EKO AKETE.

"Emi yio fi ohun ti o ndun Makunnu han awon Alagbara, Ngo si je Alagbawi awon Odi."—W. T. Stead.

Vol. IV. No. 173 SATURDAY, NOVEMBER 7, 1925. 4d

The People's Leading Vernacular Paper.

N. V. HANDLEMATTSCHAPPIJ V.H.

OYINBO ***J. F. SICK***

Ọba Ilẹkẹ, Ile Ilẹkẹ, 9, Ita 'Bode lailai, Eko.

A jẹ Ajirera ninu òwò Ilẹkẹ, orişirisi Ilẹkẹ wọnyi wa ni tita :—

Ilẹkẹ Oyinbo, Ilẹkẹ Rubber, Ilẹkẹ Olomi Waji, Ilẹkẹ Onikẹkẹ, Ilẹkẹ Elejo, Ilẹkẹ Ayinrin, Ileke Oniwõrò ati Fadaka, Ilẹkẹ Kerewu, Ilẹkẹ Jòjò, Ilẹkẹ Òlokuta, Ilẹke Oloruka, Ilẹkẹ Ẹlẹranko, Ilẹkẹ Pidan Yinrinyinrin, Ilẹkẹ Meremere, Ilẹkẹ Mọjokun, Ileke 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, Ero Ere Ọmọde, Ohun Ọşọ, Abẹla (*Candles*) ati ẹgbagbeje oja miran.

A nta Maşini *Vesta*, a si ni *Cement* atata ti Portland ati Irin pipọn abẹ oni *Diamond*. Idi òwò wa'wa ni Rotterdam, a si ni Ile Owo ni :— Calabar, Gablonz (Czecko-Slovakia) Gold Coast, Accra, Lome Hamburg, London, Venice (Italy)

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WHO SAYS TOOLS?

Ọgbẹni J. O. BANKỌLE ti Daddy Alaja *Street, Lagos*, ni wabiwọsi nin işẹ *Carpenter*, fun tita, awọn irinşẹ bi Kọkọrọ, *Rachet Braces, Coffin Handles, Wall Papers*, ati bẹbẹ lọ. Ọpọku ọyọku ni owo wọn.

Jòjò nyaju ni wọn.

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Eko.	Ilu miran ni Nigeria.	Ilu Okere
Ọdun kan 12/-	13/-	14/-
Oșu mẹfa 6/-	6/6d.	7/-
Oșu mẹta 3/-	3/6d.	4/-

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

ONINI BABA EWU.

Ọgbẹni D. L. Oshodi ti 36, Idoluwo *Street, Lagos* ni orișiriși *Ivory Coat & Trouser Button* (Onini) fun tita kosi asọ ti ko ni *button* to yẹ. O si ni wabi-wọsi ero-ija *Tailor* (*Tailors Trimmings*) ni tita bakanna; o si nfa'sọ șe *button* (*Press Coat Buttons*) ki awọn af'asọ-dara (*Expert Tailors*) mașe jafara lati ba ra tiwọn; ọpọku-ọyọku ni ọja meremere wọnyi.

GBOHUN-GBOHUN.

:o:

IBUKUN NI FUN AWỌN OKU!

Ijọba kede Iranti-ọdọdun ti a ma nsaba nșe fun gbogbo oku t'Oyinbo t'Enia Dudu ni akoko ogun Ajakaiye 1914 titi fi de 1918: Alaruba (*Wednesday*) ọsẹ to mbọ ni ọjọ ti ọdunni bọsi; a si sọpe gbogbo awọn ọșișẹ Ọba ati awọn Onișowo yio nàyẹsá nitoripe ki yio si ișẹ lọjọ na. Isin-Akanșe fun abọ wakati eyini ni lati agogo mẹwa abọ titi lọ de mọkanla arọ yio wa ni Ile-Isin Ijọ Onidunkun Oyinbo (*St. Paul's Breadfruit*). Alașẹ Ijọba ati gbogbo awọn Alada nla ni yio lọ sibẹ tawọn ti asọ oye wọn; nigbati o ba di agogo mọkanla gãn, a o rọgbà meji leralera, lẹhin eyi idakẹrọrọ yio wa fun ișẹju meji, ninu eyiti a o șadura fun awọn ara wa na t'Oyinbo t'Enia Dudu, lẹhinna, awọn Asọja yio fọn fere arò, agba kan yio si tun ró lori ẹkẹta; bi a o ti șe nilẹ yi lọjọ na ni nwọn yio si șe nilu Oyinbo, Ọba King yio fi odòdó-òlòrun-didun le oju ẹgun ti a kọ fun iranti awọn to ti șubu loju ija na. Sẹkitẹri Agba nilu Ọba Oga awọn Gomina yio si șe bakanna fun gbogbo ilu ati orilẹ-ede ati èdè ti nwọn mbẹ labẹ asia Ijọba Gẹsi ni gbogbo agbaiye.

Ọlọrun Ọba ye,—
Ọlọrun Ọba jọ o—
Jẹ k'a roju șikẹ ẹhin oku
To ku s'ogun o!
Oke réré, ọmọ-ọba
A nlọ juba ilẹ!!!

AKỌNTA ỌLỌKỌ NPOWE!

Rogbodiyan mimu ti a sọpe awọn Ọlẹlẹmuyẹ mu Akọwe kan ti o nșișẹ niti awọn Oyinbo Jamani Ọlọkọ ti Ita Apọngbọn kan ni; ẹsun ti a sọpe nwọn fi sun ni pe o da Akọntà eyini ni Iwe-ișiro-owo rú. *Monday* ọsẹ yi si ni a gbọ pe awọn Akẹran șe ișẹ na. Baba șọ ni!

IBOSI ỌRỌPA, ỌRỌPA O!!!

Igbe ti awọn enia kan fita ni alẹ Satide to kọja leyi nigbati awọn Igara lọ fọ șabu Ọgbẹni Ogunlana ti Onikoro *Street* ti nwọn ko *beer* diẹ ati sarotu lọ șugbọn ọwọ wọn ko tẹ owo kọkan nibẹ. Ọgbẹni Ogunlana, o ku ewu.

ABỌ O, AJIRERA.

A ba Ọgbẹni A. B. Laotan ti ibi ișẹ Messrs. Niger Coy., yọ fun ọmọbirin titun ti Mrs. rẹ fi ta lọrẹ ninu ọsẹ yi. Ki Ọlọrun wo ju wa lọ o.

KERE O!

Iya-afin Mrs. Beckley ngu Akara didun (*Cake*) ta nile rẹ, ni 53, Opopo nla, õ gbeyawo ni o, rẽ yan tirẹ nibẹ. o sami fun ọmọ ni o, rẽ yan tirẹ nibẹ: o tọrọ ọmọ ni o, re yan tirẹ nibẹ.
Ọpọku-ọyọku ni owo rẹ.

ALUFA JONNY ṢE OHUN ARA.

Ni ọjọ *Thursday* ti o kọja Ẹni-ọwọ Rev. J. R. Williams ati Teacher rẹ kan ati awọn Ẹgbẹ Obinrin ti *Church Baptist* lọ mu diẹ ninu iṣẹ ẹmi ṣe, nwọn si pada ni ọjọ *Teusday* ọsẹ yi, ni ọjọ *Wednesday* ti a ni ipade adura ti Alufa bẹrẹ si rohin Adó ti nwọn ti lọ gbogbo eti ti o gbọ ọrọ yi daradara ni inu wọn dun fun irohin yi. Anu ọpọlọpọ lo ṣe ni fun irohin ọdọmọkunrin kan ti orukọ rẹ njẹ Ọpalẹyẹ ọdọmọkọnrin yi ti jẹ Onigbagbọ ri ni iwọn ọdun 1909, gẹgẹ bi Alufa ti sọ nigbati Ologbe Rev. L. M. Stone fi wa l'aiye o si ti jiya pupọ ki Igbagbọ ba le wọ Ilu Adó nigbana ko si Onigbagbọ rara nibẹ nwọn si korira Onigbagbọ ọdọmọkọnrin yi si gbiyanju pupọ pe ki Igbagbọ le wọ ibẹ awọn Abọriṣa si mu wa si Eko ni ẹsun wipe o nba ilu jẹ, a si ti mọ'le fun ọgbọn ọjọ ki wọn to dasilẹ.

