ọba ti wọn ti yo bi Tọrọ akode nwọn ti so agbejẹ mọ wọn ni idi, gbogbo rẹ ko tilẹ dun enia bi awọn alai ronu yi ti nwọn tun npete ati jẹ Ọba, ṣe iru awọn wọnyi lo mu ki itan ulaula ma jade lakoko kan ti a fi mọ pe ki ṣe gbogbo awọn ti nwọn npe ara wọn ni ọmọ Ọba lo ba Ọba tan lọna keji ọmọ Ọba ti nwọn tilẹ nti kiri yi ki ronu ara rẹ wo pe bi a ba ti ṣe oni bẹ la o ṣe ọla, nitorina ẹjẹ ki gbogbo wa fi orin lailai s'ẹnu :—

Eleko t'ọba la ma ṣe
Eleko t'ọba la ma ṣe
Awọn ti o ba dun mọ o
Okun ni nwọn ma lọ

Ko jẹ ibilẹ tabi ajeji tabi awọn ibiga ti ko ba le kọ orin yi pẹlu igboya dajudaju awọn ni ọlọtẹ na ti nwọn yọ olugboro lọwọ lati fọ ile baba wọn ṣugbọn loni gbogbo awọn oni gangan nlu bayi pe "ẹtẹ lẹ o firi, gbogbo yin to nṣe kọndu kọndu kọndu ẹtẹ lẹ o firi."

JOHN MỌMỌDU BEYIOKU "ENIA SORO"

Fun ẹkọ rere fun iran miran a o gbidanwo lati sọ ni iba ṣoki ni ọsẹ to nbọ nipa igbesi aiye ọrẹ wa yi adọgba jalẹ okunrin bi enia lasan kan ni tabi enia rere, ọrọ wa na yio jade ni ede Gẹsi ati ede awa papa, ninu *Eko Akete*. A fotitọ nu Tẹru ika palẹ gbogbo wa ni igboro Eko lo sa mọ pe *Eko Akete* di Araba ti apa ọmode ko ka gẹgẹ bi o ti jẹ didun inu rẹ lati jẹ "alagba wi awọn odi ati mẹkunu" gbogbo, jọwọ gba ọrọ wa yi :—

Ẹni p'ori rẹ nibi
Ọlọrun a mu,
Ofo l'omi ẹfọ ṣe
L'ọja akirun

ỌRỌ NA IBA JẸ RI BẸ?

A gbọ pe awọn Iga Onikoyi ti fi ẹnu ṣọkan lati fi Ogunlana si Orupo Baba wọn, ni akoko kan ati fi ẹnu kan Ọgbẹni yi ri nitorina ni a ṣe sọ pe ti wa ṣẹ ndi ti "Ọba Ajaye" to sọ pe :—Orukọ rẹ "Wolẹmu" lọ wi fun nsọin ki Wolẹmu ki wo Lẹkulu awọn agbalagba mọ riri ọrọ Ọba Ajaye nitori ki sọ ọrọ ko ma ṣẹ. O to o yẹ ka bere lọwọ Aromirẹ, Ontana, Orilẹgbalẹ Eletu Ijẹbu ewo le wo nitoripe, ni akoko yi ti a nri ọpọlọpọ oye rikiṣi oloye kan kole gbe wọn ṣe loju Balẹ ọkọ Ilu—Major Birrel Gray *Ata papa* lẹkan si mo tun ki gbogbo nyin ẹ ku ọdun ẹ ku iyedun, ki Oluwa ṣe ni abo fun wa, papa ki ọrọ Ọba wa Eleko yanri si rere lọdọ Gomina wa agba.

Emi ni tinyin nitotọ.
AKIRIMANU.

IN MEMORIAM.

In affectionate remembrance of our beloved father
Andrew Wilkinson Thomas
who departed this life on a **Monday** 1st. January 1923.

Death, be not prond though some have called thee
Mighty and dreadful, for thou art not so ;
For those whom thou think'st thou dost overthrow
Tis not, poor Death ; nor yet thou kill ..
From rest and sleep, which but thy picture be,
Much pleasure ; then from thee much more must flow
And soonest our best men with thee to go
As Adrew Wilkinson Thomas has gone ;
Rest of his bones and soul's delivery
Death ; thou art but slave and Messenger
To Fate, Chance, Kings, wicked men and unscrupulous
Attorney
And dost with poison, stratagem and sickness dwell
And poppy or charms can make us sleep as well
And better than thy paralytic stroke. Why smell'st thou
then ?
One short sleep fast, we wake eternally
And death shall be no more ; Death thou shall die

(with apology to John Done)

ỌMỌṢALEWA.

IN MEMORIAM.

In loving memory of our dearly beloved Father
OWEN E. VIDAL
Who entered into rest on **31st of Dec. 1914**.

Though your Body Shall be dead, There is a part which can't decay
Requiescat in pace.

E. FOLARIN VIDAL
and Family.

"Ẹ KU ỌDUN Ẹ KU IYEDUN"

[Lati ọwọ ATOLUGBOKUN.]

A tun bẹrẹ ọdun titun (1925) pẹlu irohin titun, iwa titun ati iṣẹ titun ṣugọn n mo fe lati sọ gbolohun ọrọ kan tabi meji n pa irohin ti mo nfun yin ka lọsọsẹ, ṣugbọn ọpọlọpọ enia ti irohin ẹjọ wọn jade lati ọwọ wa ni wọn nfi ake kọri ti wọn si fẹ le faya pẹrẹpẹrẹ wipe ta lo ni ko fi irohin na si inu iwe rẹ. Bẹni ohun ti mo fẹ fi han yin nipe mo rohin fun yin ni ọsẹ ki ẹle fi mọ bi nkan ti nlọ si, ki ṣe lati rohun ati tu aṣiri enikẹni, ko si ọrọ aṣiri ninu ọrọ kotu afi bi won ko mu Oluwa rẹ de ile ẹjọ ni ẹnikẹni ko ni ri pe wọn mu. A bẹ nyin ẹnyin ti ẹ nka iwe wa, kẹ jọwọ kẹ mu irufẹ ero buruku bayi kuro lọkan, a ko yọ enikeni, bi wọn mu enia ti aba wa ni kotu a fi si inu iwe bi wọn ba da ẹjọ fun yala are tabi ebi aji rohin rẹ fun yin lati ka. A bẹrẹ ọdun titun ki Olodumare ko ma jẹ ki ari ọran ile ẹjọ yala kekere tabi nla ẹjọ. Oluwa ko yọ ni.

"FIRI NIDI OKẸ ALỌ KO NIUN KIGBE"

Ni ijọ *Monday* ijọ karun oṣu yi ni awon ọlọpa mu igara kan wa ti oruko re nje James Adetunji fun ẹsun ole. Nkan ti igara yi ji niwọnyi:— ṣokoto meji, ewu jomba, aṣọ ibora, (ẹnyin na mọ pe ọyẹ wa lode) ṣoti, bẹntigọ, bata kan, ati owo ṣile mẹfatabọ, wara were ori igara yi da, Adajọ ni ẹwọn oṣu kan pẹlu iṣẹ ṣẹ́an.

"AGBAKO ORI EDE"

Gẹgẹ bi ẹti gbọ wipe ọlọpa ra Ọgbẹni E. Theophilus Ashifrie mu fun ẹsun wipe ogba owo lọwọ ẹnikan lona Calabar owo na to poun mẹrinlelogota (£64) lọna ero, Ogbeni yi jẹ akọwe agba fun loya Thompson, ni ijọ *Monday* ọsẹ-yi ni Ijọba mu ẹjọ yi wa, ṣugbon nwọn a yẹ ẹjọ na fun ijọ kejilelogun oṣu yi, fun awon oniko to nti ọna Pọtakọti bọ bi oba ti n ẹ ma gbọ.

"BI ỌJỌ BA KAN RI—OYẸ AYẸ"

Eyi lo fẹ dabi ọfọ ti awon odaran meji pe nigbati Ijọba mu wọn wa fun esun ole, ekini nje Salami Ajaṣẹ eniti o nṣiṣẹ a nra aṣọ li lo gẹgẹ bi ero Ajaṣẹ ti ma nṣowo, Ekeji ni Kruman ti oruko rẹ nje Tom Nimley ti wọn fi wọn sun fun ẹsun ole, nipa jiji aṣọ ọpọlọpo eri ko to ẹri, ati pe Ijọba ko ri ẹniti oni aṣọ mtori na Adajọ ni ki won ma lọ. Bi ẹ ba ri aja ewu lọ kẹ ki.

