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. 162. SATURDAY, AUGUST 22, 1925. 4d.

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

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

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GBOHUN-GBOHUN.

:o:

BEATRICE ỌMỌ ỌGA, 'KU RỌJU!

Bi Iro-ẹfufu-lẹlẹ ni a gbọ iku ọdọmọdekọnrin Fortunatus George Gomez Akọwe Ọba nile Ifiwe-ranşẹ ti ilẹ yi, ti o şẹlẹ ni arọ *Sunday* ọsẹ to kọja: Ọgbẹni yi jẹ Ana Alagba wa, Ọgbẹni J. H. Doherty, o si jẹ ọkan ninu awọn ọmọ George Kingston Gomez (Ologbe) ti Ile-ỏwò awọn Oyinbo John Holt nigba lailai: iku ojiji yi mu ni ranti ọdun kejilelogun ọhun (1903) ti baba rẹ jalaisi ni Abẹokuta ti awọn Ẹgbẹ-Ogboni rẹ si da odidi Reluwe kan haya (Aiye Mọto koi ti si nigbana) ni ọgọta pọnun (£60) ti nwọn fi lọ gbe oku rẹ wa'le ki a to lọ sin ni Ikoyi: Ologbe Alufa Mokuolu ọkan ninu Alufa Bẹtẹli igbana, şe Akanşe orin kan ti a kọ ni Şọşi Bẹtẹli nigbati a njade oku rẹ: Alufa na şe eyi, lọna ekinni, nitori ife ti Ologbe yi ni si Ijọ Bẹtẹli ti a şeşẹ fidi rẹ kalẹ nigbana, biotilẹjẹpe *Member* Şọşi Alagogo ni on papa: sibẹ, ki i ye dẹkun ati ma wa gbọ igede Wasi Alufa Simeon Arthur Coker Alufa Alakoso Şọşi Bẹtẹli nigbana, lalalẹ *Sunday*: lọna keji, nitoriti pupọ ninu awọn ọmọ rẹ nigbana lo jẹ *Member* Şọşi Bẹtẹli awọn bi Joko Gomez, ti o di Mrs. Isaac Wey ti o wa pẹlu ọkọ rẹ ni Aba nisisiyi: Titilọla Gomez ti o di Mrs. H. S. Abiọdun Thomas ẹniti o şalaisi ninu ọdun Lukuluku ijelo (1918): Ibidun Gomez, ti o di Mrs. J. A. Bishopton: Ologbe Fortunatus Geo. Gomez papa: ati aburo rẹ George Popoọla Gomez ti o nşe Akọwe Ibode Ọba nilẹ yi. Ẹsẹ ekinni ti o wa si iranti wa ninu orin-aro na leyi:—

"Ara Eko, Iku d'oro,
Gbogbo Eko lo da l'oro,
Iku to pa 'Rẹwa Ọmọ,
Ki i ro, ki i fọ Ọmọ, lo pa,
A! George Kingston Gomez o ku,
Iku rẹ yi da wa l'oro!"

A ba Beatrice, Mrs. Ologbe Ọdọmọkọnrin yi daro "ina" ti o "jo" ki Ọba-Aşekanmaku, ma şai rẹ ẹ lẹkun, ki O si ba tọju awọn ọmọ oku: bẹ si ni a ba gbogbo iyekan Ologbe na kẹdun ajalu yi papa awọn Ọgbẹni J. Ajibaşọrẹ Williams ati aburo rẹ Ọgbẹni Williams ti o nşişẹ ni Reluwe l'Ebute Mẹta. Ọjà l'aiye yi: Alajapa si ni gbogbo wa!

ẸNI MỌ AIYE JẸ KI G'AGBỌN!

Bi Lebira kan ti agbọn (*Cocoa-nut*) nda lọrun ti ta mọ igi agbọn kan lọsẹ yi, bẹ lo ja şubu, gẹrẹ bi o ti de ọrun rẹ ti o si fẹ bẹrẹ si ka agbọn ju silẹ a gbọ pe gbirigidi ti o şubu ori lo mu wa silẹ; ki awọn to wa nibẹ to şe ha, ha, ha, o ti di oku li igbowo-ngbewe; elo la nmỏkun agbọn şugbọn ohun to mā şe ngbọ bi? Baba ko şai fi şişọ Rẹ şọ ni lẹkan ri, şugbọn işẹbọ-'işogun, b'a ti l'a o ri l'aiye kọ l'a o ri bi o?

O KARE ỌMỌ ERIN JOGUN ỌBA.

Pẹlu inu didun ni a fi gbọ pe enia le mã rin ki o si ma yan ni igboro Abeokuta titi di nkan bi agogo mọkanla oru; lẹhin eyi ni a sọpe awọn Ọdẹ Ata-matase yio tẹwọgba ṣiṣọ ode nitori a ti fi opin si jamba awọn Igara; a gbọ pe lati igbati Alake ati awọn Igbimọ rẹ ti pa ṣiṣọ ode lọna yi lasẹ awọn ole ndinku. Eyi wu ni lori gidigidi; iro ti a gbọ yi jẹ ifesi si gbolohun diẹ ti a sọ sidi ọrọ na ninu *Eko Akete* ti ọṣẹ to kọja.

BAKARE BABA SALA, ALEWILEṢE.

Nṣe ni onjẹ ati nkan mimu nkọlu'ra wọn nile Ọgbẹni wa Bakare King li *Erio Hous.*, nita Akani laro *Sunday* tokọja nigbati Jagun Abẹrin-musẹ yi fi fa meji ninu awọn ọmọ rẹ obinrin f'ọko: orukọ wọn ni Salamọtu ati Taibatu; ere ati idaraya orişirişi lo kun ibẹ bi wọbu, ẹsẹ pupọ ninu awọn Bọkinni Ilu ti Kiriyo ti Imale lo pe. Awọn Kiriyo nlanla miran ko mọ igbati nwọn fi idi ra ijo nigbati nkan mimu nṣe yin sọhun. A ki Ọgbẹni wa ku inawo: iṣe ọmọ rẹ to ku a ṣoju rẹ, bẹ si ni a ki awọn alaṣeyẹ ọjọ na: ire a kari olukuluku wọn o.

[*Copyright*]

"EKO AKETE" LAW REPORT.

[Lati ọwọ ATOLUGBOKUN.]

Ni ọjọ *Wednesday* ijọ kọkandilogun oṣu *August 1925* niwaju Ọlọla A. F. C. Webber (Adele Adajọ Agba)

"IDAJỌ"

Adajọ ko idajọ rẹ wa nipa iwe ti awọn Lọya Shyngle, Thompson ati Zizer ṣe wipe ki Adajọ fa Aṣẹ ti Ijoba pa rẹ nipa mimu Oba wa Eshugbayi Eleko I, "To set aside the order of the Government" Adajọ ni on fa iwe to wa ni Kotu ya—Motion dismissed.

Motion filed by Attorney General on behalf of Frank Morrish Baddeley and T. S. W. Thomas to dismiss an action pending in Court under suit No. 299/25 for the facts that is being frivolous and vexations

Hon. A. D. A. MacGregor the Acting Attorney General appeared to move with W. H. B. Blackball Acting Solicitor General.

Honourable J. Egerton Shyngle with Messrs Montacute Thompson, Jonathan Zizer and Withnel Williams appeared to oppose the Motion.

The Honourable Attorney General submits that this suit not lie under Petition of Rights Chapter 8 and this Chapter refers to all suits.