Ṣugbọn nigbati inunibini pọ si jọjọ o di Imale ki nwọn ba le fi ni ọkan balẹ o dapọ mọ awọn Imale ibẹ. Ṣugbọn nigbati awọn enia wa de ọhun, o rohin gẹgẹ bi on ti ṣe wahala pupọ lati di Onigbagbọ ki on to wa di Imale. Ọdọmọkọnrin yi si mu wọn lọ si ọdọ iya ọlọya kan ti o fun wọn ni ilẹ lati fi kọ Church si, bi iya yi si ti ri wọn bẹni o bẹrẹ si ki wọn ti o si nyọ wọn gẹgẹ bi ẹni wipe o ti mọ wọn ri nibikan; ohun ti o yani lẹnu nibẹ ni wipe iya ọlọya sọ wipe on ko ti mọ ibiti on ma kẹhin si, eyi fihanni dajudaju pe Igbala wa fun Abọriṣa.

Bibeli papa si sọ wipe awọn Abọriṣa yio sare wọ Ijọba Ọlọrun, Ọlọrun jẹ ki o le ri bẹ o. *Amin.*

Ẹ jọwọ, ẹ ba mi fi ohun Orin Ibilẹ kọ orin yi.

Ọlọya iba jẹ mọ Ọlọrun
Bawo ni iba ti dun to bawo.
Oniṣango iba jẹ mọ Ọlọrun
Bawo ni iba ti dun to bawo.
Ọlọbatala iba jẹ mọ Ọlọrun
Bawo ni iba ti dun to bawo.

Ẹ jọwọ ẹ ba ni gba adura fun wọn ki Ọlọrun le ṣe ọna wọn ni rere fun eyi ti wọn tun nlọ fun ni ọsẹ to mbọ ni Ijẹbu ni nwọn nlọ, ki Ọlọrun ninu ànu Rẹ ki o le jẹ ki awọn ẹmi eṣu le ma tẹriba fun wọn, ki nwọn le ma yọ ti wọn ba mbọ lati wi fun wa pe awọn ẹmi eṣu tẹriba fun wọn; ki awa le ma wi gẹgẹ bi Jesu ti wi fun awọn ọmọ ẹhin rẹ nijọkinni pe ẹ kuku ma yọ nitori a kọ orukọ nyin sinu Iwe-iye l'Ọrun.

Ipari ọrọ wa, ẹ ba mi fi orin yi si ipari ọrọ wa.

F'igbala rẹ fun wa
F'igbala rẹ fun wa
'Nlo yẹ wa o,
F'igbala rẹ fun wa
'Nlo yẹ wa o,
F'igbala rẹ fun wa.

Emi ni ti nyin nitotọ,
ISAAC IDOWU GEORGE.

TELEGRAM

SECRETARY OF STATE, LONDON, TO GOVERNOR, LAGOS
DATED 20TH OCTOBER, 1924.

20th October. His Majesty has approved following arrangements for observance in this country Armistice Day November 11th. (i) Short Service will be held at the Cenotaph on the lines adopted in the previous years including Hymn "O God our help in ages past." His Majesty the King will be present and will lay a wreath (ii) two minutes' silence will be observed at 11 a.m. Local authorities in this country will be asked to arrange for suspension of all vehicular traffic for two minutes from 11 a.m., but rail and water transport will not be suspended.

I propose to lay wreath on behalf of the Colonies and Protectorates.

SECRETARY OF STATE FOR THE COLONIES.

TELEGRAM

SECRETARY OF STATE, LONDON, TO GOVERNOR, LAGOS
DATED 19TH OCTOBER, 1925.

His Majesty has approved arrangement for observance in this country of Armistice Day 11th November on same lines as last year see my telegram dated 20th October, 1924.

SECRETARY OF STATE.

THE NEW DAILY NEWSPAPER FOR LAGOS

It has been common knowledge for some time in Lagos that an influential limited liability company has been formed for the purpose of producing a responsible daily newspaper in Lagos which is intended, when produced, to include *Reuter's Telegrams*. The arrangements for its production are being pressed forward, but it will not appear until June 1st next. Its title will be the "Nigeria Daily Times," and it will have the support of all the leading African and European interests, not only of Lagos but throughout Nigeria.

Since the preliminary arrangement for this daily newspaper with its special cable service, have been made, it has recently been announced that another daily newspaper is to appear, and intending subscribers and advertisers are cautioned against confusing this with the "Nigeria Daily Times."

ALAKIJA AND ALAKIJA.
Solicitors for the Proprietors of the "Nigeria Daily Times"

IWE-IROHIN OJOJUMỌ FUN EKO

O jẹ ọran to ṣe oju Ilu ti ko farasin lati sọ pe awọn A-tofiletọ ninu awọn Gbajumọ ati Olowo ilẹ yi ti da Ẹgbẹ kan silẹ ti yio ma ṣe Iwe-irohin Ojojumọ l'Eko ninu eyi ti ao ma ri Waya Ojọjumọ (*Reuter's Telegrams*) bi nkan ti nlọ si ni gbogbo agbaiye ka ati oniruru irohin miran. A si wa lẹnu yiyọri iṣẹ yi nisisiyi, Iwe-irohin na ki yio si le jade titi oṣu Ojo (*June*) ọdun to mbọ. Orukọ ti yio ma jẹ ni *Nigeria Daily Times* eyini ni *Irohin Ojojumo ti Ile Odo-Oya*. gbogbo t'Oyinbo t'Enia Dudu onipo ni yio si gbaruku ti

Iwe-irohin na, ki iṣe l'Eko nikan, bikoṣe jakejado gbogbo Nigeria.

Lati igbati a ti wa lẹnu iyọri iṣẹ yi ni awọn kan tun kede pe awọn ndaniyan lati ma se Iwe-irohin Ojojumọ; ki awọn enia wa ti nwọn nfẹ ma gba tiwa tabi ti nwọn yio fẹ polowo ọja sinu rẹ nigbati o ba ya ki o ma ba ma ṣe kilakilo pe tiwa leyi tabi tiwa kọ, ni a ṣe ṣe kilọkilọ yi pe irufẹ Iwe-irohin ti awọn kan kede rẹ na ki iṣe ti sakani wa rara.

ALAKIJA ATI ALAKIJA,
Lọya fun awọn Olotu
"Nigeria Daily Times."

ẸSỌ-DI ỌWỌ NYIN ẸNYIN AWA *MOTOR* L 942 ATI L 441.

Lati ọwọ TẸNI-MASUN-WỌN-KIGBỌ.

Ohun ti ari nipa awọn Mọto L 942 ati L 144 ni wipe ni ọjọ ọsẹ ti o kọja, ni ari oriṣiriṣi iwa abuku ti nwọn fi kan awọn Ero ti on wọ Mọto lati *Ebute Mela* de Eko. Adehun ni adehun njẹ niwọn igbati ẹ ba ti gba owo tan lọwọ ero ti o ba wọ Mọto nyin kosi ara ti ẹ ko le da. Ẹ le wipe Mọto nyin bajẹ tabi ki wọn bọ silẹ ẹnikan ran ṣẹ wa wipe on fẹ gba; nitorina ni a ṣe wipe adehun ni adehun njẹ, bi ẹ ko dẹhin lẹhin iwa aibikita fun enia bayi—ọpọlọpọ igba ni awọn Ọga nyin, yio ma bayin wi fun aita tabi airi enia gba to, bẹni Ọga nyin ko bayin tẹ koto ọrọ ti o le fi mọ iwa adọnkiya nyin si awọn ero ti onjẹ lọ si Eko tabi wa si *Ebute Mela*.

YEPA! ABIAMỌ KU IRỌJU ỌJỌ IKUNLẸ.