"BI ENIA KO TO IYA KO—A JẸ KUN"

Ni ijọ *Monday* ijọ karun oṣu yi ni wọn pe ẹjọ obinrin kan to wa ni ita ...a ẹni ti orukọ rẹ nje Susannah Savage to pe Ọgbẹni Sigis Sawyerr ni ẹjọ wipe o lu on, ẹjọ nla ni Susana fẹ ba Sigis S. Kuru) ro pe o fọ on lori, Su-u-u (bi aṣa Ologbe Alufa M. L. Stowe) gba lọya Akiṣemọyin o si pe Dokita Oriṣadipẹ Ọbasa ni ẹlẹri, ko wa sọ bi on ti ṣe eṣe to. Sigis gba Lọya Harrison Tambata; Susannah ko mo wipe ile ẹjọ ki ṣe ile ere, o ṣe bi wọn ma nmu ẹnikẹni wa si Kotu wipe oba on ja, ofi iya jẹ on, ṣugbọn Lọya Harrison fi han ijọba wipe Sawyerr jẹ Susannah lowo, ṣugbọn iṣẹ to ti nṣe ri, iṣẹ na duro, o si ṣẹṣẹ ri omiran ni Susannah la di mọ ibẹ lo ni afi ori afi ọrun, bi on ko gba owo, on ko lọ, irufẹ iwa bayi ku diẹ, ibi ti ija gbe de ni yi, ti Susannah mu ehin rẹ lọ, to si nja Sigis jẹ bi ẹran, ti Sigis papa fi han Susannah pe agbara on ṣi wa, nibo ni ago mbọ. Adajọ ni bi Susannah ba fẹ gba owo Dokita ole pe Sigis lẹjọ ṣugbon ti pe ki on jẹ ni ya—ika to ṣẹ ni Ọba nge. Awọn Ọrẹ to sin Susannah wa si ile ẹjọ ko ni ye bayi ni ẹjọ yi pari si.

Ni iwaju Ọlọla Sir Fredrick Alan Vander Meulen ni Kotu nla, ni ijọ karun oṣu yi lọjọ *Monday* ni a gbọ ti wọn pe ẹjọ kan.

Daniel Towry Coker — Plaintiff

Versus

Victor Latunde Coker and Comfort Ọmọlara Williams } — Defendants

Suit No. 440 of 1924

Possession of the house and landed property at Taiwo Street, Lagos, lately in the occupation of the late Phebe Williams and now in the possession of the defendants.

The defendants are sued as the Executor and Executrix of the late Phebe Williams respectively.

Ẹjọ yi Adajọ fi si ọsẹ mẹta loni, ṣugbọn ile ti wọn pe ẹjọ fun ni ti n ọmba 26 ita Taiwo. Ẹ tun ma gbọ bo ba ti pari si.

Mo ki yin ẹ ku ọdun ẹ ku iyedun,

Emi ni tinyin nitotọ,

ATOLUGBOKUN.

MR. AKIN ADEṢIGBIN—A MAN OF PUSH AND ENERGY.

Our good friend Mr. Akin Adesigbin, the well-known Manager and Proprietor of "Tika-Tore" Press has recently had installed in his business premises at 23 Market Street, Lagos, a 4 H. P. Motor-power in connection with his printing plant; by this means matters for printing in this establishment will become more expeditiously despatched than as presently obtained. Floreat "Tika-Tore" Press.

IROHIN IYASIMIMỌ IJỌ ELETO TI ỌMỌ IBILẸ AJIDO

(St. John's United African Methodist Church Ajido Via Badagry.)

Si Oni'we Irohin "*Eko Akete*"

Mo juba o,

Nitotọ "Irohin ko to afojuba" ni Isin Iyasimimọ na ti a ṣe ni ọjọ kọkanlelogun oṣu *December 1924*, jẹ, gẹgẹ bi gbogbo wa ti ri "Iwe Ikede" na kakiri ode Eko, Agbadarigi ati ni Ajido pẹlu gbogbo Ilu ti o wa ni agbegbe rẹ.

Ninu awọn alejo ti o kọ gunlẹ si ebute Zungo pẹlu orin ati ijo ni ọsan *Thursday 18/12/24* ni Ẹni ọwọ I. O. Oyekunle ati Ọgbẹni Akiyẹmi Amusu pẹlu awọn ọkunrin ati obinrin, lati igbana ni mo ti nri firifiri ohun nla ti o nbọwa ṣẹlẹ ni ilu Ajido, mo wa ranti owe Oyinbo ti o wipe "*Coming events cast their shadows before.*"

Lati igbati awọn ara wa yi ti gunlẹ si Ajido titi di ọjọ ti a ṣí Ile Ọlọrun titun yi ni nwọn ti nẹboke gbodo pẹlu Ọgbẹni Thomas Kiki, Isaac Kunnuji awọn Akọwe Igbimọ ti nkọ Ile pẹlu awọn Memba wọn tọkunrin tobinrin lati ṣe ipalẹmọ silẹ de awọn alejo ti yio ti oriṣiriṣi ilu wa sibi Iyasimimọ Ijọ Eleto yi.

Ni alẹ Satide *20/12/24* ni agogo mẹjọ alẹ ni a gburo ilu, orin ati ijo awọn ọmọ Ibilẹ ti o wa ni Agbadarigi (labẹ Ẹni Ọwọ G. M. Fisher) awọn ti o si jẹ Aṣiwaju nwọn ni Ọgbẹni Adodo Iroko (Baba Ẹgbẹ) ati Ọgbẹni J. A. Sẹton (Ajikọdidun ninu orin iyin si Ọlọrun) pẹlu ọpọlọpọ enia tọkunrin tobinrin, nwọn si gunlẹ si ebute Zungo, lẹhin eyi, nwọn si ṣire lọ sibi ile Isin Titun, a si wa fi wọn wọ si ile Ọgbẹni Godonu Zungbede ni Kogbomẹ.

A ṣọpẹ gidigidi lọwọ awọn Ijọ ọmọ Ibilẹ ti Agbadarigi fun ayan, wahala ati ariya ti nwọn wa ṣe fun wa, ani nwọn tilẹ ba wa ṣọna titi awọn ara wa fi de lati Eko.

Ni ọjọ ọsẹ niwon agogo mẹrin owurọ ni a ngbọ ilu awọn ara wa lokere pẹlu orin ati ijo, bẹni awa pẹlu awọn ara Agbadarigi si lọ pade wọn ni ebute Zungo nibiti nwọn gbe gunlẹ si.

Nigbati akoko isin si to, gbogbo awọn Akọrin (*Choir*) ati awọn ara Eko, Agbadarigi ati awọn memba Ijọ Eleto Ajido lọ pejọ si ile Balẹ Kunnuji, lati ibẹ ni nwọn ti to ni mejimeji, awọn Akọrin ṣiwaju, awọn Ẹni Ọwọ I. O. Oyekunle ati G. M. Fisher si tẹle wọn, lẹhinna ni awon Ẹgbẹ ọdọmọkunrin *Youngmen's Christian Guild* lati Eko ati oriṣiriṣi ẹgbẹ obinrin si tẹle nwọn titi nwọn fi de Ebute-Gbonu ni Ile Ọlọrun Titun. Balẹ Kunnuji, Ọgbẹni John Amusu ati Kiki Badiaran pẹlu awọn Igbimọ Ilu si joko niwaju Ijọ.

A pari Isin Iyasimimọ pẹlu Idupẹ. Ẹni ọwọ I. O. Oyekunle lo ṣe iwasu ni owurọ, gbogbo awọn ara wa ti o wa sibi Isin lo wa siwaju Pẹpẹ pẹlu ọpẹ, a si tun ṣe Ipinfunni onjẹ Alẹ Oluwa fun gbogbo awọn ti ọkan nwọn fa si i.

Ninu isin ọsan, a ṣe Isin Ibomisori fun enia mẹrinleladọta (*54 Candidates*) Ẹni ọwọ G. M. Fisher lo ṣe Iwasu.

Bayi ni a mu Isin Iyasimimọ yi wa si ipari ni agogo marun alẹ, awọn ara wa lati Eko, Alagbado, Agbadarigi pẹlu Tọpo ati Thalẹ si lọ si ilu nwọn pẹlu ayọ ati ọpẹ fun Olodumare.

