

EKO AKETE.

IWE IROHIN OSOSE.

VOL. I, No. 4. SATURDAY, AUGUST 5, 1922. THREEPENCE.

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ASAN-SILẸ NI OWO GBIGBA RE.

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Ẹ ti owo ati Letter ranṣe si Editor

GBOHUN-GBOHUN.

Nijo 24 oṣu to koja ole fọ "Ṣabu" ẹgbọn Araoti Mrs. Oyewole ni ita Victoria, nwon si ko ninu aṣo tita re lo.

Kurumo kan pokun so ni ile-te-n-te towa lori petesi awon Oyinbo onisowo JOHN WALKDEN (ile J. J. lailai) ni opopo-nla (*Broad Street*) nijo 25 oṣu to koja.

Awon Ijo "BRODAHUD" (*The Brotherhood Christian Church*) ti Ojise-Olorun Adedeji Isola nse Alabojuto ati Oga re (*Founder*) nlo se Isin pataki ni Ikorodu ni oṣa (*Sunday*) gbogbo ero Ijo to fe lo yio woko losan yi, lagogo meji-abo ni Ebute Oba: Oko a re fo o.

Nijo 26 oṣu to koja, agbo pe a ko awon omobirin kekere meta kan wa si "Ṣabu" olopa ni St. Anna, awon eniti a gbo pe awon omokunrin ara *Calabar* kan fa ni idi ya: ejo na siwa nile Ejo awon olopa.

Ile-Ejo Awon *Jury* (*Criminal Assizes*) bere ni ijo *Tuesday* ose yi, Agbejoro-Oba, Ogbeni A. D. A. Macgregor ni o nta ko awon ti a fisun, niwaju A. R. Pennington oloye K.C., Olola, Adele Adajo Agba. Ejo to wa nile fun riro je merinla.

Anu se ni lati so ti iku DADDY ROBINSON to sele ni *Sunday* tokoja nile re ni Ita Tokunbo: a ba awon ebi re kedun.

A se odun-Ileya lana pelu ilu ati ayọ pupo larin awon ara wa ti nwon je Imale: A ba won yo: a se yi samodun.

Alabi

Ogbeni H. Antus Williams akowe, Eka Egbe ti gbogbo Enia Dudu, ti Ebute-Meta, ka lwe-asoye kan (*Lecture*) tori Itiraka awon Ilu to wa laḡe Gesi ni *Africa* Ogbeni Herbert Macaulay "Kiniun Onibudo" lose Alakoso ipade na.

Ogbeni L. A. Cardoso ati J. B. Ogunjimi Losi Qmḡ-Alade ti Abḡokuta ni isangbe re ḡḡḡun losi. He kun akunya.

EKO AKETE.

EKO, SATURDAY AUGUST, 5, 1922.

OJO EBE.

Lḡa lagbara Ohiwa, a pe Ilu lati wa fowosi lwe-Ebe ti awon Egbe-Agba Ilu (Ile *Committee*) ti fi ḡpoloḡo ayan, aisimi, aisun, ati suru, kḡ fun bibe "Gomina" wa pe ko ḡaloriji Eleko, ki o si pe pada sipo re: oḡo ribiribi, leyi a si ro pe kosi abusḡ nibe, ti a ba sope iru oḡo bayi ḡowon l'Eko lati igba ti o ti di ti lḡba Gesi: oḡo na si bḡ si ayajo ti a ta Asia *Victoria* Oba-Obirin Gesi "Ibadi aran," si ila ti wa nibi.

A niireti pe Gomina wa yio fiyedenu lati gba lwe-Egbe ti ogunlogḡ gbogbo enia to nbe nilu yi, ati ni ḡhin odi kḡ si yi. A mḡ pe awon kan wa ti ese won yara lati se ibi jurere lḡ, nipa siso isokuso si oḡo yi lati ḡhin wa ninu iwe irohin ti won; sibesebe irufe awon ḡni bayi kole da ANU Qlorun duro si ohun ribiribi ti ilu npete ati se kḡa: o ye ki a mḡ se iranti nigba gbogbo pe nibiti ipa ḡda ba pin si, nibe ni iranwo Baba bere: (*Man's extremity is God's opportunity.*)

Qran ilu leyi, a si tanma pe ki yio si ḡnikeni ti yio se ilora lati gba ḡkun Eleko sun lḡa nipa siso pe "kokan mi".