Ni ọsẹ ti o kọja lẹba ọna ọgba awọn were ni Yaba, ni a gburo ariwo idagiri kan lati ọdọ awọn obinrin ti wọn lọ nọ ọja Imoṣin, wipe ọkọ Reluwe lokun enia yan-na yan-na, a ṣe ibere wipe tani ẹni na, ni awa gbọ pe ọkọnrin kan ti ọwọ ati ẹsẹ rẹ rẹjẹ, ti awọn ọmọ wẹwẹ npe ni Ọmẹkẹ ni ọkọ Reluwe na pa l'apa dọrun alakeji. Ki Ọlọrun fi ọran mọ bayi o. Amin.

IRE ỌMỌ BIBI YIO KARI WA LỌKỌNRIN ATI LOBINRIN. AMIN.

Tayọtayọ la fi ki arakunrin wa Mr. Eṣubi, Akọwe awọn Oyinbo Alagbọn ti Ita Balogun ati iyawo rẹ Miss Ibitọla George ọmọ Ọgbẹni Williamson George, aburo Aranṣọ (*Tailor*) A. W. George Aji-ṣe-finni ti Massey Street, yọ pupọ fun dida si ti Ọlọrun da wọn si pẹlu ọmọ titun lati lọ ṣe idupẹ ni *Church* Iṣọla (*The Brotherhood*) ni alẹ ọjọ Isinmi ti o kọja lọhun. Ki Ọlọrun da awọn obi ọmọ na si fun wa o. Ni agbara Baba a o jade ẹyẹ bayi fun ọmọ awa papa. Amin.

Ẹ KU AṢEYẸ ỌJỌ O.

A ki Mrs. Frank John ati iyawo Ọgbẹni Glover fun aṣeyẹ ọjọ nipa sisin Ọba wa Ibikunle Akitoye II lọ si *Church* Onidunkun (*Breadfruit*) ni ọjọ osẹ ti o kọja nipa ṣiṣi Angẹli Ikawe (*Angel Lectern*) kan fun iranti baba ati iya *Lawyer* wa Akiṣemọyin—Ẹnikeji ko si botiri ni, ni ọjọ na, awọn obinrin wọnyi yẹ Ọba wa Ibikunle Akitoye II pupọ. Adura wa ni ki Ọlọrun da ẹmi awọn obinrin wọnyi si fun wa, ki Ọba wa si pẹ lori oye. Amin, Aṣẹ.

Ẹ KABỌ O.

Mr. Luigi Ambrosini ọkọnrin rọgbọdọ Olowò Messrs. L. Ambrosini Ltd., Eko, o ba ọko "*Abinsi*" de ni ọjọ Alamisi ọjọ kọkandilọgbọn oṣu *October*, o si fi Eko silẹ lọ si ilu awọn Gambari (Kano) ni ibi ti o fi ṣe ile baba owò rẹ. A ki awọn akọwe rẹ ni funfun ati ni dudu ẹ ku afojuba Ọga nyin o. Odumare a ba nyin to ti nyin labẹ o.

Ẹ KU ILE DE O.

A ki Ọgbẹni wa Thomas Phelan (Jnr.) Akọwe awọn Oyinbo Ọlọṣẹ, Apapa, o ku ilede iyawo rẹ Miss Janet Phillips ọmọ Ọgbẹni wa Mr. Phillips ti Ita Balogun a-du-ma-dan, ti o da kan lọ si Ibadan ni ọsẹ yi fun atẹgun oṣu meji tabi mẹta pẹlu ọmọ ọwọ rẹ. A fi adura wa sin yin o. Ki Ọlọrun ṣọ wa ka tun pade. *Amin.*

KI OLUWA RERE GBA WA LỌWỌ AGBAKO AIYE.

Ni aṣalẹ ọjọ ọsẹ ti o kọja ni a gburo wipe *Motor* awọn Oyinbo kan kọlu Ogunlade Akọwe P.W.D. Iddo, *Motor* na si pa lara, awọn Oyinbo oninu rere na si gbe lọ pẹlu *Motor* wọn na lọ si *Hospital* ni ọdan. Adura wa ni wipe ki Ọlọrun fun ni alafia ara lile o, ki o le pada bọ si ẹnu iṣẹ rẹ. *Amin.*

ETI ỌBA NILE ETI ỌBA LOKO.

Ọrọ oke iwe wa yi lo tọkasi ohun ti a fẹ lati wi yi—Ni ipari oṣu *October* ni eti wa gbọ wipe Ọgbẹni wa Ọpẹlẹngẹ J. Daniel Akọwe Oyinbo W. B. MacIver Iddo fi iṣẹ silẹ lati bẹrẹ owo (*trade*) ni ṣiṣe. Adura wa ni wipe ki Ọlọrun gbọwọ rẹ si oke o. *Amin.*

ỌMỌ OLOKU ABAJA LỌRUN.

A ba Iyawo Ọgbẹni wa J. A. Oshodi ti Agoro Street, kẹdun iku iya rẹ ti o ṣẹlẹ ni ọjọ kẹrin oṣu yi, ki Ọlọrun gbe iya na si afẹfẹ rere o.

Mr. J. A. Oshodi oku iya yi tirẹ ni o, ki o ba wa sin oku na lasin gbadun, ki akara Oyinbo ati omi aladidun na kọlura wọn.

ILE NI ABỌ ISINMI OKO.

A ki *Doctor* Oluwọle ati *Lawyer* Johnson ku afojuba ọrẹ wọn *Lawyer* Franklin ti o ti dakan.

lọ si ọna ilu oke fun iṣẹ rẹ, o si ti pada bọwa ile ni ọjọ kẹrin oṣu *November* pẹlu ara lile, ẹnikeji, niba firi ti a ri on pẹlu *Lawyer* Johnson ninu Mọto a ri wipe o ṣe pẹki diẹ loju wa, a si ni ero wipe atẹgun ọna ilu oke ba lara mu pupọ. Ki Ọlọrun fi *Lawyer* Franklin jinki wa o. *Amin.*

AFRICAN UNITED METHODIST CHURCH
Ẹ KU ILE DE O.

Alufa wa I. O. Oyekunle ti Ijọ Ọmọ Ibilẹ Eko, o da kan lọ si Ibadan fun Isin Ikore Ṣọṣi wọn ni Ibadan a fi oju sin Alufa wa yi o.

Jọwọ Alufa ma gbagbe lati fi oju ikore tiwa ranṣẹ sile o.

TẸNI-MASUN-WỌN-KIGBỌ.

Agbado Station,
4th November, 1925.

To
The Editor,
Eko Akete,
Williams Street,
Lagos.

Dear Sir,

Kindly publish the attached in your valuable journal at your earliest convenience and oblige.

Yours sincerely,
A. B. COLE.

To
The Editor,
Irohin Eko Osose,
Lagos.

Dear Sir,

In your issue of the 24th ultimo, a correspondent by name "Ọmọluwabi" made the following statement *inter alias*

"Nigbati Cole ti o fun jẹ ọkan ninu ọmọ ogun Otitọju—ti o lọ jeri—ti Cole ko ya wa lẹnu, nitoripe bi enia ba ri Igo *beer* kan fun Cole iṣẹ ya."

Will your correspondent "Ọmọluwabi" state clearly to which Cole he alludes as the writer is also a Cole, resident at Otta Road, Agbado Station.

Thanking you Mr. Editor for space allowed.

Yours sincerely,
A. B. COLE,
Agbado Station.

Mrs. Beckley of No. 53 Broad Street, begs to announce that she has started cake-baking of all kinds; ever ready to serve!

Cable Address:—
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KARIMU KỌTUN,
P.O. Box No. 505,
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Lagos, (Nigeria.)
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EKO AKETE

Eko, Saturday, November 7, 1925.

OGUN BURU ILŨ KO DUN, PAGIDARI!!!

