

156 H. ...
The Chief Secretary 10/10/22

EKO AKETE

IWE IROHIN OSOSE.

VOL: I. No. 12. SATURDAY, SEPTEMBER 30, 1922. THREEPENCE.

Editor:—ADEOYE, DENIGA,

Office: 24, Williams Street,

P.O. Box 286

Lagos, Nigeria.

ASAN-SILE NI OWO GBIGBA RE.

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

E fi owo ati Letter ransesi Editor

GBQHUN-GBOHUN.

IYA NI WURA.

Iwe-Irohin ti Saro (*Sierra Leone Weekly News*) ti ojo keji osu yi so ti ofo to se GOMINA ibe—GOMINA SLATER—nipa ti iya re to se alaisi ni agbegbe kan ni England ti a npe ni PLYMOUTH ni ojo 29, osu August to koja: GOMINA kosi ni ilu nigbati a ja wire ofo yi si i, o ba ise lo si igbereko Saro nigbana. A ba GOMINA yi kedun ofo yi. Iya a ya mo si i lowo.

ESU LO NSE BQBQ! (OMODE KUNRIN KAN)

A gbo pe ni ojo Wednesday ogunjo osu yi, omodekunrin kan nile Iwe Tofo fi pin kekere kan reti, o si sese ko si i ni ibo eti: waraware, awon oluko ile si gbe e digbadigba lo si todo Onisegun kan, cniti o yo pin na logan. A dupe lowo Onisegun oninure yi: o ye ki awon obi ati awon alagbato omo ma a kilo fun won ki won ye fi pin tabi abere reti, tabi ki won ma a fi senu, geggebi a ti ri pupo omode nse ti a si nba won wi si i.

OWO LOGUN ELEMU.

A ri i ka niu Iwe-irohin Ijoba, *Nigeria Gazette* ti ojo 21, osu yi pe lati ojo kinni osu January odun to nbo (1923:) A o ba owo si awon Apoti ati Apo-Iwe ti enia "nhaya" lowo Oba lati owo Olori Ile-ipin-Iwe General Post Office, awon owo na ni iwonyi, Apoti Nla, ponun meji lodun, tabi Sile marun losu.

1922/23 - Ed. In
Akiri Adedigbin

Anoti Ketersi Šile meŋwa lodun, tabi sile kan loŋu.

Apo, noun meji lodun, tabi Šile marun loŋu.

OPA OBA.

Ori lo yo Ogbeni Olayide Fagbemi to tete ji loju orun nipa lilu ti a gbo pe awon ole la ilekun ile re ni oru ose ti olo 17 oŋu yi ni Ita Odunlami: a ko mo bi olopa wa ni adugbo yi lakoko yi, nitoripe a so pe nigbati ogbeni na ji lo ju, to si se "Hiya" awon ole na fi eŋe fe fe. A kesi awon olopa ki nwon maŋai tubo ma a se abojuto, ode.

AŠE YI ŠA MOĐUN, KABIYESI!!!

Alake keji se AWOWO kan ni Afin re ni ojo Saturday to koja ni Abokuta ni fifi sami gni adota odun ti o je nisisiyi. O si se APKJE (Dinner) kan ni ojo 27, oŋu yi lati fi se iranti odun keji to ti gun ori lte.

AŠORO KI NI ITA EREKO—INA-O-

Ina kan sele ni oza awon Oyinbo Oloko (Elder Dempster & Co.) ni Ita Oja Ajaŋe Market Street ni Saturday ti ose ohun, a si gba a ko to se jamba pupo. A gbo pe ina Cigar lo da Hewu-hewu yi sile.

A BANQUET IN HONOUR OF PROFESSOR MORAIS, M.A., PH.D.

BY F. W. M. MORAIS.

That our intellect reacts against the excitement or feeling due to the impact of something external cannot be too cogently emphasized. As a rule, all professors are poor people; but their pauperism contributes greater efficiency to the cause of universal social elevation; what pauperizes them tends to introduce the masses to the highest results of philosophy, science and art.

A poor man cannot vie with, or rival, the rich in luxury, vagaries, amenities, or sybaristic ease of life, but he can in luxury of general knowledge and erudition. He cannot indulge in liberal or sumptuous provision in connection with his home as the wealthy, but he can furnish his head. He cannot found a house of prominence, but he can

found a mind of eminence. And though some kingdoms may be affected or adorned with kings, learning has always been a republic—a commonwealth of nations—where all are equal who possess knowledge and make due acquisition of scholarship.