E je ki olukuluku wa mḡ pe ohun to ka Idile Oba ni Isale Eko kole se ko maḡe ti onile ti alejo nilu yi, nitori lati ipa Idile wa ni a nḡe anani lḡba Gesi ti o je iyebḡḡ (*Priceless privileges under the British Government*) irufe anani ti a nḡe loni "tu, to ba" fun gbogbo wa, ti ko si "b' o ba o mu b' o ba o bu lese."

Lakotan, a kole se ka ma tun kḡ orin a se ninu osu *March* ḡḡḡḡni nigbati a lḡ se ipade gbogbo ilu ni Ita. Balogun lḡ jiroro ohun ti a ḡse lḡa yi: a rope orin na yio dun mḡ "Gomina" leti biotile-jipe ebi wa la fi kḡ o, sibe, ohun orin didun kḡ sai mu ḡkan alagbara rḡ nigbakan ri. O di ḡwo gbogbo wa a-mulele, ki Edumare ma sai gbḡḡ gbogbo awon ti nwon nḡe lḡ Ilu yi.

E jare ḡ ba wa fi Batakoto gbe orin y. E ma je ko tutu !!!

Gomina 'wo la nbe,
Oba to t'oba, ma sai gb'ebe o,
Gomina 'wo la nbe,
Oba to t'oba ma sai gb'ebe o,
F' oju f'oran 'ḡugbaya,
Eḡugbaya o, Awa ma nbeḡe fun u,
F' oju f'oran 'ḡugbaya,
Eḡugbaya o, Awa ma nbeḡe fun u,
Gomina 'wo la nbe,
Oba to t'oba ma sai gb'ebe o.

GLOVER MEMORIAL HALL.

In view of the complete renovation of the above hall which fact was given publicity to, in the local press quite recently, we publish, hereunder, in the interest of our readers, the newspaper report of a well-attended and representative meeting of the elite of the community in the old colony of Lagos, held in the then Court-house, on Tuesday the 24th November, 1885 relative to the movement to which we owe the existence of our present premier public hall.

[Ed.—E. A.]

THIRTY-SEVEN YEAR AGO!!!

An enthusiastic meeting of representatives was held at the Court Hall, Tinubu Square, on the evening of the Tuesday, the 24th November, 1885 for the purpose of discussing the main points relative to the raising of a fund towards the Memorial of the late Sir John Hawley Glover, and form the Memorial should take. The hall was densely crowded, many standing outside, filling every available space in the windows and in the vestibule. Conspicuous in the assembly were Messrs J. A. Payne, I. H. Willoughby, W. Shitta, D. C. Taiwo, R. B. Blaize, J. S. Leigh, Animasaun, Chief Asogbon, J. S. Bucknor, J. J. Thomas, J. B. Benjamin, J. Crowther, C. V. Randle, Thomas Puddicombe, G. A. Smith, W. T. G. Lawson, Sogunro, Yakubu (Native Officer) Are-Ago of Ebute Meta, The Lemonu, Abu, N. H. Williams, B. L. Professor Coker, D. Williams, Jacob Ogunbisi, G. T. King, B. J. Gilpin, W. R. Harding, J. S. Taylor, J. A. Campos, J. da Costa, P. F. Gomes, A. L. Hethersett, E. H. Henley, W. B. Macaulay, W. W. Lewis, Sub-Intendant Pratt, T. A. Bright, J. P. Haastrop, F. D. Cole Rev. J. B. Thomas, Basorun Tiamiya, and several Gwas. Mr. J. A. Payne, as chairman opened the meeting and enunciated its purport, he re-iterated his former speech in the preliminary meeting which was held for the same object eulogized the acts of the late Sir John during his administration here, and put forward in the best terms at his command his generosity and largeheartedness, and wound up by soliciting the suffrage of the assembly for the getting up of the Memorial, which was unanimously given.

Mr J. S. Leigh, on being called upon to speak, requested that the minutes of the preliminary meeting be read, which was done accordingly by Mr. W. E. Cole, who acted a Secretary; after which Mr. Leigh, being again called upon, spoke briefly, and said that he was for the project, and proposed that a Monument be given to the late Sir John Hawley Glover, in the shape of a Hall and Statue, which proposition, on being put to the vote, was declared by show of hands in the affirmative.