Laifi ọrọ bọ'po bọ'yọ, gudugbẹ to ja nilẹ yi larọ Satide ijẹjọ nipa fifi sẹwọn ti Adajọ Agba fi Ọgbẹni Thomas H. Jackson si fun oṣu meji pẹlu sisan pọnun mẹdọgbọn (£25) sapo Ijọba ko ṣai mu ẹnikẹni to ba gbọ takiji; ẹṣẹ ti a si fi sun ni pe ninu Iwe-irohin rẹ ti Gẹsi *Lagos Weekly Record* ti ọjọ kẹrindinlọgbọn oṣu *September* tokọja, o kọ ọrọ kan eyiti a sọ pe o fi digbolu dida ṣeria ni kotu Ọba King; nipa ohun ti o ṣẹlẹ yi ki enikẹni maṣe ro pe Ijọba nfẹ pa gbogbo awọn Oniwe-irohin ilẹyi lẹnu mọ pe ti nwọn ba ri ohun kan ti o dabi o ku diẹ ki o to ki nwọn maṣe sọ, bẹkọ rara; nigbati awa papa ka Iwe-irohin ti a wi yi, ẹru ba wa gidigidi pe o le bi Ige o si le bi Adubi; ofin Ijọba *Nigeria* ko ṣai fun Oniwe-irohin kọniwe-irohin laye lati mã ṣiṣẹ rẹ bo ti tọ ati bo ti yẹ; igbagbọ wa si ni pe ninu gbogbo Ijọba Oyinbo to mbẹ lode aiye nisisiyi, iba ṣe Ijọba Franse ni, tabi Ijọba Jamani tabi ti awọn Pàyãn, kosi eyiti o lãnu, tabi ti o ni inurere bi Ijọba Gẹsi eyiti a ni ori rere lati wa labẹ rẹ. K'Ọba King k'o pẹ!

Eṣu ṣe Oniwe-irohin kan k'o jẹ k'oyo tan ni ilu ti Jamani nṣe oluwa wọn gẹgẹ bi *Cameroon* tabi *Duala* ṣiwaju ogun-Ajakaiye, ki irufẹ Oniwe-irohin bẹ sọ pe on kọwe ẹlẹsinrin kan lati ma fi aṣiṣe Ijọba Jamani han wọn, bi lọgan kọ ni nwọn yio fimu finlẹ wà irufẹ ẹni bẹ kan ti yio si ti gãsi rẹ b'awọ: tani nj'enia? Loju bilala mẹrinlelogun pẹlu ọkan fun *Kaiser* Ọba wọn! Ọgbẹni kan ti o ma nsaba kọwe ohun ti oju rẹ rito sinu Iwe-irohin kan ti a npe ni *Gold Coast Leader* eyiti a ntẹ ni *Cape Coast*, nipa ohun ti o ṣẹlẹ ni ilu kekere kan ti a npe ni *Togoland*, lè gbagbe iwa ti awọn Jamani hu si ẹnikan tí nwọn fura rẹ ni ilu na pe on lo ntu aṣiri wọn han fun gbogbo enia ka, bi awọn Jamani ti rẹlu il[e] Ọgbẹni ti nwọn fura rẹ yi pe boya ọw[o] wọn le tẹ awọn iwe ti o nkọ na; ṣugbọn a dupẹ pé ti Ijọba Gẹsi ko ri bẹ; Ijọba Gẹsi fun Oniwe-irohin laye lati ma sọ ti ẹnu r[ẹ] fun rere ilu ati fun riran Ijọba lọwọ; ṣugbọn bi irufẹ Oniwe-irohin bẹ ba nk[ọ] ni ikọ-amọrewọ alugbẹdu ti ko ṣọ ede ti [o] fi nkọ Iwe-irohin na lo, ti o si dabi ẹnipe [o] nkọ ni ikọ Afojukamọ tabi ni ikọ Tani-t[o] mumi, eyiti o mu Afojudi dani fun Ijọba nigbana ni ijẹgbọn de si irufẹ Oniwe-irohin bẹ.

Ẹ tun kiyesi o, Ijọba Gẹsi ko da ẹni[kẹ]kẹni lẹkun lati sọ ti ẹnu rẹ ninu Iwe-irohin ṣugbọn etutu ti o wa nibẹ ni pe ki oniyẹn m[a] ṣe mẹlọmẹlọ ki ọrọ ma ba gbe sọ nipa l[i] ede alufaṣa tabi ede ti awa papa ko jẹ g[b]funẹnikeji wa ambọsibọsi ẹniti o wa lab[ẹ] wa, bi a ba ṣẹgi nigbo o yẹ ka fi ọran [si] ara ẹni wo; b'ode ba d'ode ẹni ko yẹ k[a] fi daran, àrán ni ki a fi da.

A tanma pe gbogbo awọn ti nwọn n[i] ara wọn ṣẹsin nipa fifi kalamu kọ ik[o]kukọ bi ọrọ ẽbu lorişirişi ti nwọn si ro p[e] nwọn nṣe nkan gunmọ loju ara wọn, nip[e] pe ki enia mã ro pe awọn na nkọwe s[i] Iwe-irohin diẹ, yio fiyesara ohun ti o ṣẹlẹ lo[ṣẹ] tokọja yi; gbogbo ẹniti nkọwe sinu Iw[e]-irohin kọ ni ọmọwekọ, eyini bẹ; bi atẹgu[n] ba ndamu ologi, ko ha yẹ ki oniyẹfun n[ṣ]ọra bi? Bi ajayika-iji ba ndu aṣọ n[i] ọga lara, ko ha yẹ ki awọn abẹyọ rẹ n[i] tun aṣọ lilọmorun wọn so bi?

A kẹdun ohun ti o ṣẹlẹ yi gidigidi, ohun kan ba si wa ti a le kọ bi ẹkọ ninu ohun na nipe Iwọntunwọnsi ko'go ja ni ohun gbogbo.

Lati oni lọ ẹ jẹ ka ma ṣafarawe Ala[p]ndẹdẹ ti o ni on njaiye lọbẹ́-lọbẹ́.

LO FEREFE, LO FEREFE, ỌKỌ-ONIDAN, LO FEREFE!

Girigiri-ẹsẹ ni a sọ pe dide awọn ọkọ-ofur[ufu] mẹta si Kano lati ilẹ Egypt ninu ọsẹ yi, ṣe a[wọn] ara-ilu Kano yi. Ọkẹ-aimoye-enia ti nwọn s[i] rọwo ọkọ wọnyi pọ to bẹ ti a fi sọ pe rakun[mi] tabi ẹṣin tẹ ẹnikan rẹ, ti awọn si gbe l'ọgaf[un] sile alarun. A sọ pe bòya awọn ọkọ abami wọ[nyi] le wa fi onjẹ oju foju l'Eko nibi.

NIGBAWO!

[*Lati ọwọ* KEKERE ILU.]

Si Oniwe-Irohin *Eko Akete.*

Iba o!

Gẹgẹbi dide Gomina titun, Ọlọla Graeme Thomson, si arin wa ti sunmọ etile a ni tanmọ pe gbogbo ẹn ti ifẹ rẹ ba wa fun ire Ilu ni yio wa-wọ ọtẹ ati rikiṣi rilẹ ki Ilu le roju ni akoko ti a ma bọ si yi. Ṣugbọn o ṣe wa l'oju su pe awọn ti nwọn iba jẹ atọni-sọna ko yi ti bọ ẹwu ija wọn silẹ.