The private Schools' Headmasters' Association had, no doubt, embraced no such a thing as a corresponding reflex act from the part of the Professor when they contemplated the spread of so rich a banquet. As munificent compensation for their benignity, the members of this Association desired a thing of literary character. They did not seek to have a return of banquet for banquet, but rather something far superior to nutritious aliment.

Mullus esse vir tam malus, ut non ex aliqua parte prodesset.

Considered in their isolation, these men represent the Salvation Army of Nigeria when it comes to literary acquisition. Accordingly, the performance of this role to the life demanded the exhibition of an episode typical of their pretensions. By spending sums of money both for the lecture and this banquet under notice, they have made a veritable investment, which will live through lapse of time, through all ages. And truly were they mindful of the fact that

Quantus in altis ditatus, in altis comitas! Sic se res habet: ut enim omne vinum, sic non omnia natura vetustate coacescit.

At 3.30 Wednesday afternoon in reply to his letter, Prof. Morais received, from Mr. Othniel T. Somefun, Hon. Secretary to the private Schools' Headmasters' Association, a communication expressed in the following words:—

Dear Professor,

It is true I called there this evening. I came on a message from my Association it is entertaining you to a dinner at the Grand Hotel at 7.30 p.m. to-morrow and that you should kindly make it a point to attend.

Hearty congratulation for the success of yesterday's lecture. Yours faithfully,

OTHNIEL T. SOMEFUN.

The letter which provoked this epistolary correspondence runs as follows:—

Mr. O. T. Somefun, Dear Sir:—It pains me greatly to hear of your call this afternoon to see me. From information I gather that you were desiring to know how long I will be in town; if this be true, then I beg to say that Mr. Herbert Macaulay is arranging for a lecture to take place

some time next week. In consequence of this proposed lecture I shall be obliged to be in town the whole of next week, D.V.—With compliments and thanks—Yours very truly,

MORRIS.

In the morning of the following day the Professor received another letter confirming the previous one; it contained such phrases as are subscribed hereafter:—

Hope Institute, Lagos, 17-8-22

Professor F. W. M. Morris, M.A., F.R.H.

Dear Professor,

In my note to you last evening I forgot to mention that you should kindly invite a friend or two to the dinner this evening. Please do not invite Mr. T. H. Jackson as he has already been invited. I will D.V. come to you on my way to the dinner at Grand Hotel situated in front of the C.M.S. Bookshop. Best compliments to yourself and all family.

I remain,

Yours faithfully,

OTHNIEL T. SOYERIN

(Sec'y, P. S. H. A., Lagos)

By Mr. Soyering's counters Profr. Morris sent a reply in these words:—

Dear sir,

I am in receipt of the letter you have kindly sent me—many thanks. I have already notified the two Ladies whose company kept importance to my presence in the lecture Hall the other day; I am deeply persuaded they shall ever remain loyal to their trust; their already pronounced inflexible allegiance and perfect enthusiasm shall not conceal their identity under a vain subterfuge, and they who have been all fire and earnestness in the very outset shall not now begin to preach prudence at the eleventh hour.

Sincere thanks in advance for your promise to call for us on your way to the dinner.

Yours faithfully,

MORRIS.

Wicks from all quarters agitate the air,
And fit the limpid element for use.

An elaborate preparation made for the lecture of August 15 and the spending of no paltry sum of money to spread a table in honour of Professor Morris—all these are typical of just minded opinions which generally prevent the profratration of opinion. In reply to an Archbishop's

contemptuous speech on agitation, the Rev. Stewart Headlam asked, "Were not Paul, and even our Lord Himself, agitation?" "And proceeding in the development of the subject, the Rev. gentleman added, "Surely it depends upon what you agitate for, and how you agitate, as to whether an 'agitator' is to be condemned or praised." All other things being equal we may ask this question, where would the Archbishop be had for this injudicious, controversial, irresponsible agitator Martin Luther?

These lines are, in their entirety, responsible for the agitation of the Private School 'Headmasters' Association. Why? Because the members of this body had richly agitated the sympathy of the literary public by means of invitations to lecture on education under their auspices with the Rev. Euba, preaching. Subsequently they had given vent to their feelings in that they realized that flesh is the garment of the soul and that it needed that attention which was compatible with it. Hence the spread of a table with all luxury—every edible thing which money could procure. Why mind has, in turn, reacted against the excitement of feeling due to the impact of this agitation and sought to turn to practical account the experience thus obtained.