This suits issued against F. M. Baddeley and T. S. W. Thomas I am asking that the action be dismissed against the 2nd defendants as nothing in the whole claim is against the 2nd defendants. The Plaintiff made no specific claim against the Defendant. I am referring your Honour to re Clay reported in 1919. I.C.H. page 66.

2nd point:—The plaintiff cannot obtain a declaration as defendants not due as official—I refer to Bombay and PersialSteamship Company *versus* McClay reported in 1920 3 K.B. page 402. The act against the head of Executive cannot maintain.

3rd point:—This action is an abuse the process of the Court. To allow rehearing a point which has been already adjudicated on the 7th August 1925. This Court was moved and the Motion failed—Under that Motion the Court adjudicate. See. Reichel *versus* Magrath 14 Appeal Cases P 665. In case Stephenson *versus* Garnett reported in 1898 I Q.B.D P 677 another cases 13 C.H.D. P 213. L. V. Lord Morris. See Order 25 R 4 Order of the Supreme Court. In case of Republic *versus* R. G. Company 3? C.H.D. P 489.

This action was brought in respect of the Head of Executive. See 1925 Annual Practice P 414. 2 Q.B. P 189. 1895 Act of state action against S. of S. still more is an abuse. Further point claiming for an injunction. Injunction for what? I am asking that your Honour should finish all this litigation once for all summarily.

To be continued.

Emi ni ti nyin nitotọ,
ATOLUGBOKUN.

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

IS SPORTEE A BUFFON?

To the Editor of *Eko Akete*.

Sir,

I shall be thankful if you will be pleased to permit me the insertion of these few lines in your valuable paper in reply to an article signed by an individual who styles himself "Sportee" which appeared in one of the columns of the paper of *Eko Osose* of 25th July, 1925, and which I consider to be nothing more than arrant nonsense and a mere expression of stupidity.

I am greatly struck by the shameless arrogance of Mr. Sportee with all his classical knowledge who utterly fails to abide with that simplest rule in the Grammar which instructs "say what you mean and mean what you say" hence I ask is sportee a buffoon? and I answer without any fear in the least Yes. He inserted in the article referred to that Nur charged him with certain misconduct for encouraging Guitar playing coupled with drinking and dancing in a universal rest day and 2 he also alleged that Nur charged him for propagating atheism with some sects of Mr. Sportee's type

With regard to the first charge all the excuses offered and the texts cited from the Quran by Sportee do not in any way disprove the facts 1 that Sportee and his gang are not playing Guitar, drinking and dancing on a universal rest day. He also inserts that he wants Nur to produce proofs and at the same time asserts that "But even then, what does it matter thy ways are not mine and mine are not thine" which discloses nothing more than what should be expected from a buffoon. If Mr. Sportee imagines that playing Guitar coupled with drinking and dancing on the universal rest day reflects nothing in him, he should be informed that such a barbarous wilful and most diabolical practice indeed interrupts the tranquility of the minds of the general public.

His statement that let every body profess and propagate whatever religion he chooses is fact which nobody denies but any sect of men who goes to the extreme of denying the existence of God is greatly to be shunned among us and as Sportee and his gang are apostates to this sect, we earnestly plead for a protection against contamination from their monstrous ideas. In this wise the house of Bedlam at Yaba is the proper place for Mr. Sportee and his gang, for their continuous stay among-right-thinking men may produce a convulsion of idea in the right knowledge of a living God which consequently will bring to moral ruin many a young man who is unwary.

In conclusion I may boldly assert that we need for a better outlook on our spiritual life which outlook can be improved on only by a firm belief in a living Creator the first cause and kindness to fellow beings.

Thanking you Mr. Editor for space allowed.

I am,
Yours truly,
ATA.

ẸNIKEJI,

Aṣọ 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.

IKORODU.

OWO OBINRIN.

Si Oniwe Irohin *Eko Akete*.

Mo juba o!

Jọwọ maṣai ba mi fi gbolohun meji yi sinu iwe Irohin rẹ ti ọsẹ yi fun gbogbo enia.

Ni Ilu Ikorodu aṣ e akiyesi ohun kan nipa obinrin fifẹ sile, ohun na nipe owo ti a ngba lọwọ ọkọ Iyawo pọ apoju, a sin tun ṣe akiyesi pe awọn agbalagba Ilu to nṣe ofin pe owo na pọju, lo tun nru ofin na, papa awọn ara Ọsa (Adẹja).

Nitorina a ke si Onidajo wa ki o ba wa fi ake ke owo na, ti ko ni fi ju pọun mẹwa gẹgẹ bi ti Ilu miran, iyẹn owo Wundia. Gbogbo enia lo mọ pe pọun meje ni owo ti Kotu yọnda fun gbigba niti Adelebọ, iba sin dun pupọ bi Kotu le yọnda pọun mẹwa fun ti Wundia.

A sin tun kesi awọn Ọgbẹni wa Messrs. J. M. Shonubi ati awon ẹgbẹ rẹ ki nwọn fi ọro yi si apakan ikun, nitori iṣẹ pọ ti nwọn nṣe fun ilọsiwaju ilu wa, eyi ti ẹnu wa kò gba ọpẹ rẹ ni dida a fi ti Ọlọrun fun ara Rẹ fi oju rere Rẹ ma ṣọ wọn ninu igboke gbodo wọn lori ọro Ilu Ikorodu.

E jowọ ẹ ba mi ṣe adura atinu wa fun awọn Ọgbẹni wọnyi, ẹnyin ara Ikorodu to 'mọ riri iṣẹ wọn.

Ki Oluwa ninu anu Rẹ, ki o maṣai ma ṣọ nyin nibi gbogbo. Aṣẹ.

Nipa oro obinrin ti mo wi, ẹ wo iye ti a nna lori obinrin karṣoṣo, eyi ko jẹ Arede bẹni ki iṣe Arẹdẹ. Bo kuku ṣe Arede, a o ni ireti pe bi obinrin na fẹ fi oluwa rẹ silẹ, eru yio wa, Kotu yio sin sọ si i, ki wọn to fa iwe ara wọn ya, lẹhin ti obinrin ba ti san owo Ikọsilẹ tan, ṣugbọn eyi ko ri bẹ, nitoripe obinrin miran fi ọkọ rẹ silẹ, o si ngbe ile Iya rẹ, boya o ni ọkọ miran lẹbẹlẹ, ti ko ba lọ si ile rẹ bi ọkọ to fi silẹ ba pe Ẹjọ, ofo ni, nitoripe obinrin yio sọ fun u pe, on koi ti ri ẹni ti on yio fẹ, bẹni owo ti ẹlomiran nfi ngbe Arede ni ilẹ yi ko to iye ti a nwi yi; bẹni iye ti a nwi yi ko to owo ti ẹlomiran nna ti a ba nlọ tero Iyawo na fun u, iyẹn ti awọn Alarede, ṣugbọn nwọn ko da iye kan le tiwọn gẹgẹ bi awọn ara Ikorodu ti nṣe, nipa iwọn eku ni iwọn itẹ rẹ.

Eyi to dun wa ninu rẹ nipe, bi obinrin yi de ile loni to sin ko igba rẹ lọla, o ti di Adelebọ niyẹn pọun meje ni Kotu yonda nigbigba. E jowọ a bẹ nyin, ẹnyin Alaṣẹ Ilu ki ẹ ba wa tun ọrọ na ṣe, Ile nyin a roju, ilu a toro, gbogbo rẹ a ṣe oju wa.

Nigbati a ṣiro owo yi, o jẹ pọun mẹrindinlogoji ati ṣile meje £36. 7. 0.

Bẹni e ṣi ku pẹpẹpẹ miran lẹhin.