A ko le pari irohin yi lai dupẹ lọwọ Ọlọrun Ọga Ogo fun iṣẹ ribiribi ti o da silẹ ni ilu Ajido lati ọwọ Ọgbẹni John Amusu (ti apele rẹ njẹ *Baptist*) ti awọn ọdọmọkunrin si dide nisisiyi lati tan isin Ọlọrun ni kalẹ jakejado gbogbo ilu ti o wa ni agbegbe Ajido, nitoripe ọjọ isimi ti a ya Ijọ *St. John's* Eleto ọmọ ibilẹ Ajido si mimọ jẹ ọjọ pataki ti gbogbo ọmọ Ibilẹ Ajido ko le gbagbe lailai, eyi ti Oyinbo npe ni *Red Letter Day in the annals of Ajido.*

A si tun ni lati dupẹ lọpọlọpọ lọwọ gbogbo awọn ara ti o wa lati Eko, Alagbado, Agbadarigi, Tọpo ati Thalẹ, ti nwọn fi ile ati ọna nwon silẹ ti nwọn si wa ba wa ṣe ẹyẹ na, ki Ọlọrun ki o bukun fun gbogbo nwọn patapata, Aṣẹ.

A bẹ awọn ara wa ti a fi iwe pe (*Invitation*) ti nwọn ko le wa, ki nwon jowo fi iranlọwọ ti nwon ranṣẹ si Ẹni-owọ I. O. Oyekunle l'Eko tabi si ọgbẹni E. Akiyẹmi Amusu 27, Ondo Street Ijero Ebute Mẹta tabi si Ẹni ọwọ G. M. Fisher Alabojutò Ijọ ọmọ Ibilẹ Agbadarigi fun ilọsiwaju iṣẹ Ọlọrun larin awọn Egun.

Ni ipari adura mi ni pe ki Ọlọrun ki o bomirin iwasu mejeji ti awọn Ẹni ọwọ Oyekunle ati Fisher ṣe ni ilu Ajido, ki o si fi ẹsẹ tọmọde, tagba, tọkunrin, tobinrin mulẹ ninu Ijọ yi, ki iṣẹ na le ma lọ siwaju ati siwaju, Aṣẹ

Nitotọ "Ẹsọ ẹsọ ni Igbin gba ngun igi."

Eko Akete ọwọ rẹ a roke o, jọwọ ba mi funrere Ilu mi Ajido si eti igbọ gbogbo enia fun afani awa ọmọ Egun nile l'oko, l'odo pẹlu.

Emi ni tiyin nitotọ,

"ALỌMA-VI"

Ajido.

ẸNIKEJI.

Agọ oke to yanju mbẹ lọdọ Iya Afin Saamọta Ikẹ Ọlọrun fun tita. ọpọku ọyọku ni owo wọn, lọ bere ni 3, St. John *Street*, l'Eko, leti ile Johnson Agbẹjọro.

EKO AKETE.

EKO, SATURDAY, JAN. 10, 1925.

AGBAGBA—Ẹ GBARADI, Ẹ TUBỌ JẸ K'O GUN

"Irufẹ orin ti o yẹ awọn Saraki wa bi Ọgbẹni Ọlọla J. Egerton Shyngle ọmọ Ọwa ni'Lesa, Ọgbẹni Ọlọla Eric Ọlawọlu Moore ara Ijẹmọ-alapẹ ọmọ Lisabi ati Ọgbẹni Burrel Carter Vaughan, ọmọ Ikunrunmi Arẹ agbakẹ lọwẹ, ni a kọ nipa ṣoki s'oke nibi fun iṣẹ ribiribi ti awọn dawọle ni ṣiṣe lati ẹnu ẹsẹ to koja, fun alafia igboro ilẹ yi nipa didide si pipari ede gan-nu-ngande to ti wa lojo jọjọ larin diẹ ninu awọn Bọkinni wa bi Dokita John Randle, Kitoyi Ajasa Ọlọla, Dokita Oriṣadipẹ Ọbasa ati Samuel Herbert Pearse Ọlọla, pẹlu Ọgbẹni wa Herbert Macaulay, Kiniun Omibudo.

Gẹgẹ bi a ti gbọ labari na si, a sọ pe t'ọwọ t'ẹsẹ ni awọn Ọgbẹni Dokita Randle ati Ọgbẹni Ajasa Ọlọla fi gba awọn onihinrere alafia yi, papa ni akoko isinsinyi ninu eyiti ẹnikẹni nṣe afojusona wiwa Arẹmọ Ọba s'arin wa nibi ninu oṣu *April* ọdunni; ti a ba fi ipari to lọ, ti o si yẹ si ẹde aiyede yi ti ko ba ṣe pe inã yio tun rú nigbamiran, njẹ irufẹ iṣẹ yi yio jẹ ọkan ninu awọn ohun iyanu wọnni ti ọdun 1925 yi ti pèsè de olukuluku wa, fun alafia ati ifọkanbalẹ ilu.

Yio si jẹ ohun ti o wù wa gidigidi bi awọn "onisẹ nla" wọnyi—a pe awọn Bọkinni onilaja na l'orukọ bayi nitoripe iṣẹ kekere kọ lo wa ninu ti a mu Kiniun, Ẹkun, Ikoko, Ijapa ati Agutan di ọrẹ ara wọn gẹgẹ bi awọn agbàgbàgbà wa wọnyi ti nṣapa nisinsinyi larin awọn alagba wa miran—ba le ṣe ki ọta-ọrun to mbẹ larin Ọgbẹni Herbert Macaulay ati Ọgbẹni Henry Carr di fifọ tũtũ, eyi muwa niran ọdun bi ẹkẹsan tabi ẹkẹwa sẹhin ni igba aiye Ọgbẹni James Bright Davies *Editor Times of Nigeria*, A f'ojiji-ṣe kalamu-iwe, ti irẹpọ jọ wa larin awọn "baba-nla-nla" mejeji yi, tobẹ ti Ọgbẹni Carr ki ye sába fi ifẹ bẹrẹ kikọ iwe si Ọgbẹni Macaulay nigbakugba ti o ba fẹ kọwe si, ti o si nfi ọrọ aladun bayi bẹrẹ rẹ pe *Dear Architect* eyini ni "Iwọ Kọlekọle ọrẹ ati ọgba mi" (*Architect*) awa ri ọkan ninu irufẹ iwe bẹ lo mu wa sọ ohun ti a sọ yi. Ti gbogbo rogbodiyan wọnyi ba le pari s'atari anfani, njẹ ori ilu Eko tun sunan lẹkan si niyẹn; gẹgẹ bẹ na si ni a tanma pe awọn Musulumi ara wa ki yio jẹ ki órò ajagbula ti aja ki o pa le wọn lori nipa ṣiṣe kokari pipa'na ija to mbẹ larin awọn pãpã pẹlu.

Ti aiya ilu ba balẹ bayi, ko le ṣe ki ọrọ miran ti o jẹ pataki fun wa má lori; didaru ilu dabi igbati ọ̀sà njà bi ọ̀sà Langbàsà, ko si ọkọ ti o ma wa ni agbami Langbàsà lakoko yi ti ko ni wa nipo tìtẹ̀ sibi, titẹ̀ sọhun, ṣugbọn ti ọ̀sà ba pa lọlọ, Agbẹdọ o, ki olukuluku ọkọ wétè ma rin ma yan lori rẹ nũ.

Ẹnyin onisẹ nla, ẹ tubọ mura si iṣẹ ifi aiya ilu ba'lẹ, ti ẹ mu dani nisinsinyi. Baba yio si gb'ọwọ nyin o.

Alabukun fun ni ẹnyin Onilaja
Nitoriti ọmọ Ọlọrun l'a o ma pe nyin.

NI IRANTI.

SABITIYU ADUKẸ Ologbe iya wa,
Eniti o fi ilẹ bora ni ile ọkọ rẹ
Ọgbẹni Ishọla B. T. Byron ti
Ita Nọmba, 3, Adagun ni Eko
Ologbe iya wa fi aye silẹ ni
Ijọ kẹfa oṣu *January* 1923.
Nigbati osi fi awa meji silẹ
"Nigbati awa ninu iye"
"Awa ninu iku"
Ninu osẹ yi lodi ọdun keji to fi ilẹ bora
Iku to mu Sabitiyu Adukẹ iya lọ, iku doro,
Ki Oluwa ko gbe si afẹfẹ rẹrẹ
Amin

AWAWU ISHỌLA BYRON
BINTU ISHỌLA BYRON

3, Ita Adagun

A-SỌ-TẸLẸ L'O NJẸ ỌRỌ ANA !