Mr. Soyering, according to promise, did call for us on his way to the banquet; but there was no concourance, a feature which he had mainly in view—no change to reciprocally join due to the occupation of the few hours immediately preceding. Mr. Henry Carr, the Resident, had, granted my humble abode with his visit during the hours prior to the arrival of Soyering, and consequently I was not ready to comply with the request of the latter. A few minutes later I put in appearance in the home of my lady, Miss Maritta Elliott, and before half-an-hour expired we were on the scene of banquet—the Grand Hotel.

There should be an avidity—*a monomania*—a multiplicity and perfect variety worthy to fill Nigeria's highest, as well as its more lowly places with potent forces that shall be the motive power in directing the course or career of this generation in all that appertains to its life, its work and its destiny. It would be fatuous to say *Medocrinitatem solum leprosum, quod est inter minimum de parvum*.

There is no hopeless mediocrity, no intellectual stagnation. The command is—as it always has been—go forward. Genius, art, invention, love, tolerance, equality, amity, rational philosophy and progress—these constitute the elements of a free nation.

F. W. M. M.

EKO AKETE.

EKO, SATURDAY, SEPTEMBER, 30, 1922.

ATI JEUN, OTOTO ORO.

Akoko ti a wa nisisiyi je eyi to le pupu fun ilosile owo ati airi ise se: kosi si ohun meji to mu eyi wa, ju ohun to nkehin ogun-ji ja lo.

Gbogbo wa lao ranti pe o di odun merin o din oju meji ti Ogun Ajakaiye ti pari nisisiyi: omo ti ogun si nbi ni, Iku, Iyan, ati Haschin-owo ni ilu: ni iwon odun meji tabi meta to koja, a ri i pe sa sa enia ni ko se "gbede" fun nigbati owo cocoa, Ekuro, ati Epo, si: ti KORENSI NPE KORENSI RANSE TI MOTO NFO GEDE ni Igboro Eko: loju pupu enia, o dabi enipe nkan yio ma a "senu re" lo bayi ni titi ni: sugbon lati odun to koja, (1921) titi di oni lojiji, gbo-gbo oja wonyi lo di oku, nigbati a gbo pe owo ti awon oyinbo nkan fun won nilu won losile patapata: cocoa ti a nta ni adurun poun (£90) fun ton kokan ri, di ohun ti awon Oyinbo Onisowo larin wa nibi nmo loju: awon Ile-Owo Oyinbo miran ko tile fe gbo oruko cocoa seti mo lehin igbati nkan ti bajẹ bayi tan. Nitori eyi, ogoro enia lolu igbese apapa-ndodo t'oyinbo t'enia dudu Pupo Ile awon Oyinbo Onisowo loko gba sile, ti nwon si fi ehin sile: "KOTU" kun fun Ejo Igbesẹ: kekere Igbesẹ ni odurun poun (£300)! nkan yi ngekakan tobi to fi je pe pupu ninu awon Onise-Oba to fi aironu ti ise sile nigbati ina owo cocoa si njo geregere ti won nduna ati dapo mo awon ti a nkigbe nigbana pe "O ti lo! O ti lo!!", ni a gbo pe nwon tun nbebe ati pada sibi ise: a tile so pe awon kan ko ko bi a tile wi fun won pe ki nwon wa sise ote: ise inu awon eni be e ni pe ki a sa so pe nwon wa nibi ise kan! sugbon kaka ko san, kini a tun nri nisisiyi? a wa nri pe nigbati nkan ko sunwon mo bayi, ti "kosi nile, ti kosi loko" awon Ile-owo oyinbo pupu lo nda ninu awon akowe won duro: atile wipe asa yi se gberan de Ibi-

Ise Oko-Ile Railway ni lojuyi, lai so ti ogunlogo awon omode-moso okonrin ti awon nrin ira a kiri ode nisisiyi lairi-kan-se-kan.