Yakubu (Native Officer) expressed himself in very few words, he was much thankful to the promoters of the scheme, and that was all he had to say.

The discussion then became general.

Mr. J. P. Haastrop, rose and spoke in the vernacular, but was cried down by the assembly on his adverting on to personalities.

briefly, and said that he was for the project, and proposed that a Monument be given to the late

Mr. Leigh, then rose and responded to Haastrop desultory speech in a manner befitting the occasion and sat down amidst a loud and prolonged applause.

Mr. J. S. Bucknor, also responded to the inadvertent speech of Mr. Haastrop, and in a mild and gentle manner endeavoured to smooth down the unsuitableness of the speech above referred to.

The Rev. J. B. Thomas, by a soft and winning speech tried to conciliate the assembly and restore its equanimity.

Mr. G. T. King, in his speech called upon the assembly to get up the Memorial with one accord, as a thing worthy of him for whom it was to be done, and that a fund be raised for a Hall and Statue.

Mr. J. A. Campos concurred in all that had already been said.

Mr. W. T. G. Lawson said that the late Governor Glover's praises could be sung through the night, his acts and deeds meriting them; but he would ask the meeting to go into the facts of the case, and suggested two schemes for consideration, viz. 1, A Monument in Tinubu Square, and 2, A Hall to be called The Glover Hall. Now a building of the nature of what is required would cost from £3,000 to £4,000, whilst a Monument would cost from £500 to £1,000, and that, if every body subscribed their threepences and sixpences, something could be done.

Mr. W. W. Lewis concurred in all that was said by Messrs. Leigh, King and Lawson, and concluded by promising the sum of Ten pounds, as subscription from himself and family towards the fund.

Mr. J. J. Thomas would support the movement if the memorial was to assume the form of a Hall.

Sogunro on rising complimented the assembly on having proceeded so far; he dwelt as some length on the good done by the late Governor Glover, and concurred in all that had been already said. He also delivered Prince Oyekan's message that he would give his concurrence to whatever was carried by the assembly.

Mr. I. H. Willoughby, in his speech recommended that a fund be raised, and that it was the fund that would enable us to choose either of the two schemes suggested by Mr. Lawson, a Hall or a Statue.

Mr. J. J. Thomas would support the movement if the memorial was to assume the form of a Hall.

He said that the population of this island is about 37,000, that if every one subscribed six pence each, something worthy would be done, and suggested that a Treasurer and collectors be nominated.

Mr. W. B. Macaulay would like to know definitely what form the Memorial would take.

Mr. J. S. Bucknor then proposed, seconded by Mr. Lawson that fitting Memorial be raised to the late Sir John Hawley Glover, and on being put to the vote was carried unanimously by show of hands.

Rev. J. B. Thomas proposed, seconded, by Mr. J. J. Thomas, that a Hall be erected to the memory of the late Sir John Hawley Glover.

Mr. W. T. G. Lawson then put in an amendment seconded by Mr. W. Shitta, that the Memorial should assume the form of a statue in Tinubu square which was carried by a majority.

Mr. R. B. Blaize, was proposed as Treasurer, seconded and carried.

The undermentioned gentlemen were proposed, seconded and carried as Collectors, viz.

W. Shitta, J. H. Willoughby, D. C. Taiwo, Chief Ashogbon, Chief Oshodi, Yakubu, (Native Officer) C. V. Randle, J. A. Campos, J. S. Bucknor, The Lemona, Okoya of Idumagbo, Are Ago of Ebute Meta, S. D. Kester, Sr. Salvador, Chief Oloto, Qyan of Okepopo.

Mr. Nash H. Williams, B. L. proposed a vote of thanks to the Chairman for the able manner in which he presided over the meeting, seconded by Mr. W. Shitta, carried unanimously.

The Chairman aptly responded, and the Meeting was adjourned *sine die*—The Lagos Observer.

AWỌN IMALE EKO.