[*Lati ọwọ* ATARI-AJANAKU.]

Si Oni'we-irohin "EKO AKETE."

Mo bẹrẹ f'oji,

Gẹgẹ bi olukuluku ti jẹjẹ ewurẹ, ti olukuluku jẹjẹ agutan, ti Oluronbi jẹjẹ ọmọ rẹ A-pọn-bi-epo, bẹni a jẹjẹ ni ọsẹ keji ọhun lati sọ ọrọ diẹ nipasẹ Iwe-ipin'gun keji (*Codicil,*) eyiti Ọgbẹni James George sọ wipe on ṣe fun Ologbe, Ọgbẹni Andrew Wilkinson Thomas, Oni-gbanjo; ani, Iwe ti Kōtu ka si okú, ti o kan Posi fun, ti o si di Posi na ru Ọgbẹni James George ati Alufa T. A. J. Ogunbiyi.

Anu ṣe wa pupọ ti a ni lati sọ ohunkohun rara sinu ọrọ yi, nitoripe ọrọ-ọrọ ti a ko ba ka si eyiti o kan gbogbo ilu, (*matters of public interest,*) tabi eyiti gbigbọ rẹ ko le ṣe anfani, tabi ki o jẹ ikilọ fun ẹnikẹni; ohun ilodi patapata si ifẹ wa ni lati ma-kede irufẹ ọrọ bẹ sinu Iwe-irohin ti gbogbo aiye nkà, gẹgẹ bi "EKO AKETE." yi.

Ti ede-ko-y'ede ba wa li arin ẹbí kan, tabi wipe nwọn nba ara wọn ja nitori Ogún, eyini ko kan ilu rara, ayaṣebi ẹniti o fi Ogún na silẹ fun wọn ki nwọn ba a ṣe Wili (*Will*) Iwe-ipin'gún.

Ti oluwarẹ ba ṣe Wili, ti o ba fẹ, o tun le ṣe *Codicil* pẹlu, ki o si pin Ogún rẹ bi o ti fẹ, eyini ko kan wa, tabi Iwe-irohin wa; Ogundareke ni, on l'o ni ireke rẹ ti o dá!

Ṣugbọn, ti Enia Dudu kan ba ku ni ilẹ yi lai ṣe Wili, ti ko si gbe Arede, ti awọn ọmọ rẹ ba nja nitori Ogun rẹ, ọrọ ti o kan ilu lati da si ni; nitori a ni lati pin Ogun na, ki a fun ọkunrin ni ipin tirẹ, obirin ni ipin tirẹ, gẹgẹ bi ofin ati àṣa Ipin'gun ilẹ Yoruba, eyiti ó yatọ patapata si ti Oyinbo ti ọpọlọpọ enia ntẹle ninu Wili, eyiti o ndí ẹti l'ẹhin iku wọn.

Gẹgẹ bi a ti so ṣiwaju wipe ẹnikẹni le fi Wili pin Ogun rẹ bi o ti wu u, ti Wili ko ba tẹ ẹ lọrun, o le ṣe *Codicil* pẹlu, ati wipe ti o ba si ṣe bẹ, ko kan ilu tabi Iwe-irohin. Kil'o ṣe nigbana ti a fẹ lati sọ ohunkohun nipasẹ Ogun ti Anduru (Andrew Thomas) fi silẹ fun awọn ẹbí rẹ, nigbati o jẹ wipe o ṣe Wili, nwọn si sọ wipe o ṣe *Codicil* pẹlu?

Bẹni. Ibere na dára pupọ; ṣugbọn, esi rẹ ni wipe, iba ṣe wipe ara Anduru le daradara, iba ṣe wipe gbogbo lakaye ori rẹ ni o pe li akoko ti nwọn sọ wipe o ṣe *Codicil* ni, họwu! iba fẹ, ki o fẹrẹ fi gbogbo Ohun-ini rẹ li aiye ta ara ode kanṣoṣo l'ọrẹ, ki a ma ṣẹṣẹ wipe ẹnikẹni ninu awọn ọmọ rẹ. Ogundareke ni a ba pe e, a ba si sọ wipe on li o ni ireke rẹ ti o da.

Ṣugbọn, ipo ti Andrew Thomas wa, ni agbedemeji aiye on orun, ni akoko ti nwọn l'aiya-l'aiya wipe o bẹ wọn ni *Codicil* tabi atunṣe lori Iwe-ipin'gun ekini ṣe: eyi ni o jẹ ki a fa Gègé wa yọ, lati ṣe kilọ-kilọ fun Ọgbẹni James George, ẹniti o ṣe Iwe-aramu na, ati fun Alufa T. A. J. Ogunbiyi, ẹniti o jẹ oyè Baba-isinku ninu rẹ, ati pẹlu fun ẹlomiran ni ọjọ miran, wipe, ẹniti a bẹ l'ori ko le mu ẹkọ mọ, ati wipe, a-le-mu ko yẹ agba, nitorina ki agba maṣe ṣe iṣe a-le-mu!

Ki a to ma jẹ lāji ọrọ niṣo, a ro wipe o yẹ ki a jẹ ki ọpọlọpọ enia mọ diẹ nipasẹ nkan ti a npe ni Wili (*Will*) ati *Codicil.*

L'ẹhin ti enia ba ti ṣe Wili tan, ti o tun fẹ yi nkan diẹ pada ninu rẹ, Iwe keji ti o ba tun ṣe yẹn, on ni o njẹ *Codicil.*

Wili, gẹgẹ bi ofin Gẹsi, o jẹ Iwe-ilana, ninu eyiti enia, ni igba aiye rẹ, ti o ṣe etò bi a o ti pin Ogún rẹ lẹhin iku rẹ. Enia le ṣe Wili, tabi ki o ṣe ilana ipin'gún rẹ bi o ti wu u, l'aibikita fun iyawo ati ọmọ rẹ, o le ko gbogbo Ohun-ini rẹ fun ẹnikanṣoṣo ninu gbogbo awọn ọmọ rẹ, o le fun awọn iyoku ni ṣile-kọkan, o si le ṣai fun wọn ni kọbọ aladọjọ. O tọ sọna bẹ ninu ofin Gẹsi; ṣugbọn, ẹniti o ṣe nkan ti ẹnikan ko ṣe ri ni, oju rẹ yio ri nkan ti ẹnikan ko ri ri. Ki enia to le fi ile tabi ilẹ tọrẹ ninu Wili rẹ, o ni lati ṣe Wili na gẹgẹ bi ofin Ijọba ilu ti ile tabi ilẹ na wa.

Ki a sọ wipe Oyinbo Jamani kan kọ ile si ilu Gẹsi, ko le fi ile na tọrẹ fun ẹnikẹni ninu Wili rẹ, ayaṣebi o ba ṣe e gẹgẹ bi ofin kan ti a npe ni *Wills Act* ti nwọn ṣe ni ilu Gẹsi ni ọdun kejidi-ladọrun ọhun, (1837.)

Ṣugbọn, nipasẹ Ohun-ini miran ti enia le gbe tabi mu lati ibi kan lọ si ibi keji, bi aṣọ, owo, ohun ọṣọ ile ati nkan miran, ofin ti a npe ni *Lord Kingsdown Act* ti ilu Oyinbo fi ọwọ si ni ọdun kẹrinle-ọgọta, 1861, yọda rẹ fun ẹnikẹni labẹ Ijọba Gẹsi lati ṣe Wili rẹ, yala gẹgẹ bi âṣa ilu Gẹsi, tabi aṣa ilu ibiti oluwarẹ fi ṣe ile.

Ofin lati ṣe Wili ti ilu kan yatọ si ekeji.

Ẹniti ko to ọmọ ọdun mọkanle-logun ko le ṣe Wili, bikoṣe ẹniti o d'agba to bẹ, tabi ju bẹ lọ, ti lākaye rẹ si pé; ki ofin si to le gba Wili rẹ, o ni lati kọ o sinu iwe, ki o si kọ orukọ ara rẹ si i loju awọn ẹlẹri ti yio fi ọwọ si i pẹlu. Awọn ti ofin yọda Wili a-la-fi-ẹnu-ṣe lasan fun loju ẹlẹri ti o ba di "Karangida" tan, ni awọn Ṣọja (*Soldiers*) ati Selọ (*Sailors*) ti o wa ni oju ogun, yala Ṣọja tabi Selọ na to ẹni ọdun mọkanle-logun tabi ko to bẹ. Wili a-la-fi-ẹnu-ṣe bẹ ni a npe ni *Noncupative Will,* eyiti a sọ di oku fun ẹnikẹni, bikoṣe awọn Ṣọja ati Selọ ogun ni ọdun kejidi-ladọrun, (1837;) ṣugbọn, gẹgẹ bi ofin meji kan ti a ṣe ni ọgọta ọdun ati ọdun kejidi-lọgbọn sẹhin, (1865 & 1897,) ti a npe ni *Navy and Marine Wills Act,* awọn Selọ ogun kanna yi ni lati ṣe Wili wọn sinu iwe, bi ifẹ wọn ba mu eto bi a o ti pin owo-iṣẹ wọn (*Disposal of Wages,*) Owo-ẹbun (*Prize Money,*) ati Ohun-ini wọn miran ti o wa lọdọ Ọga wọn (*Admiralty*) dani.