Irufe nkan wonyi ko gbodo ma a lo bayi titi ki ara ma ko o. Ki a tun robi oran wotiri ni ona keji: a gbo firin pe Ole kun ita nisisiyi, eyi ko fi okau opolopo onisowo balẹ: loju wa oye ki gbogbo wa WOLE NIWAJU ELEDA WA, KASI KEPE E KO MA SAI FI FI OJU ANU RE WO WA. Ki inira yi le buku ki a wa papa sin ji giri kunu ninu oran Eje wa: nigbati a ba nri enia to se nya-'le-jeun nile ore ni gbakugba, a ko sai mo pe ore de ore-ngo nigbana? O fi bi enipe bayi ni nkan nri lakoko yi, a ko tile tun so ti aita oja ti awon Obinrin mo ninu eyi na ko ni a tun ri awon onise-oro: OLORUN SO NI! o ye ka fi oro yi si ero, tolori-telesi wa, nitoripe EBI KO MO PE OKAN KOSI NILE. Ki Odumare gb'owo wa.

OTITO A PE.

Ohun ti o mu wa lati ko oro wonyi inu ara Eko gbe ye wo ni ipo ti ilu wa wa nipa ona ti a ngba ronu abi se lakaye. Ninu gbogbo ilu ti nbe ni a be onin, eyi ti a le fi we Eko di papa, bi o ti wu ki enia ni lakaye to, bi o ti wu ki enia ni ogbon to, ani bi o ti wu ki enia ni gbo bo inu ati ogbon ti ma fi enia owo han to, bi o ba de Eko ahi k' o tun ko ogbon ati lakaye ti yio fi wa ni alafia nibe.

Ikinni ti a ma koko so, on ni ona ti awa ara Eko fi nse ilu. Gege bi itan ti so fun wa, ilu Eko yi lati ipilese je ilu ti o fẹran ote, sugbon adura wa ni pe ki Olorun ma je ki a fi gbogbo igbesẹ aye wa se ote, ote ti ki nfun ni ni iyi ahi oyi ni ma nta ni. Ki a to le se ilu pelu iroran, ki a to le wa ni alafia pelu Ijoba a ni lati koko fi ori balẹ fun awon eniti o ju ni lo, ki nse pe k' a ma gbaalẹ fun won tabi k' a ma kumle gege bi awon Imale, sugbon k' a gba pe nigbati Alao ni odun mfa lori ti Ajao ni odun meje, dajudaju, egbon ni a o pe Ajao, tabi be ko? Olorun fi ilu le Alao t' o fi aburo lowo, dajudaju Ajao kole gbadun ni ilu bi ko ba gba pe Olurwa l' o se b' o ti fe fun aburo re Alao. O si wa ninu eda awa enia pe bi a ba kuro mo iya wa kan ni ipo nla, ona ti a o fi ri ebi ra mo l' ese ni a o ma wa nigbakugba. Melomelo enia ti nma ngebe inu ile jagun, ani t' o se pe emi ni mo se bayi bayi, sugbon loju oni lakaye, o nje 'janu lasan ni, o di ijo ti a ba ri ni ogun ki

a to mo ogbon re ati agbara re. O rorun fun enia lati ma so nigbagbogbo, wipe lagbaja bayi o nse abosi ni inu ise re, sugbon o di ijo ti o ba kan a ki on na to le so pelu ododo bi otito ni eni isiwaju nse tabi abosi. O to asiko fun wa lati lo mo pe a ni nkan ribiribi niwaju wa lati se ni aye, apere ti awon omu wa to nbo ba ba obun na ni nwon o tele, nitorina o to k' a fi ohun rere lele lati asiko yi lo.

Ijoba da bi olukoni ni ile eko, bi a ba mura lati gba eko olukoni, ko ni se ijona, a nlo egba, sugbon bi a ba jawo omu ita yio mura lati ri wipe on gba iwa yi lowo wa nipa egba ati ona miran ti a le fi ko ni. Bi a ba je ki Ijoba ko sinmi, awa na yio ri isinmi ati alafia; sugbon bi a ngbe ilu ni ekan gbona, a o ri ibinu Ijoba, eyi/ni obun ti awa gbagbo on ni o si le fun wa ni alafia ni igbesi aye wa.

IRQ-PIPA.