Awon kan ṣi nwi awi-dabọ ọrọ to ti ku. nwọn nwa yara titun ka awọn Oloye Eleko, nwọn si ntari Eleko titun si iwa ti ko tọna. Gẹgẹbi ẹnikẹni ti le mọ, Ilu wa yi kere fun Ẹgbẹ Ilu janrẹrẹ ti nwọn ma ma gbun ara wọn, it nwọn si ma nra ṣe kokowa pọ. Bakanna si ni o jẹ mimọ fun onilakaye pe a ko le fi agbara so Ilu pọ, bẹni ofin ko si si fun Ijọba papa ki a ma ṣẹṣẹ wipe Eleko titun ti a sọ fun l'oju t'aye pe ko ni agbara ati aṣẹ lori ẹnikẹni ni Ilu, lati pa Ẹgbẹ ba kan rẹ tabi lati tilẹkun mọ Ẹgbẹ kan. Ẹgbẹ to fẹ ru Ilu tabi to fẹ da ija silẹ awọn Ọpa Ọba papa lo ma fi Ẹgbẹ bẹ sun ki Ijọba to da sẹ le e. Bawo lo wa ti le ri ki Ọba Eleko titun ti aniyan rẹ nisisiyi ni lati wa lori ajo ati da gbogbo Ilu pọ sori alafia, ki o wa sọ pe on ko fẹ awọn kan ni Ilu, Ilu ibo o? Idi ti a fi bere pe "Nigbawo?" ni eyi. Nitori o tọ ki a bere igbawo lo da ti a o wa iṣẹ rere ṣe? Igbawo ni a o bẹrẹ si wa alafia Ilu? Ire ni a nwa nigbati a ngbe awọn Oloye Ilu gbun igba, gbun awo? Ko si ire ninu iyẹn. Ti pe ki awọn Oloye ma si ninu Ẹgbẹ Ilu kankan, awọn ẹlẹgbẹ wa miran ti da ni amọran ri, lọna to ye ni. Ṣugbọn ohun ti a ni lati ranti ni ipo ti awọn Oloye ati awọn ara Ilu wa. A kan nsọ ni, diẹ ninu awọn to mọwe papa lo nronu jinlẹ, diẹ lo si ni ero tirẹ ati aye lati sọ t'enu rẹ ati lati duro lori eyi ti ọkan rẹ ba sọ. Pupọ wa ni ki yẹ ọrọ wo to ki a to gbe ogun ija kari. Eyi to si buruju ni pe awọn ti nwọn nfẹ ki enia gba ọrọ awọn ko ye ninu isọkusọ ati iwakiwa. A ko le fi ẹtanu sọrọ ọta ẹni ki aiye gba ọrọ na si ọrọ ọdodo; bẹ l'a o si le fi ohun akọ fi ọrọ ye enia. Ẹwẹ, ẹniti ko ye wa "jọmi-jọmi" hu ko le tete ri ẹni tẹle e. Iyẹn bẹ.

Ti awọn to nfẹ tubọ ko ba awọn Oloye wa ko joko si bi kan O ku ti awọn Oloye na ntẹle, a fẹ ki Ilu ma ka ọrọ wa wewọ nitori ọrọ ijọmiran.

Eyi to ti kọja ti kọja. Eyi to mbọ lẹhin li a ko yi mọ. Nitori eyi to mbọ lẹhin—eyi to ku lẹhin ọfa ṣa ju oje lọ—ni a ṣe nsọ yi. A mbẹ awọn atọkun Ẹgbẹ Tunluṣe ki wọn jọwọ fi ọwọ giri-giri di Ẹgbẹ mu. Fifọ Ẹgbẹ itiju gbogbo wa ni nitori awọn Oyinbo yio ri'un wipe a ko le dá so. Ẹgbẹ Tunluṣe fẹ ifẹṣẹ rinlẹ. Eyi ni pe ki Ẹgbẹ mọ ipo Ijọba fun Ijọba, ki o si ṣe ẹtọ pẹlu ọran Ilu. Olotọ ti ẹru enia ko ba ba yio gba wipe ni Eko yi, awọn Oṣelu to pin rawọn si meji ti olukuluku si nfi ogun gbari pe rere l'awọn nwa rere l'awọn si nṣe ni ko gba ọna ẹtọ. Awọn apakan ngun Ijọba ni kẹṣẹ lati maṣe wo awọn apakeji l'oju're arara. Awọn keji, ẹwẹ, to si ni awọn wa fun Ilu, nwọn ko fi ọna ẹtọ gbeja Ilu lọdọ Ijọba. Nisisiyi wayi ti gbogbo rẹ wa bu mọ'wa lọwọ ti a si wa ri pe asẹhinwa-asẹhinbọ, ti Ijọba laṣẹ, ko yẹ ki a kan dẹkun ija nikan. O yẹ ki a tun ipalẹ Ẹgbẹ papa ṣe ki iduro rẹ le ṣe giri. Otitọ lo si yẹ ki a fi ṣe atunda ina Ẹgbẹ na. Ipade Satide tọhun ko ri bi ti eṣin. Meji tọtọ ninu awọn Alagba alakoso Ẹgbẹ l'a si fẹ ku l'oke. Ti ẹnikan ṣoṣo ni nwọn sọ. Iyẹn ni ti Ṣingulu. Ohun ti awọn si sọ nipa Ṣingulu ko murọ. A fi Ṣingulu jẹ oye miran ki nṣe sababi aiwa sẹgbẹ. Nkan wa nidi rẹ. Eyi yi fẹ ayẹwo ati atunṣe. Ko to ki Ẹgbẹ sọ awọn mejeji ti a yan si Igbimọ Ilu nu aiba won ṣepọ mọ yio ni Ẹgbẹ l'ara ni, awọn Alagba Janma ti Iwe kan si sọ pe nwọn ko yẹ alukawani wọn nfẹ kikesi lati mọ ẹdun wọn ki atunṣe tun wa nibẹ pẹlu. Ohunkohun t'o ba ba fifasẹhin wọn wa ni lati jẹ mimu kuro a mọ pe Ọlọrun Ọba nikan ni nkankan ko le ṣe laisi Rẹ. Ṣugbọn sibẹ na a ni lati jina si iwa a nko iyan ara ẹni kere. Ẹnikẹni to wun to nhuwa ibajẹ ti nkan na fi di sege-sege a ni lati fi gun oluwarẹ lojo, ki a si fun u ni Ofin, nitori ẹni nle enia junu ko tun Ẹgbẹ ṣe Ọranyan ni ki a pẹtu si ọrọ gbogbo ki a fi ewe agbejẹ le ẹnikẹni to ba nṣe aṣeju lọwọ. Awọn ọta nyọ ni nigbati ọran Ẹgbẹ Tunluṣe ba ndi ogun "Hawu, ṣe ikọkan ni ẹwọ nyọ!"

A ke si awọn atọkun Ẹgbẹ Tunluṣe ki nwọn fi ọran Ẹgbẹ ṣe ọrandun nitori bo ba bajẹ, awọn ni o! K'Ọlọrun ba ni tun gbogbo rẹ ṣe o.

Gomina titun mbọ o, bi a ba ti ṣe si bẹ na ni on papa ma fi ṣe si wa o, Bi a ba duro bi "I" iyi na yio pọ pupọ. Ṣugbọn bi a fi ẹtẹ silẹ k'a npa lapalapa—K'Ọlọrun ṣọ wa ninu rẹ.

Ngbawo l'a o ye iwa jagbajagba hu? Isẹnyi na lo yẹ. Igbayi gan l'a ni lati tọju ka mu ọna iṣẹ rere, iṣẹ atata pọn, ko le yẹ Ilu wa ki o ba le yẹ wa. Iba o!

AKIYESI.

Irohin idajọ Ogbẹn ati aṣiwaju wa Thomas Jackson, ti Megida sọ ṣọ'ki l'ọsẹ to kọja, ṣe *Kekere Ilu* l'anu pupọ nitori ipo ti Oniwe-irohin na wa larin wa. Lotọ, nko ri si ọna to mu lati ẹnu igba ọrọ Ilu ti daru. Eyi yi ni gan lo jẹ ki agbako to ba a lọsan gangan yi dun mi kan egun. B'enia ba ma jiya, o tọ ki ọkan on papa da a lare; o si tọ ki o jẹ iya lori ododo. Jackson ti ṣe kasikan iṣẹ fun Ilu wa. Baba rẹ si ni ọkan ninu awọn Akọni nla ti a ti ni ri. Iṣẹ ti Baba rẹ ṣe ku l'otẹle. Ṣugbọn o

yẹbá lọna tara to ti mí a bọ l'atẹhinwa. Abọ rẹ si ni iya ajẹdanu to njẹ nisisiyi. A ṣọrẹ lọwọ Moore, Taylor ati awọn Loya yoku fun aniyan ati ajo wọn. K'Olọrun mu ẹni wa na bọ l'alafia, ki ile awọn ọrẹ rẹ ati ọna wọn muṣẹ l ajẹ. K'Olọrun bukun wọn. A tun sọ pe anu nla ni ijiya rẹ ṣe wa.