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J. C. VAUGHAN

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Ilẹkun awọn ile-owo mejeji wọnyi 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'oṣe fun ọ lati re yan irin-iṣẹ tirẹ nibẹ ba kanna.

Owo Ọgbẹni J. C. Vaughan ti di Owo Atan Ajanaku lọjọ 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 Asenjẹ iwọ Ageginigbo (Sawyer) Alagbẹdẹ Wura, iwọ Alagbẹdẹ Fadaka, iwọ Agbẹ re ba ori're tirẹ pade nibẹ.

Owo-lọwọ ni gbogbo ọja meremere ibẹ.

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EKO AKETE

EKO, SATURDAY, AUGUST 22, 1925.

IJA ÈLÈ KA MA RI LODUN, K'A MA RI!

Nigbakugba ti jamba ba ba enia nipa pe oluwarę şe agbako kikǫlu Mǫto tabi Basikulu ti o si di pe o pa oluwarę lara nipa gige e lǫwǫ tabi lęsę, ti o si di ogun Ile Dokita, ãnu ǫpǫlǫpǫ ki şai şe ni; nijǫwo ni na, ti ǫmǫdebinrin kan ologi şe pękiręki Mǫto kan lǫna Mǫsalaşi Jimǫ ti Mǫto na si lǫ lũlũ; ę şe iranti pe obi tabi iyekan ti o gbe ǫja yi le ǫmǫ na lori ko ro iku si ǫmǫ yi lǫjǫ na bę si ni ǫmǫ na ęwę ko ba ti iku jade ni ile nigbati o fi ki awǫn ara rę pe "O dabǫ" ti awǫn yęn a si ki i pe "Aje o, wa ta o"; lodi-kodi kǫ ni awǫn enia ǫmǫ na mu aşǫ nigbati igbi agbako ti ǫmǫ yi ri kǫlu wǫn: ija ki leyi gidi? Ija Èlè ni.

Ni owurǫ *Wednesday* ijęrin bi Oni-Mǫto Alaru John Holt ti nlǫ s'apa Iddo, pęlu ęru ati awǫn enia dię ninu rę: bi o ti kuku de ãrin kereni Ebute Ero lǫ si Iddo (Carter Bridge) a ko mǫ kilo mu sababi na wa biri ni Mǫto gbǫngbǫn na fi ori sǫ irin kereni ki a to şęju pę, bęni "Erin" yi gbera sǫ o di wongangan ninu omi, o si kun lǫ si salę pęlu gbogbo awǫn enia ati ęru to wa ninu rę. A gbǫ pe jàũ li Mǫto na ti rǫ wǫ'mi, nigbati o şe, awamǫto yi yǫri a si sǫ pe nigbati ko ri awǫn enia meji, męta to ba wa ninu ǫkǫ na mirin lǫ tun ri lǫ ti ęnikęni ko si ri mǫ, a lǫ wo ibiti *Asaru* yi şęle, a si ri bi awǫn onişę Reluwe ti fi igi di ibiti Mǫto yi gba wǫ'mi. A! Ęnyin ilu, ę ri ewu orişirisi ti o nşęlę nisisiyi papa ewu ati jamba Mǫto tabi ę ko ri? melomelo ni awǫn ęlomiran ti iya bi nwǫn ti baba bi nwǫn ti nwǫn ko fi ǫwǫ ati ęsę wǫn jona şugbǫn laiku ekũ ti agbako Mǫto tabi ti Reluwe sǫ di ǫlǫwǫkan ati ęlęsękan ǫsangangan ti a gbe ęsę tabi ǫwǫ wǫn to ge lǫ sin loju wǫn nigbati awǫn ǫlǫwǫ ati ęlęsę bę şi wa loke ẽpę, obi wo lo ma ri ǫmǫ rę ti o bi silę ni pipe şugbǫn ti Ija Èlè ti a ti nsǫrǫ rę yi sǫ di atankuruku lǫna ti a ti nba bǫ yi, ti obi na ko ni bu sękun? Tani ko mǫ pe ògún ni gbogbo ęrǫ tabi ohun elo irin gbogbo: o di ẽmelo ni a nşe etutu fun nipa fifun ni ęję mu ibaşe ęję adię tabi ęję aja? Ha ara ęni sęgĩri nipa ęnikan ti ǫkǫ Reluwe ge ni itan ǫtun ti oluwarę si ri bi itan ǫ ti nfo soke ti o si njo welewele ti itan na si di ti gbigbesin lǫtǫ lęhin igbati a ti gbe onitan papa lǫ sǫdǫ Dokita fun itǫju a si ni tanma pe kaka ki ęnikęni mã fi irufę alebu bayi bu enia ti nwǫn ri agbako yi; o yę ki anu wǫn ko şe wa nitoripe ko si ǫmǫ Anǫbi Adamǫ ti o bǫ ninu ewu na, niwǫn igbati o ba şi wa lode aiye papa ni igboro wa nisisiyi loju ǫpǫlǫpǫ Mǫto ati ǫkǫ-ilę. Ki B-ba ma şai mã fi şişǫ Rę şǫ ni lǫwǫ oniruru ija Èlè gbogbo: Amin

Ija ki *Petrol* gbina mǫ enia loju, ninu ija Èlè lo wa: a ri ǫmǫdekǫnrin to bi meji męta ti ija gbigbina *Petrol* sǫ di oloju pàtàpàtà bi ara amǫtękun: a ko ma bi awǫn ǫmǫ na bẽ o; bi agbako aiye ti ri niyen. Ijaiya ti o wa fun awǫn enia to nfi ęsę rin lori kereni Ebute Ero lǫ si Iddo tabi ti Iddo lǫ si Ebute Męta ko kere rara: yio si ję ohun ti o dara ti Ijǫba ba le şe kereni ęlęsę fun awǫn enia to nfi ęsę rin ki o wa lapakan kereni Mǫto ati kękę miran; boya ti nwǫn ba şe eyi ewu ǫwǫ-gige ati ęsę-gige yio dinku.

Ju gbogbo rę lǫ, gęgę bi aiye ti di aiye Motǫ lorişirişi nisisiyi adura ojojumǫ ti a le mã gba ni pe ki Ǫlǫrun ma şai mã dãbobo gbogbo enia t'ǫmǫde t'agba, ninu ewu agbako, ninu ewu sababi ija Èlè gbogbo.

Enia ki nşe akàn (crabs) ti ǫwǫ tabi ęsę rę le tun hu lęhin igbati agbako ba ti ge wǫn kuro, nitorina lo şe yę gidigidi lati mã sa fun irufę agbako bę; awa Yoruba korira fifi alebu juwe ęni: ko si ęniti apa rę ma ge, ti a ma juwe pe "Şe o mǫ lamǫrin alapa gige yęn" ti oniyęn

ma gbọ ti ko ni binu tabi ti ko ni jẹ ibanujẹ rẹ; awọn ọmọ Agbaja ibinu awọn Hausa ni ki i kọ irufẹ apejuwe bẹ ẹ; bi ọkan ninu wọn suke onike yẹn ko ni kọ ki awọn ẹgbẹ rẹ ma a pe e ni Mêdoro eyini ni Asunke; a mọ ọkọnrin Hausa kan ti ẹsẹ kan ndun ti o si nfi tiro, ngbọ Itankuruku kọ ni awọn enia npe e, ti o si ndahun bi? Ṣugbọn irufẹ eyi ko si fun awa ara Eko ti a jẹ ọmọ Yoruba. Ki Oluwa ṣọni lọwọ agbako gbogbo t'oke t'oju omi.

Ija Èlè ka ma ri lodun, k'a ma ri!