—o:—

Nibikeri ti ilaju ba fi ara re han, wahala ki jinna sibe. Ija ojojumo ti awon Imale Eko ko mu nkankan lowo bi oju alasodi. Ni gbogbo ilu ti o wa ni agbaiye, ilaju ma nmu won se ohun ti o to ati eyiti o ye, ki i mu won se aida; sugbon ona odi ti awon Imale wa gbe ti won gba ni o nmu wahala wa ba won, a si le so pe ori-kunkun ati aigboran ni o mba won ja. Ohun ti o si mu ija igbagbogbo yi wa ni pe opolope won gbagbe pe. Ibi ti a ba pe ni ori, a ki fi ibe ti ile."

Bi ija kan ba koko be si le, a ki mo ohun ti o pa idi re, sugbon bi ija na ba ndi lemo, lemo, ohun ti o padi re yio wa farahan gbangba; ohun ti o padi ija awon Imale ni emi, "Ologa igga," ko si olori "I Aganyin, gbogbo won ni nfe gbe iga akan," eyi ti se le wo. Ko si apejo kan ti o wa ti ki ni olori, ija ko ni ye ma wa larin won, niwon igbati awon Imale ko ba fi pla ti o ye Lemona fun u.

"Owo I'ara nje," kini se ti awon Imale ko fi owo fun olori won; emi nfe pase, wo nfe pase, eyi je nkan pataki ti o mba won ja, ase-han si poju nkan won lo, ki awon enia ma so nipa won pe, lagbaja lo wa nibe, tamedu lo wa nibe, awa lo wa nibe on ni o npa Imale lo.

Odọ tani ase ni lati wa bikoşe lati odọ Lemona? Alaji yi nfe pase, t'ohun ase pase, niwon igbati iwa ologa-joga ko ba kuro larin awon Imale, irukerudo ko ni jinna si won.

Imale ni okan ile pupo; awon ni o ko wahala won wa ba Eleko ni idunta; egbo ti won da si i lara koi ti jinna di oni-oloni. Nkan bi ote ki jinna larin won si ara won, nwon si ri owo fi se e, sugbon iba se won ni ire lehin pla bi o je pe nwon na owo won fun ire ilu won, fun eko awon omo won ati fun ilosiwaju ilu won, dipo eyi nwon ako owo won fun Loya je lasan, "ogo ta, ogo ko ta, owo alaru a pe," awon Loya nko petesi awoyirin, awon Imale nna owo lorite, osise wa lorun eniti o ma je e wa ni iboji.

Eyin Imale Eko, e ko si ronu die, e ko mo pe bi e ti pe to nika, beni agbara nyin fun rere ati fun buburu ti pe si? A ba ti mu enu kan oro nyin bikoşepe ija nyin nran ibi, bi owo nyin ba yo kuro ninu oro Eleko, eyiti o ku ninu oro re paku Ijoba, o faye. Nipa oro Eleko, e joko, e fi apo ko, e dide tan owo nyin ko tun to o mo. E ba ara nyin nle die. Kini ohun ti e lese nisisiyi nipa oro Eleko? Oba Gomina ti

tilekun anu mo o, ti e nti ti ni sti kufi. E ti titi, e ti i si koru, ki Olorun ma je ki e ti i pa satari ofo. Nisisiyi ko je eni ile, ko je eni ode lodu Ijoba. Gbogbo ipa ti awon ti o ni oye lori sa lati fi irepo sarin awon Ijoba ati Eleko bo si asan. A ni ireti pe boya ki Eleko le bo si ipo re pada ni e se so pe e o pada lo si Ile-Isin nyin, sugbon nigbati e de ibe tan n o, ija ko ni e tun gbe silo larin ara nyin, eyi fi han pe ija koi tan ninu nyin. A nro pe ipo ti Eleko wa nisisiyi te nyin lorun? Bi o ba te nyin lorun, ko te iku lorun, e wa ona bi irepo ti se ma wa larin ara nyin, ati larin awon Ijoba ati Eleko; nitori a ro pe oru yi se nkoja agbara nyin. A bebe-bebe fun u bi igbati a ba ma bebe fun omo ile-iwe, o su ni, sibe-sibe Oba Gomina ko, beni gbogbo awon Oloye pepepe ilu-oke ko to Eleko ni ipo, nitori niwon igbati Gomina ati ijoko re ba ti wa l'Eko, lami tabi-tabi o ye, o si to ki Eleko je olori awon Oloye ilu-oke; "O wun ni ki a jeran ki o pe sugbon awon ofita ti o nfa a ko je." Ijoba nte fi Eleko si ipo iwaju sugbon awon Ajiroba ti nwon ngebi ti eku ti nwon nlo ro fun eyi, ti o je okiki Imale, awon ni ko je ki oran yi yanju.