Ẹwẹ, a gbọ pe awọn Oloye lọ sọdọ Balẹ tuntun a ko yi gbọ abọ dada. Iba bi a ti gbọ si ni pe Balẹ gba ẹbẹ ti abuku ti Ijọba ni nwọn ta fun wọn nigbati Cliffcrd nlọ, ṣugbọn oṣu meje ti kọja ki nwa. Abere ẹhin. Nwọn dahun pe awọn kọ mọ ri ni, ko ye awọn. Ṣugbọn nigbati Jonsi bere ni Igbimọ, idahun to gba wa mu u ye awọn. Balẹ ni nwọn ko ti fi ye wọn ri lọ jẹ yẹn. Ilu yio ranti pe a ti so nibiyi ri pe ki awọn alabaro awọn Oloye jẹ ki awọn Alagba tobi Aṣẹju wa wadi ọrọ. Ẹnu asọṣẹko ki nṣa to ilẹ. Nisisiyi, ki awọn Oloye wa le jẹ Oloye Ilu, nkan gbogbo ni lati tù, kò tà. Iyipada to wa ni lati ba wọn lara mu. Nwọn ni a ki bọ s'ómi tan k'a tun ke otutu. Abọ ọrọ ni o, o dọwọ awọn Oloye papa. Nigbati ọran ẹbẹ tun nisisiyi awọn tikalawọn lo da lọ. Bi iyẹn ko ba to fun wọn lati di ẹrù won mu funra wọn, o dọwọ wọn o. Eletu, Oluwa, Olumẹgbọn, Ọlọtọ, Oṣodi, ti Iya nyin d'ọwọ nyin nisisiyi o. Bi ẹ ba pari rẹ li eyiti ẹ ti dawọle yi yio san pupọ, yio si rọ nyin Forum. Ki Oluwa ma fi iya ọna mẹfa jẹ nyin o, ki Oluwa le tu Ilu ninu! Ẹ gbe e ja o!

KEKERE ILU.

THE EDITOR'S OBSERVATORY.

Legal year at Christ Church Pro-Cathedral.

Both the Bench and the Bar were present at the Service which was held at Christ Church Pro Cathedral in the morning of Monday last, when Rev. M. S. Cole M.A., Vicar of Christ Church, preached an eloquent sermon from II Chronicle chap: verses 6 & 7.

Of the Bench we noticed His Honour Sir Ralph Combe Chief Justice, His Honour M. L. Tew, Judge, Messrs. A. D. A. Macgregor, Acting Attorney-General, Blackall, Solicitor General, His Worship M. C. Greene, Police Magistrate Lagos. His Worship H C. Young, Police Magistrate Ebute Meta, Major Walker, Acting Inspector-General of Police, F. W. Garvey Esq., Director of Prisons.

Of the practising Bar, the Hons. Eric O. Moore, Kitoyi Ajasa, Messrs. J. T. Nelson Cole, N. W. Holm, E. M. E. Agbebi, Adedapo Kayode, A. Latunde Johnson, Sigismund Macaulay, Ayodele Williams, A. Abayomi, A. Desalu, S. H. Baptist Caxton Martins, A. O. Thomas, Messrs. J. H. Stanley Robbin, Chief Registrar, T. B. Buko, Assistant Chief Registrar.

Mr. Chancellor Carr read the lesson Rt. Rev. Bishop Oluwole and one European clergyman appointed for the day, read the prayers; whilst the Bishop of the Diocese pronounce the benediction.

IROHIN KO TO AFOJUBA.

Ni alẹ ọjọ *Sunday* ijọ kẹdọgbọn oṣu *October* 1925, niwọn agogo mẹsan abọ alẹ ni Madam Catherine Daniel sinmi le Jesu ni ile rẹ si sin ni irọlẹ *Monday* ọjọ kẹrindinlọgbọn oṣu *October* 1925, ni Ikoyi. Awọn ẹbi rẹ ati ọmọ rẹ Mr. J. A. Daniel si dankande nigbati a de Ikoyi. Papa, a ki Mrs. Comfort Kẹhinde Daniel (Iya Sọji) o ku inawo to ṣe fun awọn ọrẹ ojulumọ rẹ. Ku nọwọ o. Papa julọ awọn ọmọkẹhinde dankande fun ni awọn bi Iya ... bi Mrs. Deniga ẹlẹyinju ẹgẹ (Iya Adewale) Adebisi Holloway, abi-run bi ṣẹda. Justina P... abi tiro loju bi ere, (Iya Mọkẹ) Alawọ kiki Adeshiyan Iyabeji agun-matẹ; ati Madam E... Simpson, (Iya Olu) apọnbepọrẹ. Nwọn mu ... ọjọ oku yi bi ẹnipe Iya Mrs. Kẹhinde D... (Iya Sọji) akuruyẹjọ, lo tun yi ... Iya rẹ pada.

Iya Sọji, o ku inawo o, o ku *beer* tita ... iresi. Oluwa ko ma ya iwọ pẹlu awọn ... rẹ nipa, *(Amin)* mo si ro pe alafia ... Babajide aburo Sọji wa.

Emi ni tirẹ nitotọ,

AWẸRO-ỌKIN.

IN MEMOR AM.

In ever loving memory of our dearly beloved Father and Brother

JACOBS OLUWOLE FASHOLA

Who resigned this mortal life for immortality on Friday 7th November, 1924, and passed to boune from whose territory no traveller returns.

"Gone! but not forgotten;
Green will his memory be,
Though his death be like a dream.

"Father, Thou art not dead,
Though thine eyes are closed
In thy children's hearts thou shalt live for ever
Farewell our adviser

Theophilus Olalode Fashola.
Joseph Ojo Fashola,
Florence M. Fashola,
Patience Fashola,
Elkana Olatunji Fashola.

SERVICE COMPNY.

ẸGBẸ AFÒWÒ INNI.

P. O. Box 169,
Broad Street,
Lagos.

Ọgbẹni tabi Iyãfin,

A fẹ lati kéde fun gbogbo awọn enia ti nra oniruru tabi orişirişi ọjà tita pe awọn ẹgbẹ ti a npe ni *The Service Company* le ta ọjàkọ́jà ti ẹnikẹni ba nfẹ rà ni owó pọkulọ. ojulowo ọja ni nwọn o si ra fun wọn, ti nwọn o si fi ranşẹ si wọn pẹlu.

Eko ni ilu ti gbogbo enia si gba pe o jẹ amu (ilu) fun ọja tita ati òwo-şişe. A si fẹ sọ, bi ẹniti o ti lọ siwaju ninu òwo-şişe pe, a o tubọ jẹki ère òwo rẹ tubọ lọ siwaju ati ki awọn onibara rẹ si pọ. Gbogbo ọja ti a nta, ti a si fi nşowo ni mbẹ lọwọ wa. Nigbakugba ti o ba si jẹ pe ọja tan lọwọ wa, (eyi kĩ sĩ fi igbagbogbo ri bẹ̃, afi bi oja ba jẹ eyiti a dura lẹkanşoşo) a le ra nibomiran fun nyin ni ilẹ yi ni owo ọpọ̃. A si le ranşẹ fun u ni Ilu Oyinbo pẹlu.

ỌNA TI A NGBA BA ENIA ŞOWO.

Fi owo ati iwe ọja ti o nfẹ ra ranşẹ si wa, ati owo diẹ fun inawo Òtẹ Ọba, ati owo ọkọ̀. Owo ti o ba si şiku, a o şiro rẹ sinu iwe wa fun ọ, tabi ki a fi owo ti o ba şiku na ranşẹ si ọ.

A le fi owo ranşẹ si wa lati Ile ti a nfi Iwe ranşẹ kakiri (*Post Office*), nipa sisọ ọ di owo *Paper* wọnyi:—*Money Orders, Postal Orders, Bank Drafts* tabi *Currency* (bi o ba si jẹ *Currency* ni, ki a *register* rẹ).

ỌJA IPOLOWO.