Gẹgẹ bi a ti sọ ṣiwaju wipe, ẹniti lākaye rẹ pé nikan ni o le ṣe Wili, iyẹn le jẹ ki ẹnu ya ọpọlọpọ ẹlomiran lati gbọ wipe, gẹgẹ bi ofin Gẹsi, Akidani-

dani, tabi Aşiwere enia, ẹniti gbogbo aiye ti mọ ni wère, le şe Wili ti o tọ suna fun ara rẹ, tabi ki o bẹ enia şe li akoko ti oju rẹ ba wa'lẹ. (*during a lucid interval;*) ti wère ori rẹ ba si tun gun u lẹhinna, eyini ko ba Wili ti o ti şe jẹ. Aşiwere ti ori rẹ nwalẹ ni gbẹda-gbẹda to lati toju işẹ rẹ le şe Wili gẹgẹ bi ofin; şugbọn, Wili ti Ọmuti şe ni akoko ti ọti npa a, Wili ti a fi ipa mu enia şe, Wili ti a tan enia rẹrẹ, ti a tan a rẹrẹ lati şe, Wili ti a rọ enia titi lati şe, tabi eyiti o jẹ ki o fi ọwọ si 'ni akoko ti amodi da lākaye ati ọpọlọ ori rẹ rú, ko lọ suna rara ninu ofin; nigbakigba ti ariyanjiyan ba si gbe irufẹ Wili bẹ de Kōtu, Posi (*Coffin*) ni Onidajo yio kan fun u, ti yio si di Posi :a ru ẹniti o ba şe e.

Enikẹni ti o ba şe aiyederu (*Fraud*) to wipe on şe Wili fun ẹnikan, ti Ijọba ba mọ, ijọkijọ ni Ijọba le so ẹwọn mọ oluwarẹ n'idi.

Wili ti enia ba şe ki o to gb'arede Oyinbo di oku nijọ arede, ayaşebi o ba şe omiran lẹhin igbeyawo rẹ.

Ki enia to şe Wili, o yẹ ki o ba ẹniti o fẹ ki o şe Baba Isinku rẹ sọ tẹlẹ, lẹhinna ki o şe iwe işiro gbogbo ohun ini rẹ, ki o to lọ bẹ Lọya tabi Sọlisitọ (*Solicitor*) ni Wili şe. Ko lodi si ofin rara fun ẹnikẹni lati şe Wili fun ara rẹ lai tọ Lọya lọ, şugbọn ewu to wa nibẹ ko kere.

Enikẹni ti o ba fi şe Baba Isinku (*Executor* tabi *Trustee*) lai gbọ ti ẹnu rẹ tẹlẹ, le kọ jalẹ jalẹ lẹhin iku ẹniti o şe Wili na, şugbọn ti oluwarẹ ba fẹ, ti o gbo'jẹgẹ, o ni lati şe işẹ na daradara pẹlu otitọ, lai gba kọbọ kan fun wahala rẹ, gẹgẹ bi Baba Isinku, ayaşebi Ologbe ba ti yọda iye owo kan fun u ninu Wili rẹ tẹlẹ.

Baba Isinku to ba şe afọwọra jẹbi ẹwọn.

Bi enia şe Wili tan, ti ko fẹ ohun ti o wa ninu rẹ mọ lẹhinna, ti o tōrina kọ ikọkukọ s'oju Wili na tabi ti o fi ọbẹ (*Knife*) pa apakan orukọ ara rẹ to wa nibẹ rẹ, ti o si ju Wili na sinu apẹrẹ ilẹ (*waste paper basket*) to wa nile rẹ; şugbọn ti ko şe Wili miran tabi *Codicil* lẹhinna, eyi to kọ ikọkukọ si loju yẹn, to ba apakan orukọ rẹ rẹ kero nibẹ to si ju sinu apẹrẹ ilẹ, on kanna ni ofin yio gba gẹgẹ bi Wili rẹ nigbati o ba ku. Nitorina ẹnikẹni ti o ba ti şe Wili kan sile ri, ti ko fẹ ẹ mọ, ki o kuku sun di eru, tabi ki o se omiran patapata.

Ki Oyinbo to de, awa Enia Dudu ko mọ nkan to njẹ Wili, ko si ẹniti o nşe e titi di oni, ni ilu oke.

Nigbati Baba wa l'aiye ni yio ti fun ọmọ rẹ ni ore tabi ẹbun pataki ti o fẹ fun u, eyi ti o ba si fi silẹ lẹhin iku rẹ di pipin larin gbogbo ẹbi gẹgẹ bi aşa Ilu (*Native Customs.*) Ko si ara oke kan ti Ifọju ti a npe ni Ilaju Oyinbo koi bajẹ ti yio jẹun yo tan, ti yio bẹrẹsi iwe şe pe ti on ba ku, Lagbaja ni ki o mu şokoto, ki Tamado mu agbada ẹtu, ki Lakaşegbe ko işu to wa l'Aba. O ti fi ọkan tan awọn ẹbi to fi silẹ, o si ti mọ daju pe nwọn a şe ẹhin on daradara.

Ẹbi melo lo le şe ẹhin ẹnikan daradara l'Eko? A ko ba wọn wi. Nigbati Ọlọrun yọda owo fun ẹnikanşoşo larin gbogbo ẹbi rẹ, ti ko fi owo na toju Iya tabi Baba rẹ, ti ko fi tọju ẹgbọn tabi aburo rẹ, ti o nlo o fun ifẹkufẹ ara rẹ nikan laibikita fun ẹlomiran rara, ti o wa şe işekuşe Wili lẹhinna fun awọn ọmọ rẹ nikan, ati awọn obinrin ti o ko jọ; nigbati irufẹ enia bẹ ba ku, Ọbọbiyi ẹbi wo ni yio şe ẹhin rẹ daradara? A-kutun-ku olowo bẹ ẹ bi Adigbonronku!

Yoruba faufau ni Andrew Wilkinson Thomas nşe; Ọyọ-ay'ọmọ-silẹ ba ti ẹ lọ. Eyi ko nşe akoko lati sọ igbesi aiye rẹ, bi o ti şe de Ile yi lati kekere; Şukuru to lọ; işẹ to nşe; Şọşi to ti nlọ ri ko to di ero *Bethel* nibiti o joye Baba Ẹgbẹ; iye aya ati ọmọ to fi silẹ; ọdun ti o gbe'yawo akọgbe ati ọmọ ẹniti o gbe ni iyawo; ọdun ti igba keji ọmọ ẹniti o gbe, ati bi awọn mejeji şe rin ko'ra wọn şiwaju-iyawo; ile ti o kọkọ ra; bi o ti şe di ọkan ninu ẹniti a ka si olowo; bi o ti fẹran ẹşin gigun to; bi o ti le şe sara onjẹ to ati iranlọwọ fun awọn ti o sun mọ o; bi o ti fẹran awọn ọmọ ati ano rẹ si; bi o ti şe ba awọn ọlọtẹ lọ si ile Ọba pe ki Ijọba wa Eleko, Oloye Oluwa, Herbert Macaulay ati awọn jakanjakan miran kuro n'Ilu; ati bi o ti ni ireti pe a o yan on si Igbimọ Aşelu (*Legislative Council*) bi Aşoju Ọyọ titi o fi tẹ'ri gb'aşọ.

Ojojo diẹ diẹ ti nşe Ọgbẹni Anduru lati ibẹrẹ ọdun 1923, o nrun mọ'ra, boya ẹnikẹni ninu awọn ara ile rẹ ko mọ; şugbọn nigbati o di oşu *April* mọ *May*, amodi na bẹrẹsi gb'owọ. Kia, o ranşẹ fun Dokita, nigbati o si di oşu *July*, o şe Wili rẹ ikẹhin eyiti o fi Wili ti iwaju di oku.