Ni ijo kerinla osu (July 14) ni a gbo arawo ija awon Imale ni Mosilasi Jimo, nigbati a tan idi oro ija yi wo, o ta si nileti pe Lemomu pase pe ki nwon fi owo-gbigba silo ni lowo-lowo yi, ki enikeni ki o ma se gba owo ni ojo Jima titi idaru-dapo ti o wa fun wun ma fi pari; sugbon a gbo pe awon kan gboju gbaya lati ro ase Lemomu ti nwon si nlo gba owo eyiti o ti pase fun won pe ki nwon ma se gba. E je ki awon oni-ruke-rudo wonyi ki o mo pe ete ni o ma ngbehin aseju. Nigbati Lemomu ti pase, kini tun mu won ti nwon fi lo gba owo na. Mo se bi eko isin yi ko nyin pe "E ma teriba fun awon Olozi nyin," bi o ba ko nyin, e ronupiwada, ki e si tun ona nyin se, ki ibinu Olorun ki o ma ro si ori awon omy alaisododo. Awon baba wa ni ma npa owe pe, "Apa-epo lehin agba o mbo wa kan o." Tani ninu nyin ti o fe ki enikeni ki o se aidara kan si on, isin awon Onigbagbo ko

won pe. "Ohunkohun ti enia ba gbin, on ni o ma ka," a si ro pe irufe eko bayi wa ninu eko-isin ti nyin, awon baba wa pelu ailaju won ina so pe, "Agba ti o gbo gbin ika lori omy re ni o ma hu si."

Bi a ba ye oro Imale wo kini-kini, a ko le alai ma ri gbangba pe ite-owo ni ataju je okan ninu ohun ti o padi wahala won, o dabi enipe awon kan ndu owo yi ki o le bo si apo won, biko se be, ko ye ki owo dida lasan ki o ma ija wa; a ro pe gbogbo awon Imale ni o nsegebe adugbo, nwon si tun pe nwon ni lati ma bu iyi ati ola ati owo fun enikeni ti o ba fe olori won, be gege ni oro nyin pelu Lemomu ye ki o ri. Ko ye ki owo nyin ti e nda ki o koja si owo enikeni larin nyin lai je pe o je mo gbogbo nyin, papa imo awon Igbimo pataki ti ko ni ju enia mejila lo larin nyin; awon to ma wewe bi nwon ti se ma na owo won, nigbana ija igbagbogbo yo dinku larin nyin, nitori "ite-owo ni gbogbo ese."

O to ki a be awon Imale ki nwon we oro ija ki nwon fi nu ile, nitori ebe ni a be esika ki o ba ni tun lu re se. E ma wa alafia ati irepo larin ara nyin! (Ohun ti lu ni lati ran po ju ija lo. Ohun ti a nfe ni lu nisisiyi ki ise ija, biko se irepo eyiti awon Oyinbo npe ni "Unity" gege bi orile-ede, Irepo ati IfeNUSOKAN ni ohun ti o ye wa, Ijoba papa ko fe ija ati iyapa larin lu; o da wa loju pe nwon nte IfeNusokan, nwon si nte Irepo, nwon nte Igbawojo po. Niwon igbati enu wa ba okan bi lu, awon Ijoba mura lati teti si ohunkohun ti a ba bere lwo won, nitori Ijoba na ti Gaji ni lu Oyinbo eyiti ti Ijoba tiwa wa labo re ki ise elede-maji, oloto enia ni nwon, enia rere si ni nwon pelu, nitorina bi a ba nfe oju rere won, a ni lati ko iwa-rere won gege bi orile-ede, ki a si ma fi se iwa lu; iwa ote, iwa rikisi ko ba won mu. Nitorina e je ki a yi iwa wa pada, ki a mo ohun ti anse. Awon ara lu kanna pelu wa ti o wa ni lwo Orun Ie Enia Dudu nwo wa lokere, nwon si nfi wa rerin. E je ki a ronnu. E da ti ki ba ronnu, die lo fi san ju eranko inu igbe lo.