AJALA TANI NA Ọ?

[*Lati ọwọ* KEKERE ILU.]

Si Oniwe-Irohin *Eko Akete*.

Toto o!

Bi ranyin-ranyin ti Ọba wa Eleko ṣi ti nja nilẹ—Ejo ko ṣa le ku ki owere rẹ ma ku—o yẹ ki a ba ẹnyin Ilu sọrọ ki a to nawọ gan ohun atata, nitori a ko le ma fi ojojumọ he era ti ko n'ọmọ ninu.

Gbangba ti d'ẹkun nisisiyi, kedere si ti bẹ ẹ wo. Bi a ko ba sọ ti aṣaran fun aṣaran ko ni ye aran ṣe. Wipe Makọli lo pa Eleko rọ, pe Carr ni o, tabi awọn igba ni, awo ni o, iregbe ni. Ẹnyin Ilu papa lo pa Ọba wa rọ. A tọrọ aforiji nitori a ko le bo Ilu ni ibokoko. Idi ti a fi wipe ẹnyin Ilu papa ni ẹ ṣẹ Ọba ni ikun niyi. Bi a ba nrin a ki diju. Ede Eko yatọ pupọ ju. Bakanna bi awọn to ku l'agba Kiriyo n'ilu ti nṣe, bẹ gẹgẹ ni Ilu papa nṣe. Iyẹn ni wipe otọ ko ribi gbe lara wọn. Tani nsọrọ ko jẹ ki nwọn huwa ẹtọ fun ire ati anfani ilu.

"Tani sọrọ na," "Ọrọ ti a sọ," "Bi a ti ṣẹnu sọ," "Tani sọrọ" ni awọn Kiriyo aṣiwaju wa tẹle. Bẹni "Tani sọrọ" ni ọjọ tirẹ. Ẹniti a mọ dara-dara ti a si ti gba fun gẹgẹ bi ẹni to to enia wa. Bẹni ẹniti a ko tilẹ gbẹkẹle pe o ni ọgbọn kan-kan ninu, tabi akin ti koi farahan ri le yọ sode. Ohun ti a sọ, ti a si sọ lọna to yẹ, ko tun fẹ bibere tani sọ ọ mọ. Ọrọ papa ni pataki.

Iwe-irohin le kun fun ọpọlọpọ ọrọ to wuwo, ọrọ ẹtọ, ṣugbọn nigbati a ba ti sọ pe Iwe lagbaja ni, tabi ti a ba ti ba ohun ti a ko fẹ nipilẹṣẹ, Iwe yẹn ti di fifi sọko junu niyẹn. Ani sẹ, lagbaja ni a ba wi lasan ti sọ Iwe mi di ọta, alalikuwa ko sọrọ odi. Bi ibajẹ ti ṣe nran ni yẹn.

Ọdun meji gere ni nisisiyi ti awọn Ẹgbẹ Randle, to ti jẹ Ẹgbẹ Ilu ri, ṣe Ipade gbo-gbo-gbo nwọn ni Ebute. Ko ni igbagbe ni ipade na. Ṣugbọn ọrọ itọsọna ti awọn Ọdọmọde Ilu sọ fun awọn Agbalagba wa na bawo ni nwọn ti gba a si? Nwọn ha fi ṣe iwa hu?

Ara la mọ a ko mọ inu. Ẹniti a ba si ti mọ pẹ o tọ ki a mọ iwa rẹ. Ewo ninu mejeji yi ni Eko nṣe?

Nigbati a o dibo l'ọdun meji sẹhin ti irọkẹkẹ ati gidigbo (bode, Iwe-irohin gbogbo lo njajẹgba. A ranti pe *Eko Akete* duro ti Ṣingulu girigiri ninu Ibo ti Munisipa, o si gbaruku ti Ẹgbẹ Dẹmọ nigbati a gbe e kalẹ. A ko tun le ṣẹṣẹ sọ pe awọn mẹtẹta to wa ninu Igbimọ nla Aṣofin Ilu ni *Eko Akete* ja taratara fun ki ibo na le gbe wọn. Aburo rẹ, ẹwẹ, *Eleti Ọfẹ*, han Ṣingulu l'emọ ninu ibo akọkọ, ṣugbọn lẹhin ti ibo ti mu u fun Igbimọ Munisipa tan o ko ija sapo gẹgẹ bi Ilu-ọlaju ti nṣe nigbati ẹni ti a ba dubu ba ti ja wole tan. Nigbati Ẹgbẹ Dẹmọ si gbode ọpọlọpọ alaye ọrọ ni o sọ ki Ẹgbẹ na le jẹ ti Ilu nitotọ ki gbogbo rẹ ba si le nipọn nilẹ. On na polowo ibo awọn ẹni wa mẹtẹta ti obi wọn kẹhin yan pẹrẹngẹdẹ, o tilẹ ṣe fitafita pe ki awọn Oyinbo to ti ni ipo tiwọn ninu Igbimọ gẹgẹbi iwe-ilana ma tun le ba awa onilu du u mọ. Lẹhin ti ibo ti re kọja, ati ki ọjọ rẹ to pe, ko si onilakaye to nfi oju mejeji wo iṣesi Ẹgbẹ Ilu ti ko ni kọyi-kọyi pe ọna ti Ẹgbẹ nrin ọna to le dankan silẹ ni ẹhin ol. ni. Alaye ati amona ti *Eleti Ọfẹ* da ko ṣe didun inu awọn Alaṣẹ Ẹgbẹ na nigbana. Boya didakẹ ti aburo wa na dakẹ lẹhinna ki o ma dabi ẹni fẹ fọ Ẹgbẹ ni, a ko le sọ. Ṣugbọn nigbo-gbo ipade gba, ani ti Igbimọ Ẹgbẹ papa, ohun ẹni to da Ẹgbẹ silẹ nikan lo ndun.

Bi ajọ kun akunya, agbara kaka l'a le fi ri ẹni kan ko dide wipe eyi wun mi, tabi eyi yio dara, ju eyiti a mu wa siwaju Ilu lọ. Lọrọ kan, bi a ko yi ba a gbọ ohun Ẹlẹgiri ara ko balẹ. Lọgan ti o ba ti sọrọ tan ajọ fọ niyẹn. Irufẹ ọna bayi lo mu sababi wa ti nigbati firifiri nfarahan pe nkan mbọ ti a ko ṣe le ṣe bi Ilu. Aifi kọ ra lati ma jọ jiroro ko jẹ ki awọn ti ko ni itẹlọrun si ọna ti ọrọ nrin le mọ are wọn lati pe apejọ Ẹgbẹ wipe ki Ilu ṣe ayẹwo ohun to ṣu karokaro to ndẹruba gbogbo enia; laisi aniani, nigbati ọrọ awọn Oloye diju pẹlu ti Ijọba, Igbimọ Ẹgbẹ tabi ti Ilu ti a ti nṣe ri labẹ Ṣingulu kanna to jẹ Baba-Ẹgbẹ Tunluṣe, lo ni lati mọ iṣisẹ-ki-iṣisẹ ti awọn Oloye ni lati gbe. Ṣugbọn iwa awọn wo ti ẹ ni iwọnyẹn ko jẹ ki ẹnyin Ilu papa ri pe ewu nla ni ki Ẹgbẹ wa, ki Igbimọ wa, ṣugbọn ko jẹ pe nwọn ko mọ ohun to nkọja a fi ti nwọn ba kankan nhu gbọ. Ilu iba ti ṣe bi ilu ni boya a ko ba ti ri iwoyi ana. Ṣugbọn gbogbo rẹ ti da jo wa loju na ṣa o. O wa ku bi a o fi aṣiṣe to d'abamọ yi kọgbọn abi yẹyẹ na Pao ṣi ma fi ọrọ ilu wa ṣe. O ku bi a o ṣi ma ko ọrọ

ara wa danu tabi a o ma gbe wọn wo. O ku bi a o ṣi ma gbe inu "hun" mọran abi a o ma jẹ ki akòlòlo k'ololo rẹ ja ki a to fọ bẹ jo lori. O ku bi a o ma tun fọwọ rọ rawa ti aẹgbẹ kan nitori Gbarigidi wa l'ode!