Ninu Wili ti o şe yi, o pin ogun rẹ larin awọn ọmọ rẹ ni ọna ti o ro pe o dara loju on, o si fun diẹ ninu awọn ibatan rẹ ni ẹbun ti ko jọju tobẹ. Eyi tofun alarede rẹ ko şegba, ko şe ko, şugbọn Ogundareke lo ni ireke rẹ ti o da.

Ninu Wili ti a nsọrọ rẹ yi, o fi Ọgbẹni James George, *Solicitor*, to ngbe ita *Campos* l'ọkọkan ile Ọgbẹni Josiah Doherty oninurere, ati Afa Evan Williams B.A. ti Şọşi Olowogbowo şe Baba Isinku o si fi ọmọ rẹ papa Mrs. Christain Ayọ Coker şe Iya Isinku.

O fi ile rẹ nla to wa ni Anikantamọ pẹlu gbogbo ohun ọşọ (*furniture*) inu re şe ile ẹbi, "*Family House*"; o si ka orukọ awọn ti o pe ni ẹbi sibẹ.

O pin ile diẹ larin awọn ọmọ rẹ, şugbọn gbogbo iyoku, ati dukia ati ohun ini rẹ miran (*Residuary Estate*) ti ko pin fun ẹnikẹni, o fi fun mẹfa ninu awọn ọmọ rẹ obinrin. O si pese owo to nisan diẹ fun awọn Baba Isinku (*Executors*) ati Iya Isinku (*Executrix*) ninu Wili rẹ.

Lati oşu *May 1923*, ọdun keji ọhun ti Dr. Aitkens Oyinbo ti ntọju Ọgbẹni Andrew Thomas, amodi ko dinku. Dr. Obasa of Ikija na ntọju rẹ pẹlu

Bi aisan na ti nlọ siwaju, bẹni o nlọ sẹhin titi onikọ Iku fi de.

Nigbati o di ọjọ kẹtala oṣu *September 1923*, ọdun kan pẹlu oṣu mẹrin o din ijọ mẹta loni, "Ọrọ" lu Ọgbẹni Andrew Thomas lojiji ni ile rẹ, o si ba apakan ara rẹ jẹ lati ori titi de ẹsẹ, ọwọ rọ, ẹsẹ rọ, lakaye ori rẹ daru.

"Ọrọ" lilu yi ni Oyinbo npe ni *Paralysis* tabi *Paralytic Stroke*.

Nigbati Dr. Aitkens Oyinbo to ntọju rẹ de ibẹ lẹhinna, o ba a ni agbede meji aiye oa ọrun, ko le sọrọ daradara; nitori "Ọrọ" ti o lu u lakaye rẹ pẹlu; ati loju Dr. Aitkens Oyinbo, gẹgẹ bi iṣẹ ti o kọ daradara to si gba oye rẹ, bi "Ọrọ" ba lu enikẹni bi o ti lu Andrew Thomas, oluwarẹ na ko le mọ nkan ti o nṣe fun odidi ọjọ mẹdogun lẹhinna tabi jubẹ lọ, bẹni ọjọ kẹrin pere lẹhin na, eyi ni ọjọ kẹtadilogun oṣu *September*, *1923* ni Ọgbẹni James George wipe Anduru bẹ on ni *Codicil* tabi iwe Ipingun keji to di ẹjọ yi ṣe.

Lati igbati "Ọrọ" ti lu Ọgbẹni Andrew Thomas ni ọjọ kẹtala oṣu *September*, ni ko ti mọ nkan ti o nṣe tobẹ mọ, papa fun odidi ọjọ mẹdogun tabi jubẹ lọ lẹhinna.

Ni ọjọ kẹtadilogun oṣu *September* kanna yi, ni Afa T. A J. Ogunbiyi to ti nlọ sile Ọgbẹni Anduru tẹlẹ ri lọ ki i; Ọgbẹni James George si ba a nibẹ ṣugbọn awọn mejeji ba diẹ ninu awọn ọmọ Anduru lọdọ rẹ, t'ọkọnrin t'obirin, oju baba wọn ko si dilẹ rara.

Lẹhin ti nwọn joko. ti nwọn pa su-su-su diẹ, ti James George wipe Anduru bẹ on ni *Codicil* ṣe, nwọn gbera. Nigbati o di ọjọ keji, nwọn tun de, nwọn tun ba ọpọlọpọ enia ni iyara gẹgẹ bi ti ọjọ kini. Afa Ogunbiyi rọju. o rọju ti; o wa tọrọ gafara lọwọ awọn ti o ba n'iyara, pe ki wọn jade fun on pẹlu James George. Ọkan ninu wọn eyini Ọgbẹni Ọmọṣalewa Thomas kọkọ kọ lati jade, ṣugbọn o jade lẹhinna nigbati Afa Ogunbiyi fi ori po o lọwọ.

Ko ju iṣẹju meji pere lẹhin ti o jade tan ni Ọgbẹni James George tun kesi i pe ki o ba wọn wa enia meji, ara ode, lati wa ṣe ẹlẹri *Codicil*.

Logan, Ọmọṣalewa kesi Samuel Adeyẹmi Clay to nṣiṣẹ agbẹdẹ nitosi ibẹ, nigbati ko si si ara ode keji ti nwọn le pe ni kankanṣi, James George papa kesi Ọgbẹni A. O. Thomas, ọkan ninu awọn ti nwọn le jade kuro n'iyara lati ṣe ẹlẹri keji.

Awọn ẹlẹri mejeji fi ọwọ si Iwe *Codicil* na; ni gbogbo akoko yi, amodi nda Ọgbẹni Anduru lamu pupọ, orun lo si nsun fọnfọn.

Nwọn ji i, nwọn fi gege ha a lọwọ, Ogunbiyi fun u ni jigi oju (*Spectacle*,) nwọn si ti ọwọ rẹ bọ'we; ṣugbọn o daju gbangba pe Anduru ko mọ igbati o kọ orukọ ara rẹ si isalẹ iwe na, nitori "Ọrọ" (*Paralysis*) to ṣẹṣẹ lu u l'akoko na ti mu lakaye rẹ lọ.

Lẹhin t Ọgbẹni James George ati Afa Ogunbiyi ti pari iṣẹ wọn bayi tan, awọn mejeji gbọn'di gbu u, nwọn si lọ.

Ọjọ g'ori ọjọ, oṣu g'ori oṣu lẹhinna ki Andrew Thomas to di Ologbe, larin itọju pupọ, ikẹ ati igẹ awọn ọmọ rẹ.

Nigbati o ku tan awọn ọmọ oloku bẹrẹsi ṣe bi arira: Nwọn nse, nwọn nsọ, nwọn njẹ nwọn nmu; lai mọ rara pe ata ti Ọgbẹni James George ati Afa T. A. J. Ogunbiyi lọ ni ọjọ kejidilogun oṣu *September, 1923* sinu *Codicil* fun Baba wọn, oju awọn ọmọ rẹ ni nwọn fẹ fi re.

(*Koi pari.*)

Emi ni tinyin nitotọ,
ATARI AJANAKU.

FROM THE EDITOR'S OBSERVATORY.

"Old Bottle for New."

Train travellers to and from Ibadan in these days cannot but be struck with the new Girder bridge lately erected at Olokemeji in lieu of the old one, the former of which reflects great credit on the engineering genius of the maker who, no doubt, is a useful link in the great chain of the Nigerian Railway.

The Hon. The General Manager Mr. Bland with his staff is to be congratulated on this piece of machanism a triumph in engineering skill: the new bridge was recently declared open, and it is certainly a pleasure to have a call-ride thereon, as was our happy experience on Monday last on our way to the Land of many Battles—Ibadan.

Tete-a-Tote with The Hon. The Member for Oyo Division.

In our short trip to Ibadan, crowded as it was with many friendly *salaams*, we paid a flying visit to The Hon. E. H. Oke, M.L.C., in his house at Idi-ikan whom we met busy gardening—as was his wont, the first occasion of our "poke-nosing" to him eight years ago. The Hon. gentleman who looked the very picture of health, could hardly be conceived as the man who is quietly, if leisurely shouldering his eighty winters but one. our discourse led to the giant arrangements now in hand in all our four British colonies, with our particular reference to our beloved Nigeria, for giving the Heir-Apparent, H. R. H. The Prince of Wales a fitting welcome in April next.