A le sọ pe, kini kan iwe-irohin ninu ọrọ Imale, kini kan awọn Onigbagbo ninu ọrọ wọn ti gbogbo nwọn fi gbarata? Benì ọmọ iya mi, si ibere ti o mu ogbon dani yi, a le wipe, nitori wahala ti ọrọ Imale mu wa ba Ilu, papa ti o nmu wa ba Eleko ni o je ki ọrọ nyan kan wa. Nitori Eleko wa lori awọn Imale ati Onigbagbo ati awọn Abesata ti o wa ni ilu, ko si nibe fun awọn Imale nikan; nigbati wahala kan ba kan a, o kan wa pelu; bi aida kan ba kan a, o kan wa pelu; sugbon Ijoba lagbara ju wa lo, a ko le ba a wi, a ko le ba a ja, eniti o ba ju ni lo ni nfi owo-ola gba ni loju. Sugbon a ni agbara kan, agbara na ni lati be Ijoba pe ki o dariji wa, ki o dariji Eleko wa, nitori lona keji ayo okan re ni ayo okan wa, ibanuje re ni ibanuje wa. Bi Ijoba ba dariji Eleko, awa ni o dariji; bi o ba si ta a nu awa ni o ta nu. Sugbon o ta si "Eleti-ofe" leti firin pe bi Ijoba ba fe ki inu Ilu ki o dun, ki o ja Eleko mora, nigbati o ba si fa a mora tan, ki o yan Igbimo kan ti ko ju enia meje lo, fun u ki o ba le ma fi ona han a, nitori ki a ma ba ri irufe isina bayi mo.

Ni ikẹhin, o ye ki a be enyin Imale ati Onija ojojumo ki e ma ronu, Ewo ni ija? Kini Wahala? E mu ija, aso ati arankan kuro larin ara nyan. E ma wa alafia, ki e si ma lepa re.

ELETI-OFE.

IKU AJAYI OLOYE IDEJO,
ONIFILA FUNFUN
OLOTO TI QTO.

Ihin kan wa lojiji ni aro *Tuesday* ose yi pe Ajayi Oloye, Olotọ ti Qto Onifila funfun, teri gbaso ni afin re ni Qto ni a; *Monday* ose yi.

A ba awon omọ ati ebi Oloye yi kedun ofo nla yi.

K' Qlorun ko fi s' afefe re!

IPO AWON OMODE.

Eko.

5th August, 1922.

Letter No. 2

Enyin Ore mi Kekere.

Ayo ati inu-didun olan mi ni lati kowe keji yi si nyan, mo si nfe ki iwe na ki o ma ba nyan ni ile-Eko, ani lenu ise nyan.

Nisisiyi ti ise nyan ti bere ni Ile-Eko, mo fe gba nyan niyanju lori ọrọ pataki kan, eyiti awon Oyinbo ma kegan awa enia dudu si, ti awa papa ma sozo le lori lai-ronu; awon nkan kekeke bi irufe eyi ni o ma ndi nka nla nikẹhin.

Ohun ti mo fe ba nyan soro nipa re ni "Wiwa si Ile-Eko lasiko" eyiti awon Oyinbo ma npe ni "Punctuality". Oro yi le tobi loju nyan, o si le sajeji leti nyan pelu, Sugbon awon ti o mo bi aye ti ri le so fun nyan pe ki ise ọrọ lasan.

Nibikibi ti e bani lati lo, e ma de ibe lasiko omode ti o ba nde ibi ti o nlo lasiko on yio je enia pataki kan lehin oja; sugbon omo ti o mba pe lehin ti akoko ti koja ki o to ma de ibi ti o nlo, ti ko si fi itara han pe on ti pe, o soro fun irufe omọ be ki o to le ma lo siwaju ati siwaju ninu ohunkohun ti o ba nse.