A le n ọja bi iwọn pọun meji, mẹta, tabi marun ranşẹ si awọn ti o ba şẹşẹ fẹ bẹrẹ owo-şişe. Iwọnyi yio dabi ọja ipolowo, iru eyiti a ba ro pe o yẹ li a o si fi ranşẹ. Owo daradara ni ẹniti o ba kọ fi ọja wa şewọ yio mã şe. Gbogbo agbara ti o si wa ni ipa wa ni a o sa lati şi awọn ti o ba fẹ ba wa şowo lori.

ỌNA TI A O MA GBA FI ỌJA RANŞẸ.

A o ma fi bi owo ọja ti nlọ soke lọ sodo si ranşẹ gẹgẹbi a ba ti ri iwe ẹnikẹni gba lati *Post Office*, tabi ki o ba tubọ le yá, ki a ma fi waya ranşẹ eyiti a ti san owo esi rẹ tẹlẹ. (*Reply Paid Telegram*). A o si ma fi waya ọfẹ sọ bi owo ọja ti ri, nigbakugba ti a ba nri waya ti a ti san owo esi rẹ şaju gbà.

Bi ẹnikẹni ba si nfẹ iati tẹ ohunkohun nipa işẹ rẹ, inu wa yio dun lati mọ bi iru ohun ti o ba fẹ tẹ na ti ri.

Ã sìn o!

THE SERVICE COMPANY.

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ẸNYIN ỌDẸ ORU AGỌ OKO Ẹ TUNDE O!

O tun ta si wa l'eti pe, ni ijọkẹdogun oṣu to kọja ti nṣe Alamisi, awọn Ọdẹ Oru Agọ Oko gba pọnwun kan ati sisi (£1 o 6) lọwọ awọn ọmọ Adeku, aya Awojọ, ti o ngbe Agbole Baki Ijeun. Pẹlu Ija ni nwọn tilẹ fi gba a lọwọ awọn ọmọ Oloku yi.

Nigbati ikan ninu awọn ẹbi Oloku yi ri owo ti nwọn gba lọwọ wọn, inu rẹ bajẹ, nwọn fi ija pẹ ẹta. Awọn Ọdẹ Oru yi wa lọ ko 'gi ko popó wa ni ijọ Ije Oku, fun ija. A ko sọ pe bi Oloku ba finufẹndọ fi nkan ta wọn lọrẹ buru, ṣugbọn bi o ko fun mi nko lọ pẹlu ija? Ẹyi ko gbe arara.

ESI ṢOKI SI LABARI AGBỌRANDUN ỌGBẸNI J. ỌLA. MAJIAGBE

O jẹ nkan ẹdun jọjọ fun ni nigbati a ri gbogbo ito ti Agbọrandun osangangan yi ntu s'oke ti o si nfi oju gba a ni idi gbolohún kan peré ti a sọ pe o ṣe nkan ara lati gbọ idaduro ojiji yi.

Nitorina, ki i ṣe ọna wa lati ma fi ẹnikẹni ṣe yẹyẹ nitori tirẹ de ba a, nitori agbelebu olukuluku wa ni iwaju rẹ lati gbe.

Ninu eyiti Agbọrandun yi wa mọgún ti o mọtẹ ti iyan rẹ dabi ẹnipe ko n'ẹmọ yi, ti o wa nsọ pe a ko fi suru wadi ọran na ki a to sọ ọrọ na ṣoki bẹ fun titẹ, jẹki a bere gbolohún meji peré lọwọ rẹ, ki o si da ni lohun niba jaba.

Ekinni, njẹ Ijọba Ẹgba ko ba Ọgbẹni Majiagbe ṣé adehun ki nwọn to gba a s'iṣẹ? Tabi ẹwẹ owo oṣu pọnwun mẹta (£3) kinni ti o ma kọ gba na ni o ti ya gba ti sisu ti ya de yẹn?

Ekeji, njẹ nṣe ni Ọgbẹni Majiagbe finufẹdọ fi iṣẹ na silẹ. Dahun awọn ibere meji oke yi na, ki a to wa sọ gbolohún kan tabi meji si i, bi a ti mọ Ọgbẹni J. O. Majiagbe si.

PAGIDARI, IGI MA DA O!!!

Ko si bi o tiri ni nigbati a gbọ iku Ọgbẹni J. M. Durowoju ti nwọn fi ọfọ rẹ ṣọwọ siwa nihin ni Mọnde ijọ keji oṣu yi.

Tẹduntẹdun ni a fi ba awọn Ẹbi ologbe yi kidaro. Ki Ọbangiji tu nyin ninu o. *Amin.*

A PROVOKING, INDOLENT AND INSULTING LETTER TO ONE OF OUR NATIVE COURT PRESIDENTS, ABEOKUTA

I understant a couple weeks ago, that a Mohammedan scholar of no reputation who posed to be a Letter Writer and a Solicitor has intruded into the Office of the President, Native Court, Grade 'B' to submit a letter of application on behalf of his client, letter being refused on the grounds of inconsistency to the Native Court Rules, quitted the Office and returned after a little while to submit officially another provoking, indolent and insulting letter through the P.N.C. grade A', and boasted about to the community that he has served the P.N.C. Grade 'B' right.

Is this a fact? Our Native Court Presidents! We call the attention of our authorities to this!

AWODI OKE.

IN MEMORIAM.

In loving memory of the late

MR. ARTHUR HOLLINGS DOSUMU OGUNYẸ

Tomorrow will be one year
Since ye left mortal world,
May ye rest in peace,
By the grace of God.

To-day we know, not to-morrow
But one thing is sure
As sure as the morrow
For we are coming, Uncle.

GEORGE IYITỌLA OYEKAN.

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MAXIMS—AND COUNTER-MAXIMS.

A saw cuts in one direction. So does the maxim. The axim, or adage, or proverb, is a half-truth which, to ecome truly pregnant, needs to be wedded to its comementary statement; and, like a happy married pair, each so wise, so true, so beautiful, that we can scarcely tell hich is the better half. Maxims are like lawyers who ust needs see but one side of a case. They disregard half e evidence, and formulate their prosecution or defence in single crisp sentence. "He who hesitates is lost," says ne. "Look before you leap," says the other.

We need but produce a short list of contradictory saws in der to prove our point. Pairing them, we see how fficult it is to derive wisdom from knowledge.

A man is known by the company he keeps.
Appearances are deceitful
Honesty is the best policy.
The truth is not to be spoken at all times.
Too many cooks spoil the broth.
In a multitude of counsellors there is wisdom.
Out of sight, out of mind.
Absence makes the heart grow fonder.
A rolling stone gathers no moss.
A sitting hen never grows fat.
Strike while the iron is hot.
A patient waiter is no loser.
The early bird catches the worm.
There are as good fish in the sea as ever were caught.
It never rains but it pours.
Every cloud has a silver lining.
One swallow does not make a summer.
A straw shows which way the wind blows.
'Tis a long lane that has no turning.
'Tis never too late to mend.
Poverty makes strange bedfellows.
Birds of a feather flock together
The gods give nuts to those that have no teeth
God tempers the wind to the shorn lamb.

Thus it is seen that truth is too elusive, too elastic, to be ompressed into a single sentence. To sail directly to indward we must beat back and forth from one approxiation to another. The conception of truth as definite and erefore definable is misleading. Truth is an abstraction, hypothesis, and as impossible to conceive as is the athematic hypothesis of infinity. The nearest approach e can make to infinity is by means of series, increasing egularly. Yet infinity according to geometry is itself ivisible into different orders of greatness. The infinite rea inside the parabola is less than the infinite area outside e same curve. Nevertheless, the formula of the parabola a means of describing its shape, though its direct tatement is false.

Still, maxims, adages, proverbs have their place; for they re little sermons. They have stood the test of time and xperience as fitting vehicles whereby to convey amuseent, instruction, and counsel in certain emergencies to ast, present, and future generations For—

"The people's voice the voice of God we call;
And what are proverbs but the people's voice?
Coined first, and current made by common choice,
Then sure they must have weight and truth withal?"