At The Altar at Last.

The marriage of Miss Aduke fondly called Ajirera, eldest daughter of Mr. and Mrs. Quirino Santos, of Feyisitan House, Ibadan, with Mr. Solomon Cole, a son of late C. B. Cole of G. P. O. fame, is announced to take place at the Roman Catholic Church, Ibadan, on Thursday the 22nd instant.

STOP PRESS!

LATEST ARRIVALS.

Lord Leverhulme on the *Albion*, on the 8th inst.

Mr. Baddley, the new Chief Secretary to The Government on the *Abinsi*, on the 8th inst.

His Honour Lieut-Col Moorhouse Lieut Governor Southern Provinces proceeds on furlough on the 16th instant.

Eko Akete Wireless.

THE CHRISTIANITY OF PRESENT-DAY EUROPEAN MISSIONARIES.

By Episcopus.

The Christianity of modern European Missionaries in Africa is indeed a puzzle. One does not need much thinking from every day experiences in Nigeria that their Christianity has little of the spirit and love of Christ. Love of the brotherhood,—"for God hath made of one blood all the nations of the earth "—is conspicuous by its absence; there is much of colour prejudice and pride; too much of colour distinction; there is too much of the domineering spirit; it is very much evident, the aim of instilling in the African a belief that the Channel through which the African can approach God or be saved through Christ is different from the Channel alloted to the white man. There is much that looks pharisaical as to make us believe that they are the "righteous" Christ has nothing to do with; to us they appear to think that, as righteous men, their work is as vicegerent, (if not higher), of Christ to make the Africans fit for heaven in their own way and as they wish—Christ and His power and love not counting. But "St. Peter at the gate" according to the dream or vision of John Wesley, will disillusion them and give them truth.

What was reported in the local papers recently with regard to the action of a Missionary Prelate *re* Diamond Jubilee Birthday of a member of one of his Churches is so unchristian that it takes the breath from one. If even the Posters placarded by those worthy sons of Nigeria in appreciation of the way God has been pleased to use our great *hero* Herbert Macaulay for the benefit of all including this Missionary Prelate and his Church Denomination causes any misapprehension, this Prelate a *Reverend Father in God (!!)*, should not have betrayed an absence of paternal love and feeling and should not have been so wanting in the spirit of love had peace that is of Christ. If there was no malice, a private explanation from the Vicar, could have settled everything without the regrettable swallowing of the camel. Our *hero* Herbert Macaulay has been a member of his Church from childhood up to sixty years and to the present; he has not undertaken to arrange any special programme of Service, defying the authority of this Prelate. Those responsible for the programme of our hero's Diamond Jubilee Birthday celebration and for the posters from all I could gather, never approached the Vicar or the Prelate asking for a Special Service; if there was really any misapprehension, the Vicar need not worry himself so long as he had not arranged for any special Service in his Church *re* the Birthday Celebration; if the public generally should also have had such misaprehension, they would have had such misaprehension cleared when the] day arrived. Or anyone could have seen the Secretary signing the Posters or the Vicar.

Can it be a sign of true stewardship if a servant of Jesus Christ shuold discourage a member of his Church giving thanks to God for special mercies and for preservation of life up to sixty years? why does the Prelate retain in his B ok of Common Prayer, "particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them" in "General Thanksgiving"? Who are the *outcasts* to this? Is our Hero one who must never give praise and offer thanksgiving to God in the Congregation of fellow sinners (including the Prelate) like himself? Was Prelate Jones wrong and did he do a sinful act when Thanksgiving Service was held for him in St Paul's Breadfruit Church for "thirty years" service as a Missionary in Nigeria sometime ago? Was Assistant Prelate Oluwole wrong and did he do a sinful thing when Thanksgiving Services for attaining age of seventy years were held for him? Was Rev. Lahanmi of the Prelate's Church who had Thanksgiving Service held for him for fifty or sixty years' service in his Church at Abeokuta? And many others? What is the difference between these and Herbert Macaulay? Perhaps they are righteous, sinless, the only *sons* of God, whilst Herbert Macaulay is the outcast Beelzebub? Does not think Christ love Herbert Macaulay and died for his sins? Is Christ bound to despise anyone this Prelate despises and that even without a cause? What is really the disqualification of Herbert Macaulay to cause so much agitation? Why did this Prelate not inform the public especially as he undertook to publish his venom in the local papers? Shall we be charged with prejudice if we say the Prelate's letter, which was uncalled for, going to the extent of saying that if even he is begged he would not have allowed any Service of Thanksgiving shows that there must be something tickling in his breast and that malice is evident?

(To be continued.)

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OUR BOOK TABLE.

"Progress."

Progress, from Messrs The West African Soap Company Ltd., Apapa, being a monthly magazine (Illustrated) descriptive of the great Soap Works in connexion with the well-known house of Lever Brothers of Port Sunlight fame (England), with the miscellaneous speeches delivered on various occasions by Lord Leverhulme "The Soap King" during the distribution of Co-Partnership Certificates: the magazine is repelete with matters about the Wizard Soap Maker, and also deals with his present tour to West Africa: its pages are crammed with anecdotes which will make one's side rock with laughter.

"History of Ondo."

By Rev. Joshua A. Leigh M.A.: a veritable vade-mecum for those desiring to catch a glimpse of that wonderfully progressive country: on sale at the Author's, Lewis St., Lafiaji, Lagos, 1/- each.

Orin fun Akanse Adura

A song-book in our language (*Yoruba*) by The Rev E. C. Alabi of Ebenezer Baptist Church, Lagos: price 3d. a copy: obtainable at Wesley Street, Lagos.

Mirable Dictu.

During the watchnight Service at St. Judes Church Ebute Meta, a boy of about 10 who slept during part of the Service woke up at the Benediction and was observed to be crying very bitterly, on being asked what was the matter, the boy replied that while he slept he dreamt and saw his younger brother, who died during the year leading him to his grave at Ikoyi. On his waking to find himself at a Service to close up the year he was moved to tears–a striking incident!

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ỌPA TI A GBE LE KA TI ẸHIN LOJU.

ILE AGBE PẸKUN.

Bi o ba nfẹ posi ti ɔ dara fun lilo nigbati akoko ba de, maşe gbagbe lati lọ si ọdọ awọn Ọgbẹni wa wọnyi, nibẹ ni o ri oniruru posi ti a ti şe loşọ fun lilo; owo diẹ ni a nta wọn.

Ranti maşe gbagbe ki Ala jẹki ọmọ gbẹbin wa o.

Ile Işẹ
J. S. Bamgbose
ati J. Soaries
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White's Golden Male Tonic.
(DOUBLE-STRENGTH)

Whenever a women has not been in the family way for a long time, the fault is usually set down to some disease or other in her generative organs.

Now while it is true that many women suffer from disease yet many times the fault lies with the man, owing to weakness or some other disease of the male organs of generation. *White's Golden Male Tonic* (Double-Strength) is calculated to give full vigour to the man, and to remove all diseases which prevent breeding. Every sensible man ought to use two bottles every month, to cure or prevent weakness of the generative organs

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The Reliable Dispensary, 41 Offin Road, Lagos.
N.B. NOT OBTAINABLE ELSEWHERE.
SHAKE THE BOTTLE.

AREMỌ FUN ỌKUNRIN

Nigbati obinrin ko ba tete loyun, a ma nro pe ara obinrin na nikan ni arun wa. Şugbọn nigba pupọ ni o njẹ pe ara ọkunrin ni arun wa. Egbogi yi dara pupọ fun Arẹ, Ẹda ati gbogbo Arun ti ki jẹ ki ọkunrin şe abiamọ.

N.B.—O yẹ ki gbogbo ọkunrin ma lo igo mejimeji loşoşu—Işẹ ti egbogi na nşe ni ara ko şe royin.

Price ten shillings (10/-) per bottle.

Preachers for To-morrow.

AWỌN ONIWASU ỌLA.

ROMAN CATHOLIC (HOLY CROSS)

Masses will be sung by Priests appointed. Awọn Paddi ti a yan yio ṣe Isin ni gbogbo akoko wonyi. (MORNING.)

Masses Isin Aro,

6.30 7.30 8.30 9.30
7.30 8.30 9.30 10.30.

(EVENING.)

(Benediction) Isin Ibukun.

4.45—5.30 6.45—7.30

ST. MICHAEL'S (Lafaji.)