Tanmọ wa ri ni lati ṣe ayẹwo ọrọ Ọba wa lati ipilẹṣẹ titi d'oni to di ara Ọyọ nitori ẹhin ọla, ṣugbọn a fi iyẹn di ọjọ mi ọjọ re b'Oluwa ba fẹ. Ọkan ilu ko ibalẹ nisisiyi; inu koi ti dun; ilu ko si ti toro. Ẹbẹ meji mẹta ti a o bẹ ni pe ki awọn to lẹnu to si ti ṣe gudu-gudu meje lori ọrọ Eleko gba awọn Oloye ni imọran ki nwọn fọwọ wọnu, ki nwọn wo ẹhin wo. Ọrọ ilu yatọ pupo si ọrọ "owo" tabi ẹrọ "gbese" tabi irufin. Ẹla l'ọrọ. Aṣẹ Ijọba lọna iṣelu-apata ṣinaba ni. L'akoko ogun ajakaiye awọn ọkawe yio ranti pe Ikede ogun ti Ijọba Gẹsi wọ ogun ko Ilu Gẹsi ati gbogbo ilu to nbẹ labẹ asia rẹ si ogun. Ati ẹni to fẹ ati ẹniti ko fẹ ni ofin mu to ba huwa to lodi si ofin asiko ogun. Ẹni to ra wara ju iye ti o le lọ lọ, ẹni to le ja to nsa pamọ, ẹni to sọrọ tabi kọwe gbun Ijọba lọna ti ogun ti nwọn nja to le ṣe iranlọwọ tabi egbe fun ọta, gbogbo wọn l'ofin mu.

Ẹ si wa kiyesi kan. A ko ti le sọ ọ ri, ki awọn aso-irunwaju-pọ-mọ-t'ipakọ ma di ẹru ti ki nṣe ti wa'ru wa. Ẹ kiyesi pe ti Ijọba ba ni gbogbo Ita Faji ko kora, kikora na ni yio kẹhin. Ẹni to lagbara lati ṣi adugbo, lati ṣi ile, nigbati ko si gbọnmi-si omi o to, la wa ni ko le ṣi ẹnikan ni ile baba rẹ! O le jẹ agbara ni; o le jẹ itujẹ ni. Ani-ani ko si ninu rẹ pe niti kini yi ṣe yio si ṣe, Ijọba ni i. Ẹlẹ, ẹsọ, ọgbọn, o tan. Ṣugbọn ni girimọkai— K'Ọlọrun ṣọ ni!

A bẹbẹ ki atunṣe wa larin awọn Oloye pẹlu Ijọba. A bẹbẹ ki Ilu bẹrẹ si ma fi suru gbe ọrọ ilu. A si bẹbẹ ki gbogbo wa fi Ọba wa silẹ l'Ọyọ to wa k'a ma ko ba mọ.

Bi a ba ni ẹnikan abi awọn kan lo ṣe Eleko a ko ti sọ gbogbo otitọ to wa ninu ọrọ rẹ. Eko papa lo ṣe e bẹ. "Iwọ nda awọn aṣiwere wọnyẹn l'ohun"? "Ẹ wo o re, o ti yi" ati iwa aijigiri bẹbẹ l'Ẹko fi pa Eleko rọ. Bi ko ba si bẹ nigbati a ti tọka ewu to wa ninu airẹpọ Oloye pẹlu Ijọba nigbati ọrọ Ọba ṣi wa l'ofege ti awọn mi si tun dide lati ti Ijọba ki nwọn ṣe ohun ti a ko fẹ a ba ti pa ẹbọ bilisi to wa ya yi. A si ke bosi to pe Ẹlẹgiri nbinu, ẹ bẹ ko dariji Ilu pabo ni. Ohun to ti kọja odo ti gbe yẹn lọ. K'a tun ẹru wa di ki iru eyi ma tun ṣe mọ. A npe gbọn ni o l'a bẹrẹ l'oji.

KEKERE ILU.

THE EDITOR'S OBSERVATORY.

Prince Ibikunle Akitoye installed.

At about 4.10 p.m. on Thursday last, Prince Ibiku[nle] Akitoye was publickly installed as The New Eleko before [a] large concourse of people at Enu Owa. Amongst the elite of the community whom we noticed in the large assembly may be mentioned:—

The Resident of the Colony (Major Birrel-Gray) Captain Cavendish, Commissioner of Police, Mr. Jariogbe The Clerk to the Resident, Messrs. James George, Mobolaji Akisemoyin, J. Akiyemi Oshodi, Peter J. C. Thomas, Dr. Akinwande Savage, Editor *Nigerian Spectator*, Dr. Obasa of Ikija, Messrs. A. Lalunde Johnson, E. Akinola Franklin, J. Claudius Johnson, G. D. Agbebi, D. B. Oshotolu, J. S. Johnson, (Ife Olorun), T. A. Erinosho, E. M. Agbebi, Bakare King, James A. Disu, Prince Kusanu Oyeka[n], Messrs. Ernest L. Ikoli, Editor *African Messenger*, O. Adebayo Omololu, E. Jenkins Harrison, Adegunle Soetan, R. K. George, Adeboye Solanke Banjoko, Toriola Soyemi, Samuel Clay, Patrick Hoare, Messrs. Festus Lawson, J. Ogunlana, Makanju, J. Ade: Ogunlana, R. S. Ladeo[…]

Of the ladies we noticed: Mesdames. C. Olajumoke Obasa, Abimbola Gibson, Remi Akisemoyin, Bemi May, Ayo Coker, Madam Maria Thomas, Misses. Layinka Thomas, Adebi[…] Ogunbiyi, Rola Oluwole, Abigail Thomas.

Chief Obanikoro and Chief Ojora with other Chiefs [took] their seats a stone's throw to the entrance to Ilupesi Hall.

After the ceremony many people repaired to the [Iga] Idunganran which on the previous day had been beflagged and illuminated with electricity where refreshments and drinks were served by these ladies on a large scale to all and sundry, the Mohammedan element also mustered strong both at Enu Owa and at the Palace.

A squad of police which was detailed for duty to keep order under Inspector Pedro and one European Police Officer, saw to it that nothing but perfect order prevailed. Princess Kuye (Mrs. Elizabeth Monteiro) treated the assembly to a rich Sekere Dance so did Mr. Yesufu [...] also, during the function.

Publications Received.

From the Government Printer:—

1. Annual Report of Police Department.
2. " " " Posts and Telegraphs.
3. " " " Agricultural Department.

ABẸOKUTA.

IDAHUN SI IWE ARIHIN-R'ỌHUN LORI OGBẸNI D. K. ADEOGUN ATI ADUGBO ISALẸ IJEUN.

[*Lati ọwọ Ẹgba Ọmọ Liṣabi.*]

Si Oni'we-irohin *EKO AKETE.*

ALAGBA,

A dupẹ lọwọ rẹ fun aye ti o fun wa ninu Iwe rẹ ti ọsẹ ti o kọja; jọwọ, tubọ fun wa ni aye diẹ si i ni ọsẹ yi.