Awon Oyinbo ma npa a lowe pe "Time is money" itumo re ni pe "Bi owo ni akoko ri," nitorina enikeni ti ko ba ka owo si, gbogbo nyan lo mo pe apa enia ni; be gege ni enikeni ti ko ba ka akoko si oje enia ni pelu. Nitorina mo be nyan pe enikeni ti obi re ba ranse ninu nyan ki o lo were, ki o si bo were, akoko ere oto, akoko ise oto, e fi han ninu iwa nyan pe omo ti a nko ni nyan. Bi e ba si pe ni ojo kan awon obi nyan yio jeri nyan. Mo ranti itan omode kekere kan ti oruko re nje "Masarelona". Ni ojo kan Iya re ranse nibiti o ma nran a lo ni araro, bi akoko ti omo yi ma nde ti to ti ko si de, awon egbe re lo sekreta re loje Iya re pe omọ re pe ki o to de, Iya "Masarelona" si jeri re pe o fe de na, awon fe ma ti soro yi tan ni Masarelona de, gbogbo won si fi itju tuka. Logan ni Iya "Maselona" re e, o si fun u ni aso titun ti o pese silẹ fun u.

Mo be nyan ki e fi iwa omọ yi kogbon. O ni ere pupo, o si ni igbadun ki enia ma de ibi-ise, lasiko. Awon ti o se agba nyan ti o nsiye labe Ijoba ati labe awon Oyinbo onisowo, nwon le so fun nyan pe awon oga won ma nkiyesi akoko ti olukuluku won ba de ibi-ise, nwon si ma nfi owo kan owo awon ti ko ba pe ki nwon to de ibi-ise, nigrapupo ni nwon ma nle awon ti o ba pe lehin kuro ni ibi ise, tabi ki nwon ge won l'owo.

Omo ti o ba nde ile-eko lasiko, o daju pe ko ni fi eko re sere, ko si ni fi ise re jafara. E ma gbagbe. E fi kora lati isisiyi lo. E si fi sokan gelu. Itan awon, enia-nla ko ni re nwon je enia ti o ma nde ibikibi ti a ba pe won si lasiko. O ye ki a ma ni iwa awon enia be se iwa lu.

Mo pari oro iwe yi. E ma so ju ise nyin. E toju si eko nyin. E ma si sere aseju. Ni ipari iwe ni, mo fe tun te mo nyin leti pe, "Nibikibi ti awon obi nyin ba ran nyin lo, e ma lo si ibe were, ki e si bo were; e ma de ile-eko nyin lakoko."

Emi ni ti nyin nitoto,

ELETI-OFE.

KINI SE TI ONIGBAGBO KO
GBODO JE ERAN ILEYA?

Gbogbo wa ni a mo pe odun Ileya awon Imale se ukusata; asiko yi si ni pupo ninu awon Alufa wa si ntenu mo iwaju won wipe ko dara fun awon onigbagbo lati ma je eran Ileya ti awon Imale ba nba won; eyi je ohun ti o su mi l' oju die nitoripe ninu awon Alufa wa na, emi ko i ti ba eniti o so itumo aigbodo je eran Ileya na fun wa dada.

Sugbon mo ro oran na si ipa meji:—Ekin ni wipe boya nitori irun tabi adura kekeke ti awon Imale a ma gba ki won to ma pa awon eran na ni. Ekeji si nipe boya nitori irira (*hated*) ni.

Ti o ba je wipe nipa ona ekini ni, nje ma ni lati so wipe, onigbagbo ko ni lati ma ra eran je ni oja, nitoripe awon Imale ni o ma npa awon eran wonyi ni ile ipa-eran ni Ebute Meta atipe won ko le sai kirun si awon eran na ki won to dunba won.

Bi o ba si je wipe nipa ona ekeji ni, nje Bibeli Mimo ko wa; wipe awa ko gbodo korira (*not hated*) omo enikeji wa. Eran-egede tabi odumareke-se, je eran ti a gbo pe o je ewo awon Imale lati ipilese aye lati je (sugbon sibesibe a ko fe die ninu won ko ti won rora nje ogbon e nikoro ke o!) sugbon Iwe Mimo ko awa wipe a ro gbodo pa ohun eleni kan ni aimo.

Mo ni ireti pe awon Alufa wa na yio la wa ni oye die si nipa eran-erani Ileya yi, bi be de ko, yio je ohun ti o ma dara pupo bi won ba le mu eni kuro ninu oran na, nitori oran kan so wipe:—"Orunmila" orun ko sa mo eniti yio lu." Lekansi mo tun bere, kini se ti Onigbagbo ko gbodo je Eran Ileya?

ISAAC B. THOMAS.

Ilu Eko, July 28th 1922.

GOVERNMENT HOUSE NEWS
IROHIN ILE OBA.