MORNING. 7—8 8.30—9.30
EVENING. 5.45—6.30

ANGLICAN

Time.		Preacher.
9 a.m.	Christ Church.	The Vicar
6.30 p.m.	do.	do
9 a.m.	St. Paul's (Breadfruit)	The Curate
6.30p.m.	do.	do
9 a.m.	St. John's (Aroloya)	Rev. H. V. E. Johnson
6.30 p.m.	do	do
9 a.m. & 630 p.m.	St. Peter's (Alapako)	Rev. S. V. Latunde
9 a.m. & 630 p.m.	Holy Trinity (Ebute-Ero)	Rev. S. J. Gansallo
9 a.m.	St. David's (Jordan)	Rev. J. H. Ogunro
6.30 p.m.	do.	do.

WESLEYAN

10.30 a.m.	Tinubu	Rev. L. R. Potts Johnson
7 p.m.	do.	Rev. D. A. Bababunmi
10.30 a.m.	Ereko	Rev. A. N. Cole
7 p.m.	do.	Bro. S. O. Stowe
10.30 a.m.	Olowogbowo	Rev. E. E. Williams
7 p.m.	do.	do
10.30 a.m.	Ọbun Eko	Rev. S. A. Pearce
7 p.m.	do	do.

AFRICAN (COMMUNION)

9 a.m.	Jehovah Shalom	Bro. A. M. Williams
7 p.m.	do.	Rev. J. F. Ogunko
9 a.m.	Christ Church (Ebute Mẹta)	
6.30. p.m.	do.	
9 a.m.	Bethel	Rev. Supt. J. A. Lakẹru
6.30 p.m.		Bro. J. B. Coker
9 a.m.	Zion	Rev. N. J. D. Somuji
6.30 p.m.		do.
9 a.m.	Salem Church (Ebute Mẹta)	
6.30 p.m.	do.	
9 a.m.	Bethlehem Church (Ebute Mẹta)	
4 p.m.		
10.30 a.m.	African Methodist	Bro. J. A. Oṣodi
4.30 p.m.	do.	Bro. A. E. Green

FIRST BAPTIST CHURCH

10.30 a.m.		
6.30 p.m.		Rev. J. R. Williams

(EBENEZER BAPTIST)

9 a.m.		Rev. E. C. Aalabi
6.30 p.m.		do.
9 a.m.	Ararọmi (Baptist)	Rev. A. A. Puddicombe
6 p.m.		do.

ISOLARIAN BROTHERHOOD.

7.30 a.m.	Ilupesi	Bro. N. J. P. Ṣofoluwẹ
7 p.m.		The Superintendent

St. STEPHEN'S (EPETEDO)

9 a.m. & 4 p.m. Very Rev. J. G. Campbell

AHMADIA (ISLAM.)

6 a.m. Fajir Service Y. P. O. Ṣodẹinde
5.30 p.m. Open Air Service Imam K. R. Ajọṣẹ (Central Mosque, Arọloya Street.)

ZION CONGREGATIONAL

9 a.m.	Kakawa St.	Rt. Rev. Bishop S. A. Coker
7 p.m.	do.	do.

SALVATION ARMY

10 a.m. Glover Memorial Hall Major E. E. Grimes and Adjutant Wilson.
7 p.m. do.

CHURCH OF GOD

10 a.m. 22 Ọdunlami Street, Breaking Bread
7.30 p.m. Open Air Service at Campbell Square Wm. C. T. Terrell.

NOTICE.

"YOU NEED A SANITARY BREAD."

We respectfully beg to announce to our Customers and Friends that on and from the 15th inst, Shackleford's Bread will be on sale at the following centres:—

Mrs. E. Olumuyiwa 176, Bamgbose Street, Mrs. Byass No. 8, Bishop Street, and at the Depot 90, Broad Street, Lagos.

Sizes of loaves 3d, 6d and 1/-

Sweetbread a speciality.

INLAND TRANSPORT CO. LTD.

A. S. WYNTER SHACKLEFORD,
Manager

J. C. VAUGHAN

Ti Ile-Ọja Sheffield ni Ita Kakawa ati Ile-Ọja "Excelsior" ni Ita Agarawu, ni oniruru awọn ohun kikọle fun tita ni owo ọpọku-ọyọku.

O ti nṣowo Irin Iṣẹ lorişirişi tati adọta ọdun sẹhin titi di oni.

ATARI AJANAKU ni ỌGBẸNI na jẹ ninu awon onişowo Irin Iṣẹ ni ilu Nigeria.

ỌKỌ tita wa ni owo pọ ọ.

Ero ya wa ra

ADEBOYE ŞOLANKẸ Onişowo "Gbabiọgẹdẹ" nta Panu-kikọle ati kikanọkọ, Iṣo lorişirişi, Kọkọrọ (Işika) t'ilẹkun ati t'apoti lorişirişi, Atupa fifalọwọ, Simẹnti, Ọda lorişirişi ati Epo-ọda, Fikifiki, Okun ẹrọ, ati Ọşan, ati Pakun ti Awo-ẹja lorişirişi, Awo ti awọn Aganyin fi nko Ẹja-şawa Pokun ati Ẹja Abọmafọ, ni Şọbu rẹ ni No. 4, Idunmagbo Street, (l'ebute Olowu) ati ni No. 19, Moloney Bridge Street, (l'Anikantamọ) l'Eko.

O nta Iworo (Golu) ati Fadaka-tutu ati Irin-işẹ Agbẹdẹ Iworo ati Fadaka.

Owo Ọja rẹ fanimọra. Ẹ lọ ra tiyin nibẹ

On si ni aşoju awọn ẹgbẹ Oyinbo onişowo to njẹ Arnold Whitehead Ltd. to wa n Manchester (Ni'lu Oyinbo) to si nranşẹ orişi-rişi ọja fun-ni lat'ọdọ wọn ni Eko ati agbegbe rẹ. Lọ ş'abere ẹhin ọrọ nipa owo ti lọwọ rẹ ni Şabu rẹ tabi ki o kọwe ranşẹ si ki o fi şọwọ sinu apoti ikọwe si t'Ọba P.O. Box No. 796, Eko, Nigeria.

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Coffins with Pillows, Shroud, Brass Edges, and Removable Lids, on sale at A. Kessler's Establishment, 7, Labinjo Lane, Lagos: also Gramophone Records, Gas-lamps, etc., etc.

Prices to suit you. No worry, prompt attendance. Make a call.

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Gonorrhea Specific, Moloke Mone, A. & D. Bula Matadi for health-restoring purposes: these Medicines are on sale at Mr. H. Campos's First Class Shop, 37, Odunlami Street, Lagos. The Specific acts like Magic: has cured many obstinate cases, and *will cure yours just the same*, if any.

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Ruby Plates! Ruby Plates!! Ruby Plates!!!

BOON TO GOLDSMITHS

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Call at once and make your choice from:—

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Highly Recommended :

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Pilsener Beer

"Crystall" Brand

Light & Sparkling

Per Case

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Send for a trial case to-day and convince yourself of the first quality of this Beer.

White's Golden Female Tonic.

A Splendid Remedy for Female diseases such as :—Barrenness, Weakness, Painful and Irregular, Menstruation, Leucorrhœa (White's), Cramps, Ovarian, Neuralgia. Inflammation of the Ovaries, A tendency to Miscarriage etc., etc.,

Made and sold only by VICTOR WHITE Esq
41, Offin Road, Lagos.
N.B : Not obtainable elsewhere

GBOGBONIŞE FUN OBINRIN

Egbogi yi dara pupọ fun Aboyun, iju, Ẹda Aran, Oyun ti o ba fẹ bajẹ ati orişirişi arun mi ti ki jẹ ki obinrin bimọ.

PRICE 10/- PER BOTTLE

"SHAKE THE BOTTLE."

Ile Ita Egbogi ti Macaulay,

88, BROAD STREET

Wabiwọsi orişirişi Egbogi lo şęşẹ de fun wa ni tita : awọn bi :—ogun Egbo orişirişi, ogun Ẹda, ogun arun aşiri, ogun Aręmọ, ogun Onigbameji, ogun Aran orişirişi, ogun Lakuregbe, ati awọn ogun miran ti a ko le mã to lẹsẹsẹ.

Ọpọku-ọyọku ni owo wọn, nwọn si jẹ b idan.

Ọrẹ, ẹ lọ dan awọn Ogun wọnyi wo nib ti a gbe nta wọn.

Saccharine ! Saccharine !!

Saccharine !!!

500 Saccharine in packets on sale at H. Campos's Shop, 37, Odunlami Street, Lagos.

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