Ni ọsẹ ti o kọja, a bere ọrọ mẹwa lọwọ Arihin-r'ọhun ati Adeogun rẹ lati fihan wipe ki ṣe ọrọ ile

Idekanmbi nikan ni o mu ki a ma kọ iwe; ti a ko ṣa ri idahun si awọn ibere wọnyi, yio jẹ wipe otitọ ni a sọ.

Loto ni Ọgbẹni Adeogun sọ wipe ki Ọgbẹni Adesina (Oluwo Ijeun) pe apejọ nipa Iwe ti o jade ninu *Eko Akete*: Ọgbẹni Adeogun si kọ'we wipe ki awọn Ijọ Kemta wa ba on gbọ ọrọ na.

Loto ni awọn agba Keferi sọ wipe Ọgbẹni Adeogun ko ṣẹ wọn. Ọgbẹni Adeogun ko gbọdọ ṣẹ awọn agba Keferi, aigbọdọ pẹlu. Ọrọ-'yan gan ni fun Ọgbẹni Adeogun ati ẹnikẹni lati bu ọla fun awọn agba Keferi ilu wa. Gbogbo enia ni o mọ wipe ko si Olowo kan ti o le jẹ, ki o yo tan, ki o sọ wipe, awọn Ologboni, Ologun, Parakoyi, Ọdẹ ati awọn Babalawo ni on yio ṣe ẹrẹkẹ-ebu si loju Ifa Ọrunmila, afi ẹniti o ba nfẹ ki awọn Ologboni ke "Yepa! Ọmọ le-si-yẹn!!" lọ si ile on ni werewere, "Aja nsinwin ko mọ'na, tabi?" Iba ṣe wipe iru awọn ti a ka si oke wọnyi ni Ọgbẹni Adeogun ṣẹ, iru eyiti a nwi loni yi kọ ni a ba ma wi; ṣugbọn, nigbati awọn baba wonyi sọ wipe ko ṣẹ wọn, inu Adeogun dun tobẹ, ti o fi sọ wipe, bi on kọ ba ti ṣẹ ẹnyin agbalagba, "Panti" ni gbogbo awọn ti o ku. Awọn tani tun ku? O ku awọn Onigbagbọ ati awọn Musulumi. Ki enia kanṣoṣo pe odidi Ẹgbẹ meji ni "Panti," a ko si ri ẹnikẹni ti yio sọ wipe ohun ti Adeogun sọ yẹn ko dara. Loju awa, o dabi ẹnipe Ọgbẹni Adeogun nfẹ gbe gbogbo Onigbagbọ ati Imale Ijeun gbun awọn agbalagba. Bi awa ko tilẹ ri owo lati ma fi ra nkan mimu fun awọn agbalagba nigbagbogbo, sibẹ, awa ko ni yaju si wọn. Ki iṣe awọn agba Keferi nikan l'o wa ninu Igbimọ Alake loni, awọn Onigbagbọ wa nibẹ, awọn Imale si wa nibẹ pẹlu. Kini ṣe, ti Alake, odidi Ọba, ko pe wọn ni "Panti?" Iwọ Ogunkayọde, iwọ kẹ! Iwọ ti a mọ itan rẹ tile-tile ni o npe odidi Ẹgbẹ meji ni "Panti?" Bi ko si ti alafia ilu ti a nro, iwọ iba pe odidi Ẹgbẹ meji ni "Panti," a ki ba ri ẹniti yio gba ọ l'ẹnu na, ti awọn ehin rẹ wọnyẹn iba wọ danu! Iwọ Ogunkayọde gbagbe wipe, ki iwọ to ṣẹṣẹ bẹrẹ iṣẹ Dẹrẹba Ẹlẹwọn ni igboro Abẹokuta yi, ni ọpọlọpọ ninu awọn ti iwọ pe ni "Panti" yi ti nṣe ọmọluwabi ni igboro ilu yi kanna? Njẹ "Panti" ni gbogbo Onigbagbọ ati Musulumi Ijeun ti Alake njẹ Ọba lori wọn? Ti o ba jẹ "Panti" ni, njẹ o yẹ ki Ọgbẹni Adeogun da ina, ki o si ko gbogbo awọn Onigbagbọ ati Imale ti o wa ni Ijeun da sinu rẹ, lẹhinna ki o wa lọ sọ fun Alake wipe on ti sun gbogbo "Panti" ti o wa ni Ijeun, afi on ati Keferi nikan ni o ku, ki o wa wo bi Alake yio ti dupẹ l'ọwọ rẹ to. Ohun ti ko ni jẹ ki a ba awọn Ijọ Kemta wi fun wiwa wọn ni wipe Adeogun ni o kọ'we si wọn. Lotọ, Mẹmba Kemta ni Ọgbẹni Adeogun; ṣugbọn, ṣe awa ko sọ ninu Iwe wa wipe Ọgbẹni Adeogun nba Ijọ Kemta jẹ. Bawo ni ọrọ Isalẹ Ijeun ti ṣe kan Ijọ Kemta? Awọn ti nwọn sọrọ ninu Ijọ Kemta ni Ọgbẹni Katikist Diyan ati Mrs. Ejiwunmi. Nigbati a wo iru enia pẹlẹ ti Mrs. Ejiwunmi jẹ, ati ayan rẹ lori Ijọ Kemta, ati ifẹ rẹ fun awọn ti o jẹ Iya-ẹgbẹ fun ni Ijọ na, ati wipe alejo ni on jẹ si Isalẹ Ijeun; oju ti wa lọpọlọpọ lati sọrọ odi si obirin jẹjẹ yi (*quiet and innocent woman.*) Bẹ na ni a si tun ṣe gafara fun Katikist Ọgbẹni Diyan. A bu Ọla Ọlọrun ati iwa pẹlẹ nyin mọ nyin lara. Ki Ọlọrun ma gba Ọla Rẹ lọwọ nyin.—Amin! Ṣugbọn ki ẹ lọ joko ara nyin jẹ, pẹlẹpẹlẹ di ọwọ nyin, awa ko ba nyin wi ni Ijọ nyin, awa ki ṣe gbeweṣere, ki iṣe ọdunni ni awa ṣẹṣẹ jade ni Ile-iwe. Ọrọ ilu Ijeun ni a nsọ, ki iṣe ọrọ Ijọ Kemta: a duro bẹ!

Ṣugbọn, Ọgbẹni Ogunkayọde ṣe nkan kan ni ọjọ na ti o yẹ ki a kan sara si i. Gẹgẹ bi ọjọ na ti jẹ ọjọ ọsẹ Onigbagbọ yẹn, o dide duro, o tun bẹrẹ si kọ orin rẹ "Adeogun d'oro, o gb'ode!" Ṣiọ! Orin na dun yungbayungba l'ẹnu rẹ, o si dun mọ ọpọlọpọ ninu tobẹ, ti a fi ro wipe, bi ọla Ọgbẹni Adeogun ti nlọ siwaju yi, o to akoko nisisiyi ti on iba ma jẹ orukọ "Orokayọde" mọ Ogunkayọde ti baba rẹ sọ ọ. Ni gasikiya, owo l'agbara lọpọlọpọ! Bi o ba ṣe wipe talaka Onigbagbọ (*poor Christian*) kan ni o kọ orin "Oro" bẹ ni ọjọ *Sunday* l'oju Alufa rẹ ni, oluwarẹ ni Alufa na iba fi ṣe olori iwasu rẹ (*Subject of his Sermon*) ni ọsẹ ti iba tẹle e, oluwarẹ iba si gbọ ṣọpọlọrọ; ti a ba ri Mẹmba ti o bere wipe, họwu, Alufa! Iwasu nyin ma gbona loni o? Alufa na iba dahun wipe, bẹni o jere; ṣe Jesu lo wipe ki a ma sọ otitọ titi de opin tabi de oju iku, l'aiṣe ojusaju!