Bi ilu wa ti dara to yi, nkankan wa t' o ti ni loju to si le fo lu, eyi ni iro-pipa. K' a tile fi ti o ba aye silẹ, ti Olorun nko? a ko gbagbo pe eyi a se ninin on ni a o jiyin lola, ohun ti ko se a ni o se e. Imale a ma fi Mohammed (Oluwa Eko gbe e ga ni ojo Idajo) bura beni onigbagbo a ma fi Jesu (Oluwa k' o gbe e ga ni ojo isiro ise) bura lori ohun ti ko ri aju ko gbo. Eniti o wa ni Eko a so fun wa pe kini bayi se ni ilu Oyinbo lai ko ri Waya abi, Iwe lati fi otito na han. Ipo ti ilu wa wa lona, Iro-pipa je ilkan ninu ohun ti o ma de be, beni ere Iro-pipa ni aye ati orun ni iya t' o tobi. Abo oro l' o ye omu-oluwabi

Oruku ti enia ko nje k' a ma fi pe e, o nda ote silẹ ni ilu ni. Ohun ti o sele ni ijo kewa oju September, ni Ita Obadina, o le da ote s' ila. Awon Alafia Imale die kan ati awon odomokunrin gbagbo won je ijo ti "Ilu" gege bi won ti npe won, awon enia wonyi kojo po si ese Mosalasi Ita Obadina nwon nsoro, oro na jo Wasi, o si tun jo ida ote silẹ; nitori nibe nwon da oruko Olorun, ati pe nwon si nsepe pelu, nwon tun pe ogbeni nla kan ni were pelu. Nwon so awon oro wonyi nipa isin Imale ti a npe ni *Ahmadia Movement*. K' a ma fi a gun, nwon so wipe Alafia Imale Ogbeni Nayyar asiwere ni, ati pe eko asiwere ni o nko awon Ijo re. Nwon tun se adura wipe ki Ijo na le pare. A mu oro yi wa hti fi otito han wipe bi onikaluku ko ba lo mo iwon ara re, isinmi ki yio si ni ilu titi ti Olorun yio fi pe ipe ikahun. (stobotan aye); Lai si tabi tabi, nigbati Alafia Nayyar de ile yi ni opolopo wa to mo kini isin Imale je. Lati igba ti o si ti de ni a ti nse akiiyesi rere larin awon omu Imale, sugbon gbagbo won ko l' o yira pada tan. Awon ti nwon nlu igo oti kakiri ni ojo Ose, (Sunday) awon si nse e sibesibe, b' o ti wun k' o ri, a mo pe ijo ti a bere ile ko ni a npari re, die die awon

Iyoku a si ri si. Sugbon fun enia, papa Imale lati pe iru Ogbeni oni mimo yi ni asiwere, o ku pupo ki a to ati pe o si fi silẹko han. Ogbeni Nayyar ko ko awon omu chin re pe pe ki awon ma se Efe, beni ko si ko won ki awon ma se Geledje, di po eyi, Imale ti ko si ninu Ijo tire ni a mba ni idi nkan wonyi. Ko so pe oti dara beni ko ni ki nwon ma yo Ijoba lenu. Ototo ko ni ku si ipo ika, l' o ba je pe *Ahmadia Movement* ni ona dada ni Olorun mo oni lakaye si mo, t' o ba si je pe isin Imale ti a ti mo ri ni ona ni Olorun mo, oloye si mo. E je k' a fi onikaluku silẹ pelu igbagbo re ti a ba nfe irorun. Epe, Isokuso ati Ebu ko l' o ma mu ise wa dara ni odo Oloдумare. Ohun ti Jesu (Alafia ko ba) ko ni on ni k' a se 'ra wa, eyi na ni Mohammed (Alafia ko ba) ko ni, e je k' a feran ara wa ki ile to su. Bi ile igbesi aye enia ba su, ti a ko ri ohun ti o ye ni ninu ise re, adanu l' o tobi ni. E je k' a mura ara Eko, k' a tun igbesi aye wa se. K' a je ki isin je ti Olorun, ki ilu je ti Oba, ki isin rere je ti awa ara ilu.

OLOYE.

IPO AWON QMODE.

Eko,

30th September, 1922.

LETTER NO. 10.

Enyin Ore mi Kekere.

Inu mi dun lati ko 'we yi si nyla Jose yi. Mo ro pe alafia ni gbagbo nyin wa? E ma ba mi ki awon obi nyin l' okunrin ati l' obintin, ati awon egbon nyin ati awon aburo nyin.

Ohun ti mo fe fi ba nyin soro nipa re ni "Iro" ti e ma npa, tabi aiso-otito eyiti Oyinbo npe ni "Untruthfulness." Iro-pipa je okan ninu awon iwa-buburu ti o wopo l' arin enyin onunde ti o je pe a ko le se ki a ma so fun nyin. Iro je okan ti o ye ki e ma sa fun, nitori anfani ara nyin.