Moreover, as we must have our blocks from which to uild our little houses, so we must have our precepts from hich to construct our philosophies. Some of the rough cts of life must be compressed into maxims and proverbs order to conserve for youth the experience of mankind. hildren need to have empirical rules, but they must learn e exceptions themselves, and it is not until they have done that they find the futility of attempting to formulate life and conduct into any definite code. We teach them the primary colours; but they must find their own purple in the landscape, and think of it, too, as purple, rather than as a combination of blue and red.

Another amplification of the adage is the essay; and even this can scarcely do more than suggest. When the essay attempts to assert, the opposite statement springs up and challenges our attention, as red, too long stared at, induces a sensation of green. The function of the essay is rather to suggest, to induce a new point of view; and, whether it converts its peruser to this fresh way of looking at things, or confirms him in the old opinion, matters little if so be it has made him think. The essay should be connotative rather than the denotative; its function being to inspire our imaginations.

Maxims pave the way for thought; and on them we go faster and faster, though we go only on the beaten track. Like bigots, they present only a facet of a truth. Yet without bigots, fanatics, eccentrics, cranks, and heretics, the world would not progress at all; for these, possessed of but one side of a truth, flourish their saws and precepts as weapons and hew a way for us. Through affirmation and denial we make a zigzag towards refurm.

Push on one pedal of your bicycle, and the other comes up to your foot ready for its impuse. So, alternating, we go forward with never a stroke cleanly driven in the true directiou we wish to take. Maxim and counter-maxim, theory and converse, proposition and corollary, rule and exception, orthodoxy and heterodoxy, appeal in turn, and each couple, opposite, paired, does not make zero, like positive and negative terms, but a mechanical couple ensuring rotation. Both are true; both are false.

Still, we go progress. We are like points on the rim of a wheel, thinking that, while we are raising and falling to maxim and contradictory adage, we are merely revolving in futile rotation. Instead, we are all carried forward in a secret curve of beauty, the beautiful arch of the cycloid.

The Christian Life.

KABỌ ALAYỌDE!

Irohin kan wa pe Ọladipọ Stowe, ọmọ Ologbe John Stowe ko ọmọ rẹ jade ni ọjọ *Wednesday* ni ọjọ kẹrin oṣu *November 1925*, ọmọ obirin ni Iyawo rẹ ọmọ Mr. Ọsunba si fi ṣe akọbi fun Ọladipọ Stowe ọmọ pupa bi wura. Ṣugbọn anu ṣe wa lọpọlọpọ pe Burọda Agba Ajọṣẹ Stowe ko gbọ kan o. Bi ija ba wa larin ẹnyin ẹbi ẹ jọwọ ẹ pari rẹ o. Awa si gba nyin ni mọran ki ẹ ke si awọn Alufa Ojiṣẹ Ọlọrun ki wọn ṣe atunse rẹ fun nyin. Oku ọrun yio gbe nyin. A si ki Ọladipọ ọmọ pupa bi wura ku inọwo ati Ọlaọrẹ Stowe pẹlu *Sister* Agba Sarah Stowe ti alagbado ku inọwo ọjọ. Awa reti obi koko alagbado o.

ADUKẸ.

Preachers for To-morrow.

AWỌN ONIWASU ỌLA.

CATHOLIC.

Masses will be sung by Priests appointed.

Awọn Paddi ti a yan yio ṣe Isin ni gbogbo akoko wọnyi. (MORNING)

Masses Isin Arọ,

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) Lafiaji.)

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 Archdeacon
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. V. Latunde
6.30 p.m.		do.
9 a.m.	Holy Trinity (Ebute-Ero)	Rev. W. O. Aiyedun
6.30 p.m.		do.
9 a.m.	St. David's (Jordan)	Rev. J. H. Ogunro
6.30 p.m.	do.	do.

WESLEYAN

10.30 a.m.	Tinubu	Rev. A. N. Cole
7 p.m.	do.	do.
10.30 a.m.	Ereko	Rev. D. A. Bababunmi
3 p.m.		do.
10.30 a.m.	Olowogbowo	Rev. E. E. Williams
3.30 p.m.	(Harvest)	Rev. C. E. Doherty
10.30 a.m.	Obun Eko	J. A. Angus
7 p.m.	do	Bro. D. A. Ogunbiyi
	Williams' Memorial Wesleyan (Ebute Mẹta)	
10.30 a.m.		Bro. M. O. Denloye
7 p.m.	do.	Rev. D. A. Tekoe

AFRICAN

9 a.m.	Jehovah Shalom	Bro. T. W. Aderin
6.30 p.m.	do.	Rev. J. F. Ogunko
9 a.m.	Christ Church (Ebute Mẹta)	
5.30 p.m.		
9 a.m.	Bethel	Rev. J. Ṣotayọ Williams
6.30 p.m.	do.	do.
9 a.m.	Zion	
5.30 p.m.	do.	
9 a.m.	Salem Church (Ebute Mẹta)	
5.30 p.m.	do.	
9 a.m.	Bethlehem Church (Ebute Mẹta)	
6 p.m.		

10. a.m.	African Methodist	Rev. N. J. D. Ṣomo
7 p.m.	do.	Bro. T. J. A. Green

BAPTIST

10.30 a.m.		
6.30 p.m.		Rev. J. R. Williams
9 a.m.	Ebenezer	Rev. E. C. Alabi
6.30 p.m.		do.
9 a.m.	Ararọmi	Rev. A. A. Puddicomb
6 p.m.		do.

ISHOLARIAN

7.30 a.m.	Ilupesi	Pastor D. A. Runsewe
7 p.m.		Hon. Bro. Akirẹmi Davies

EPISCOPAL

9 a.m. & 4 p.m. Patriarch J. G. Campbell

AHMADIA

6 a.m. Fajir Service Y. P. O. Ṣodeinde
5.30 p.m. Open Air Service Imam K. R. Aw... (Central Mosque, Arọlọya Street.)

ZION CONGREGATIONAL

9 a.m.	Kakawa St.	Locum Tenens
7 p.m.	do.	do.

ARMY

10 a.m. Glover Memorial Hall
Capt. Jones and the cadets.
7 p.m. do.

CHURCH OF GOD

10 a.m. 22 Ọdunlami Street, Breaking Bread
7.30 p.m. Opne Air Service at Campbell Square. J. P. A. Taylor

AFRICAN FAITHIST KOSMON

5 p.m. 8, Shitta Street. Bro. A. Gbogboade

Irọnupiwada (Ebute-Awo)

10.30. a.m. Pastor J. A. Agbeniyi
3.30. p.m. (Harvest) do.

IGBẸ L'OWO WÀ

EKO.

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Ilẹkun awọn ile-owo mejeji wọn i şi silẹ fun awọn Ọmọle ati awọn Gbẹnagbẹna: bi o fẹ da awo ni o, ero-ija dida'wo ko ni jẹ ọ ni'ya lati ra nibẹ:

Alagbẹdẹ Wura tabi ti Fadaka ni ọ ni o, gẹgẹ l'oşe fun ọ lati re yan irin-işẹ tirẹ nibẹ ba kanna.

Owo Ọgbẹni J. C. Vaughan ti di Owo Atari-Ajanaku lojọ to ti pẹ: bi Ọgẹdẹ si ni Owo rẹ ngba kakiri ibikibi. Agbẹ ni ọ kai! bi o ri orişirişi Ọkọ ti o ri ra nibẹ ha yio şe ọ.

Sure tete iwọ Ọmọle, iwọ Gbẹnagbẹna, iwọ Aranbata, iwọ Asenje iwọ Ageginigbo (*Sawyer*) Alagbẹdẹ Wura, iwọ Alagbẹdẹ Fadaka, iwọ Agbẹ ṛe ba ori're tirẹ pade nibẹ.

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ẸNIKEJI,

Aşọ 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.

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Ọgbẹni M. Winnet Macaulay, ti Ita Oju-oto l'Eko, *(32. Vincent Street)* bẹrẹ iṣẹ Ẹrọ Alọgi; Ẹrọ na si ni agbara Ẹṣin mẹfa. Bi idan ni Ẹrọ yi fi nlọ Igbado; ẹnikeji o sekọ ni o, o ṣaṣita ni o, re danwo owo rẹ ko tani lara, ẹ tete mu Agbado nyin tọ lọ.

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