Adura wa ni wipe ki iru apẹrẹ rere ti Ọgbẹni Adeogun yi tubọ ma gbilẹ si i fun idagbasoke Ijọ Kemta.—Amin! Amin!! Amin!!!

Ni ọjọ kẹrin oṣu yi, nigbati Balogun Ijeun npari ija ti o ti wa larin awọn Janma Imale ati Ọgbẹni Adeogun nigbati awọn Ọgbẹni Kinọsi, Seriki Ijeun ati John Okukẹmi (awọn ọrẹ Adeogun timọtimọ) kilọ fun Adeogun wipe ki o ma tun sọ pe ẹri ti on jẹ ni Kotu ni o jẹ ki Salami Ewoṣo gba ile, ki o ma fi ọrọ ẹnu rẹ wa ọta fun ara rẹ; Ọgbẹni Adeogun binu si awọn ọrẹ rẹ wọnyi: o ni, bẹni on ma wi; o ni, on ko kọ iwe ti o njade ninu Iwe-irohin *Eko Akete*; o ni, Ọgbẹni Ogunro ati Kelani Akitande ni o nlọ si ile Ọgbẹni D. A. Majẹkodunmi, ti nwọn si nlọ kọwe on ni Ile Mọto, ati wipe ohun ti o jẹ ki nwọn ma lọ kọwe yi ni Ile Mọto ni wipe, diẹ ninu awọn iyawo Adekunle ati iyawo on jẹ ọrẹ; nitorina, ti nwọn ba kọ iwe na ninu ile, awọn iyawo Adekunle yio sọ fun awọn iyawo on, awo yio ya. A fi awọn Ọgbẹni John Okukẹmi ati Kinọsi (Sẹriki Ijeun) ṣe ẹlẹri, a si fi Kelani, Balogun Imale Ijeun ati gbogbo awọn Janma rẹ ṣe ẹlẹri, wipe, bi Ọgbẹni Adeogun sọrọ bẹ, tabi ko sọ bẹ. A fẹ ki ẹnikẹni mọ wipe awa ki iṣe aṣiwere, ki a to ma fi awọn ọrẹ Adeogun ati awọn ara ile rẹ ṣe ẹlẹri ọrọ wa. Awa fẹ ki awọn ẹlẹri wọnyi sọ eyikeyi ti o ba wu wọn; ẹnikẹni ti

o ba sọ otitọ, yio gba ere otitọ, ẹnikẹni ti o ba purọ, yio ri oju rere Ọgbẹni Adeogun, ṣugbọn yio padanu oju rere Ọlọrun! Sibẹsibẹ, awa ko bẹ ẹnikẹni lati purọ mọ Ọgbẹni Adeogun.

Ọgbẹni Adeogun tun sọro siwaju wipe, ni ọjọ kẹrindi-logun oṣu *July*, ti Ọba Imala wa sọdọ on, nigbati on sin Ọba na si ọna, ti on npada bọ, on duro ni ẹnu ọna Ọgbẹni D. J. Ogunro, on bu u titi, ṣugbọn ko da on l'ohun: on tun bu Kelani Akitande titi, iyẹn na ko si da on l'ohun: ati wipe, bi o ṣe pe awọn lọ da on l'ohun ni, on iba kan gbogbo wọn ni 'ko, ori wọn iba jin koto! Bi eyi ba ri bẹ nitotọ, njẹ ẹniti o nlọ bu enia ni ẹnu ọna ile rẹ, ti o tun nfi ẹnu ara rẹ jẹwọ larin ọpọ enia, oluwarẹ nwa alafia ilu niyẹn ni, tabi ala'kumọ? O di igba melo ni Ọgbẹni Ogunro ati Akitande ṣe bẹ ni ita Ọgbẹni Adeogun ri; tabi, o tilẹ di igba melo ni Ọgbẹni Ewọṣo, ẹniti Adeogun sọ wipe on ngbe ni'ja lọ ṣe bẹ ni ita Ọgbẹni Ogunro ati Ọgbẹni Akitande? Ija awọn enia wonyi ti pari, Ọgbẹni Adeogun l'o dẹ nṣe "dun mi ju ẹlọran" ẹlẹya. Ko si ohun ti nkan awọn mẹtẹta wọnyi l'ara.

Ki a to pari iwe wa, a fẹ bere lọwọ Arihin-rọhun tani Ọmọ-Onigbese? Awa ro wipe Ọgbẹni D. K. Adeogun ni iwọ nbawi. Bi a ba mu Oyinbo Ajeji French Coy. kuro ni Ibara Oyinbo ti Ọgbẹni Adeogun ko ba jẹ lowo ki iwọ Arihin-rọhun kọ sinu iwe ki iwọ pẹlu Adeogun rẹ to mọ wipe aiye ri nyin. Ẹnyin Aṣoju Oyinbo Ibara, njẹ ẹrin ko pa nyin nigbati Arihin-rọhun tun npe awa ni Ọmọ-Onigbese, ẹ sa lọ ṣi iwe Adeogun wo na. Ọjọ ti Ọgbẹni Adegun ba balansi fun awọn Oyinbo Ibara ni a o mọ iye owo ti o ni, awa ko ka a si Olowo nisisiyi.

Awa ko fẹ tẹnu bọ awọn Obi Adeogun lara li ọna ọrun, nisisiyi, ṣugbọn a fẹ ki Ọgbẹni Adeogun ranti wipe awa mọ itan on dada, bi o ba tun mu ẹnu ba awọn obi wa, nigbati a ba pitan rẹ han aiye, yio fẹ ma fi ọwọ bo oju rin ni igboro Abẹokute yi, *walayi/alayi*. Bi a ba purọ ki a gburo rẹ.

Kosi eyiti o kan wa pẹlu gbogbo itan ti Arihin-rọhun ran lọ nipa Ọba Imale, Ọgbẹni Adeogun lo lọ kọ Ṣọbu si Imala: Idi ẹrẹ wọn niyẹn. Ẹ kiyesi awọn anijẹ wọnyi:—Ibiti Ọgbẹni J. B. Majẹkodunmi njẹ "Ọgbagba ti ngba aladugbo, o gba Ẹgba Oke Ọna tomọtomọ", ti Ọgbẹni. John Okukẹnu njẹ "Aṣe jẹjẹ jaiye" ibẹ lo jẹ wipe "Adeogun di Oro o gbode" lo dara lati jẹ loju Kayọde. Nipa anijẹ ni a fi le mọ iru iwa ti Ọpọlọpọ le hu—Iwe Ọlọrun sọ wipe "nipa eso wọn ni ẹyin yio fi mọ wọn."

Nipa ti Alaka ti a sọ ni ọsẹ ti o kọja, Ọgbẹni Alaka ti binu fi iṣẹ *Lagos Store* silẹ nisisiyi. O sọ wipe pọun kan £1 ni nwọn tun san fun on dipo Ọkẹ marun £1 5 0 ti ẹniti o ba on ṣe ọna iṣẹ na ti ṣe ileri fun on, ati pe iṣẹ na le pupọ ju owo rẹ lọ.