Kini nmu enia pa iro? Ekini, iwa-ojo, bi e ba se nkan ti ko dara, e so fun awon obi nyin leselese pe enyin ni e se nkan na, sugbon ti e ko ba so-gan bi oro ti ri iwa opuru ni eyi, enikeji ko si ni gbelekele nyin fun ohunkohun ti e ba tun so nigbamiran.

Iro-pipa je ipilese fun gbagbo iwa-buburu, papa l' arin enyin omode, nitori nigbati e ba se nkan ti ko dara iro ni e ma pa lati fi bo iwa-buburu na mole.

Ohunkohun ti e ba se, iba se rere tabi buburu, e ma so-gan bi o ti ri. Bi e ba se ohun ti o baru ti e ba si so bi o ti ri gan, awon obi nyin le ba nyin wi lero enu, nwon si le na nyin, ohunkohun ti awon ba se fun nyin, e mo pe fun ire ti nyin ni.

Iro-pipa je nkan ti Olorun ko fe, o si je ohun ti o ma nje ki Olorun binu si awon eda re l' aye. Wo itan "Ananias" ati "Saphira" aya re bi Olorun ti binu si won ti o si je won aya nitori iro ti nwon pa niwaju "Peter," awon mejeji si ku iku oro nitori eke siye. L' oni l' arin wa, ko si iku oro nitori eke siye, egba ni ohun ti a le fi to enyin si ona lati mu nyin kuro l' ona iro-pipa. Sugbon emi ko fe, ki a ma na nyin bi omo ti ko gbozan, nitorina e ma yago fun iro-pipa.

Nkan keji ti e ma omu nyin pa iro ni pe bi awon obi nyin ba jafara dig, ti nwon ko tebe ma gba iwa-buburu lowo nyin, a mo nyin l' ara tobe ti nwon ko ba tebe jigiri, e o di oparar-omo. Iwa yi ko dara, nitorina e ma ko lati ma so otito ohankohun ti o le de ba nyin.

Iro ati Eke ba ara won mu, awon si je iwa buburu, nitori ibatan ole ni awon ise. Olofo fi ara ko won, sugbon bi o ti buru to be ma ni o si lewu to. Ofofo ni bi enikan ba se nkan ti enikeji ko si nibe, ti a si ri ti gromiran lo gbe e ro fun enikeji, Ofofo ni eyi, on ni nwon si npe ni tale-tale. Mo fe ki e ma ye ara fun iwa bayi, ko dara, irufe iwa bayi ima fe ile, o si ma ntu ile ka, o ma nmu ija wa l' arin awon ara-ile. Bi enikan ba soro enikeji re lehin, bi o ba gbo, ma so fun enikeji ni ikoko, sa dake enu re, irufe omo bayi ni a npe ni Omo ti enu re mo enu, awon omo bayi ni obi won mu nifiran.

Nitorina e ma sora ninu gboobo ohun ti e ba nse. E je omo oboto, ki e si kuro ninu iwa ofoto. Iwa rere li oju emi. Mo ngbero lati ba nyin soro l' ori Otio eyiti Oyinbo ni "Truthfulness" l' ose ti o mbo.

Mo pari iwe mi si nyin pelu ile.

Emi ni ti nyin nitoto,

ELETI-OFE.

THANKS FOR SYMPATHY.

ALAJI Olorunnibe, hereby returns his sincere thanks to all those, who either by their presence, Letters or Telegrams have expressed sympathy with him on the "Hona-Call" of his aged mother which sad event took place at Agarawu Street, Lagos on the 14th instant.

PREACHERS FOR TO-MORROW AWON ONIWASU OLA.

ROMAN CATHOLIC.

Masses will be sung by Priests appointed.
Awon Padfi ti a yan yi o se Isin ni gboob akoko wonyi.

(Morning)	Masses Isin Arq.
6.30-7.30	8.30-8.30
7.30-8.30	9.0-10.30
(Evening)	Masses (Benediction) Isin Ibatan
4.45-5.30	6.45-7.30

ANGLICAN.