Ni ojo kokanla osu to koja (*Tuesday July 11*) Olola Alabajoto Oko-Oyinbo ati Aya re Mrs. HUGHES ati Oloye D. J. JARDINE, O. B. E. jeun ni Ile-Oba.

Ni ojo ketala osu to koja (*Thursday, July 13*) Ogbeni PICKWIDE ati Aya re Ozagun W. H. COOKE ati Y. KIRKPATRICK je onje ni Ile-Oba.

Ni ojo kerinla osu (*Friday, July 14*) Gomina ati Aya Re je Olola Akowe-Ilu Agba ati Olori-Ogun MARSHALL, R. N. ati Olola Akowe-Oro-Ilu ati Ogbeni HAMMET-Ologun jeun ni Ile-Oba.

Ni ojo ketadilogun osu (*Monday July 17*) Aya Gomina ati Atokun-Oba lo ye Ile-Ero (*Grand Hotel*) vo.

Ni ojo kokandilogun osu (*Wednesday July 19*) Olola Alabajoto Ilera ati Imototo jeun ni Ile-Oba Pale.

Nigbati osu July di ogun (*Thursday July 20*) Oloye J. JARDINE O. B. E. jeun ni Ile-Oba Pale.

Ni Ojo ketalelogun (*Sunday, July 23*) Olola Akowe Oro-Ilu ati Ogbeni M. C. GREENE jeun ni Ile-Oba Pale.

PREACHERS FOR TOMORROW.
AWON ONIWASU LOLA

AFRICAN COMMUNION.

Time—Jehovah Shalom. U.N.A. Preacher.
9 a.m. Rev: M. B. Newton
7 p.m. " J. Togunso
9 a.m.—Ereku " T. D. Shaw
4 p.m. " J. H. Lawson
9 a.m.—Christ Church. Rev: G. A. Oke
7 p.m. T. O. Johnson
9 a.m.—Bethel. Rev: E. A. Alungla
6:30 p.m. G. M. Osoba

B. C. CHURCH.

9 a.m.—Ikoroju. Suptd. A. Iyila
4 p.m. Do. Do.

WESLEYAN METHODIST.

Time—Tiaubu Preacher
10:30 a.m. A. Ajagbe
7 p.m. Rev: A. W. Cole
10:30 a.m.—Olowogbowo. S. Mejola
7 p.m. J. C. Cole
10:30 a.m.—Obun Eko S. Williams.
7 p.m. Mr. Taiwo
10:30 a.m.—Ereko. S. Cole
7 p.m. Rev: A. Ajagbe

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IWE-IROHIN EKO-AKETE.

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Advertisements.

IPOLOWO OJA.

IJO GBOGBO ENIA DUDU,
TI IWO ORUN AFRICA LABE GESI.

A nse Ipade ti Eka Egbe yi l' Eko ni
ijo ekerin osose Alaruba, (*Wednesday*)
ni Iupesi ẹnu Owa ni agogo marun-abu,
ni iroye.

Gbogbo-Enia lape sibẹ.

"OSEWONI!"

Ogbeni A. W. Olukolu Onighanjo to gba-wo
lodo Ijọba Nigeria, nta orisirisi oja ni Gbanjo,
nile Gbanjo fe ni 2, Isalegangan, Street, L'Eko.

O si nta ile ati ile pẹlu.

Awon oja oja-lita ni iwon yi. Monday, ni
Thursday, lagogo mefa osan. Saturday, lagogo
misan afo, losose. O nte sun owo oja fun eni
Mu Oja re lo si be.

Banuso ma b'enia so!

A nta lwe Oyinmomo yi ni C. M. S.
Bookshop nibi, kebo merin pere ni
okokan (4d.)

He Ita Egbogi ti Macaulay.

(*Macaulay's Household Dispensary*.)

A nta orisirisi ogun lera si He-oja yi, to wa ni
popo-ola (*Broad Street*) l' Eko, ni owo no o.

Awon Ogun bi Oku, Painkiller, Ogun Inaran,
Ogun Lakeregbe, Ogun Koruna, Ogun Aran ni
dara Ogun Ede Arinjo.

Ogbeni S. A. Q. Macaulay gani oni He-Egbogi
yi je eniti o gba Ase ogun pipu (*Cerificate
Dispenser*) lowo Ijọba Nigeria.

E LO DANWO : Ogun re je bi idan.