Time	Preacher
9 a.m.—(Christ Church)	Rt. Rev. Bishop Oluwalade
9 a.m. & 6.30 p.m.—St. Paul's (Breadfruit)	Ven Archdeacon T. A. J. Ogunrin
9 a.m.—St. John's (Aroloya)	Rev. H. V. E. Johnson
6.30 p.m.	do do
9 a.m.—St. Peter's (Alapako)	Rev. J. A. Cole
4 p.m.	do do
9 a.m. & 6.30 p.m.—Holy Trinity (Ebute Ero)	Rev. S. J. Gansallo

WESLEYAN.

10.30 a.m.—Tinubu	Rev. E. K. Ajai-Ajagbe
7 p.m.	Rev. A. N. Cole
10.30 a.m.—Ereko	Rev. A. N. Cole
7 p.m.	Rev. E. K. Ajai-Ajagbe
10.30 a.m.—Olowogbowo	
7 p.m.	
10.30 a.m.—Obun Eko	
7 p.m.	

AFRICAN (COMMUNION)

9 a.m.—Jehovah Shalom	Rev. Supt. G. A. Olor
7 p.m.	Rev. J. F. Ogunko
9 a.m.—Ereko	Bro. T. D. Shaw
4 p.m.	Bro. J. H. Lawson
9 a.m.—Bethel	Rev. E. A. Akinola
3 p.m. (Harvest Service)	A. A. Puddicombe
10.30 a.m.—African Methodist	
4 p.m.	
10 a.m.—Araromi Church	Bro. E. Alao Ojo

EBENEZER.

10 a.m.	Rev. A. A. Puddicombe
6.30 p.m.	Rev. E. C. Alabi

BROTHERHOOD.

7.30 a.m.—Ilupeji	Bro. Akirami Davies
7 p.m.	Pastor A. Adedeji Isola

ETHIOPIA.

8.30 a.m. & 7 p.m.—(Empire Hall)	Rev. S. A. Oke
----------------------------------	----------------

AHMADIA.

5.30 p.m.—Open Air Service	Prof. A. R. Nasser (Vincent Street.)
----------------------------	--------------------------------------

THE "AJENIFUJA" SEWING
MACHINES.

These Machines are German Manufactured. Constructed of the best materials and skilful workmanship, very splendid in appearance, quick action and noiseless. No confusion, simple to thread, easy to operate. Durability Guaranteed will last almost life time, call for one at **OM-ADÉ STORE 97 & 109, Broad Street Lagos, Needles, Shuttles, etc., etc. in stock. Prices on application.**

VIDAL R. COLE,
Sole Agent.

LEGAL NOTICE.

In the Supreme Court of Nigeria.

In the matter of the estate of

ISHMAEL IDOWU OGUNTOLA. (*Deceased.*)

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

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

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

Dated the 29th day of August, 1922.

ELIZABETH OGUNTOLA
Administratrix

ILE EGBOGI IŞE OLODUMARE.

A si ile Egbogi kan ti a npe ni Işe Olodumare si Oja Obun Eko ni ile keta si Iga Oloye Aromire.

Nibe ni a le ri orisirisi iwosan fun oniruru aisani'

Ibase fun Orififo, Inururun, Eda, Inarun, Aran Kinnisa, Iko, Ipa, Orere, Oşe Egbogi, Egbogi Oju, ati awon Oniruru ti a ko le to sihin tan

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

Iwo ko tile gbo oruko re ndan?

Işe Olodumare !!!

JOSHUA O. ADE: CRAIG,
Alabojulo.

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

Ogbeni S. B. VINTURA, Aşoju awon Egbe Oyinbo yi mura tan lati ranşe awon Oja bi i *Herbadoşery* eyini ni Şeda, Onini, Owu-Şeda alarabara, Ohun-Ēlo awon Aranşo, ati oniruru Oja bawonni lati odo awon Oyinbo re ni Ila Oyinbo ni owo po o.

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

Ę lo danwo ni Ile-Owo re ni Ita Tinubu, I' o kojuni Kotu, I' Eko.

Ę ŞU RIGIDI BO MI O !

OWO IRANLOWO TI A ŞI RI GBA NI WONŲI.

	£	s	d.
Owo ti a ti ri gba	3	13	0
Ogbeni J. W. Vaughan ...	0	10	0
" M. Bankole Fadipe ...	0	5	0
Rev. A. A. Puddicombe...	0	5	0
Ogbeni E. Alao Ojo ...	0	5	0
" L. A. Ipaye ...	0	5	0
" S. B. Vintura ...	0	2	0
" Ogbomoşo...	0	5	0

Aropo £5 10 6

A o ma jihin yi loşoşo.
[ED.—E. A.]

Advertisements.

IPOLOWO OJA.

ILE OWO IFE OLODUMARE.

Ogbeni Onisowo M. Bankole Fadipe mura tan lati ranṣe oriṣiriṣi Oja fun emi-keni lati ilu-oyinbo.

Ibaṣe Oja bi Ewe-taba, Ru-ibon, Awo, onje-inipanu, firu-ere-omode, Aṣo, ati awon nkan bawonni,

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

Awon oyinbo re ni ilu Germany setan lati gba enia lawin oja; nwon yio si fi oja ti o ju idameji iye owo oja ti o ba fi ranṣe si won, sowo si o, a o si fun o laye. Oju meta lati san owo toku. Masini Olowo ati Ebesẹ daradara (Oloko rubutu ti Germany) nbo.

Ogbeni onisowo yi ni Cocoa, Ekuru, Epo ati oriṣiriṣi Awo Eran sowo si ilu Oyinbo fun ita.

E lo ba orire nyin pade lodọ Ogbeni oni-ṣowo yi ni Ile-owo re

Ebute Oluwa.

158, Marina L'Eko.

IJO GBOGBO ENIA DUDU,

TI IWO ORUN AFRICA LABE GESI.

A nse Ipade ti Eka Egbe yi l' Eko ni ijo ekerin (ose) Alaruba, (*Wednesday*) ni Arapa Hall, Williams Street, ni agogo marun-abọ ni arọp.

Gbogbo Enia lape sibe.

—O—

READY.

“Church and Politics.”
(A Lecture)

OR

THE DUTY OF THE CLERGY TO THE LAITY.

By Prof. DENIGA.

SOLD at 24 Williams Street, Lagos.

3d. a copy.

AWON EGBE OYINBO ONISOWO TI A NSE NI
E. H. STEIN AKA HAMBURG.
NEWSWALL 16 18, GERMANY.

Je Awon onisowo ti Ile Enia Dudu, nwon ranṣe Oja fun emikere to ba f'ibode Oja ti ilu Gba tabi ti awon ilu oyinbo miran ta o wa laṣigbi *England* ati Germany.

Nwon si pba eni ta Oja bi Epo tabi Ekuru si ba fi ranṣe sowo si ilu awon ogunbo (*Europe*) ni owo ti o lo enu loju.

Kosi enu kankan ni si Oja-koṣi ṣunṣe si wa lati Eko tabi ilu miran ni *Nigeria*.

Ki enikere to ba fe ba awon oyinbo, yi sowo bi taba ki o kowe si Awon won nbi Ogbeni Karam Kotun ti ta Oja Domanu No. 2, tabi si itaṣere (*Office*) ni Oposo-nla (*Broad Street*, ati si ibi-ifi Oja pama si *Fairway Market Street*) l' Eko.

Enikere le kowe bi eke Egesi nbi Germany lati ni *France*.

Orukoradugbo awon oyinbo onisowo yi ni ee *WIRE* ni STEINAFRIK, Hamburg.

"OŞEWONI" (FAIR WARNING)

Ogbeni A. W. Olokoto Onigbanjo to eba Alalode Ijoba *Nigeria*, si oriṣiriṣi oja ni Gbanjo nibe Gbanjo re ni 2, Isalagangan Street, l'Eko.

O si nta ile ati ilẹ iyela.

Awon ojo ope-ifti ni iwonyi. Monday, at Thursday, ligoṣo meta osan. Saturday, ligoṣo miṣan arc, foseṣe. O nrele san owo oja fun eni. Ma oja re lo si be.

Ile Ita Egbogi ti Macaulay.

(Macaulay's Household Drift-boards)

A nta oriṣiriṣi ogun itera ni Ile-oja yi, ta wa si popo-nla (*Broad Street*) l' Eko ni owo po o.

Awon Ogun bi Oka, Painkiller, Ogun Inara, Ogun Lakinṣeṣe, Ogun Kereṣa, Ogun Aran bi dara Ogun Eḍa, Ogun Ayempe.

Ogbeni S. A. Q. Macaulay eniti oti Ile-Egbe yi fe eni o gba Aṣe ogun pipi (*Cerimonial Dispenser*) lovo Ijoba *Nigeria*.

È LO DANWO : Ogun re je bi idan.