Nigbagbogbo ni Ọba wa Alake nsọ wipe ki awọn enia pataki ilu ma ran on lọwọ lati tubọ ma gbe ilosiwaju Abẹokuta soke, njẹ bi iru Ọgbẹni Adeogun ba nwa alafia ilu, yio ma jẹwọ wipe on nlọ bu awọn enia ni ẹnu ọna ita wọn? Nitotọ olukuluku yio ro ti ara rẹ fun Ọlọrun. Ki Oluwa bukun Oniwe Irohin *Eke Akete*. *Amin*.

Emi ni ti nyin nitotọ,
ẸGBA ỌMỌ-LIṢABI.

THINGS WE WANT TO KNOW.

1. Do you ever sit down to think, why is the present time is so hard, that Trade, cash and job are not circulating as formerly and what do you attribute the cause to?

2. Congratulation is extended to the Salvation Army for the Industrial Home, or Reformatory they have built at Yaba.—Is there a Juvenile Court constituted by the Government, if so, when?

3. Which way does the wind blow. Is it the North East wind, that is now raging—It is rather chilly.

4. Do you ever remember seeing a swarm of locusts, if so, what year, and what sort of an insect does this destroying thing resemble?

5. Can you say, what is the authority, if any, why the Prospective Bridegroom sends to the Brides' elect family an amount to defray the Trousseau expenses, etc., as it is customary before the consummation of the marriage?

6. What is the Legal and Social difference between marriages in Churches and the Registry or Court marriages which is less expensive?

7. What are the causes and evils of being a debtor, and how can one guard against being in debt?

8. Are we not leaving now-a days in the world as the Survival of the Fittest. But there is no rose without a thorn—or rather still no smoke without fire?

9. Cannot a trial be made for girls to be typists, signallers or telephone attendants in the Nigerian Railways in some important Centres?

10 What is essential to make strangers happy and comfortable in a strange land, especially if they are of a noble birth.

MARY BULL.

Ogun Ikọ, Ogun Ọrin, Adakulẹ, Inukikun, ti obinrin ko ba ri nkan rẹ; aitelọyun, Apeta, Igbẹ Ẹjẹ ati ti Ṣọro, Aiperi, aisan miran, Ori ja-jo-gun, Madarikan, Ẹbi li-le, Adu-Ahọn, Ẹgbo.

Ẹ lọ kesi E. A. OGUNADE, 49, Offin Road, Eko.

Jos,
28. 7. 25

A KI SỌ PE KI ỌMỌDE MA HU EHIN GANGAN ṢUGBỌN O KU ETE TI YIO FI BO

1. Anu kekere kọ ni o ṣe ni lati ri iru iwa TANI YIO MU MI, ti awọn ọhanran Yoruba meji kan fi npolowo iṣẹ Agbẹdẹ nilẹ yi. A-fẹnu-jẹ Alagbẹdẹ ni tiwọn, nitori nwọn ko ni irin iṣẹ, ati pẹlu pe iṣẹ alugbagba ni iṣẹ ṣiṣe won. Ti awọn ẹniti (Ọlọrun A-fẹni-fẹre) ṣe fun ba ti lọ sibi iṣe wọn, ni awọn ọdẹlẹsinrin Alagbẹde wọnyi ma bẹrẹ si polowo oku iṣẹ wọn kiri ọdọ awọn obinrin ọlobinrin, ti nwọn si ma ndun ẹnu fun wọn, lati sọ wọn di olori buruku bi tiwọn. Ni sa yi, ti a ba ti mu Ọgbẹni wa Mr. Lijadu kuro ati SIMEON tile YEYE ni 'gboro yi, a ko tun mọ ẹniti a le pe ni Alagbẹdẹ atata miran mọ lode oni. Die ṣiun lo ku ki ọwọ tẹ okunrin dudu na liapẹ yi, ṣugbọn ọmọ ti ko ba gbọn, Ijọba ni yio so agbe jẹ mọ ni idi. Ipari gbogbo rẹ ni p , ki ẹnyin enia wa kilọ fun awọn aya nyin lati yẹra fun awọn onigbese alagbẹdẹ yi.

2. Idaraya ti o wa nilu fun wa nisisiyi ni awọn Hausa kan ti o ma npidan nita gbangba lojojumọ, ti enia si npọ lori wọn fun oniruru idan ti nwon npa. Ṣugbọn ẹnyin ti a fi ọkan tẹ bi agba Yoruba Ilu ni a bẹ lọpọlọpọ pe ki ẹ ba ni fojuba SERIKI Jos, ki o ma ṣe akiyesi awọn alejo ti o nwọlu wọnyi, nitoripe awọn kan ko tilẹ fi ara wọn han to bayi, ki nwọn to ma da gbogbo Ilu lamu, nipa filọ Ile onile ti nwọn si nsọ ẹni ti o ni aṣọ di ẹniti o nwọ ewu ojo.

OGUNGBEMI.

Curious! Is n't it?

TRY IT AND YOU WILL FIND IT TO BE SO.

Open a book at random and select a word within the first ten lines, and within the tenth word from the end of the line. Mark the word. Now double the number of the page and multiply the sum by five. Then add twenty. Then add the number of the line you have selected. Then add five. Multiply the sum by ten. Add the number of the word you select in the line, counting from the beginning of the line. From this subtract 250, and the remainder will indicate, in the unit column the number of the word, in the tens column the number of the line, and the remaining figures the number of the page.

Can you give another.

YOUNGSTER.

Stop Press!

The Rev. Joshua Abiọdun Leigh, M.A., Lth, who was charged with criminal libel against The Bishop of Lagos (Dr. F. Melville Jones, D.D.) was convicted yesterday in the Police Magistrate's Court and sentenced to two months' imprisonment with hard labour; the Court was however asked by the accused's counsel Hon. J. Egerton Shyngle and C. Zizer, to state a case for the opinion of the Full Court.

"EKO AKETE" *Wireless.*

The "B'yotiri" Mart.

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Undertakes the sale of all kinds of goods also landed properties either by private contract or public auction in any part of Nigeria.

He is also willing to act as commission agent to any of the local firms.

(Over 21 years' experience in trade.)

Cotton, Sundries, Hardware Provisions.

Prompt rendering of accounts and quick payments.
Moderate Charges.

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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. The Curate
9 a.m. St. John's (Aroloya) Rev. C. A. Ṣowunmi
6.30 p.m. do. Rev. J. O. Lucas
9 a.m. St. Peter's (Alapako)
Bro. C. A. Kasumu
6.30 p.m. Rev. S. V. Latunde
9 a.m. Holy Trinity (Ebute-Ero)
6.30 p.m.
9 a.m. St. David's (Jordan) Rev. J. H. Ogunro
6.30 p.m. do.

WESLEYAN

10.30 a.m. Tinubu Rev. O. J. Griffin
7 p.m. do. Rev. L. R. Potts-Johnson
10.30 a.m. Ereko Rev. D. A. Tekoe
7 p.m. do. Rev. D. A. Bababunmi
10.30 a.m. Olowogbowo do.
7 p.m. do. Rev. A. N. Cole
10.30 a.m. Ọbun Eko Bro. Cecil Byass
7 p.m. do Bro. E. A. Davies
Williams' Memorial Wesleyan (Ebute Mẹta)
10.30 a. .m. Rev. E. E. Williams
7 p.m. Bro. J. J. Frazer

AFRICAN

9 a.m. Jehovah Shalom Rev. Supt. D A Hughes
6.30 p.m. do. do.
9 a.m. Christ Church (Ebute Mẹta)

6 p.m. do.
9 a.m. Bethel Rev. J. Ṣotayọ Williams
6.30 p.m do. Rev. A. Abọyade-Cole
9 a.m. Zion Bro. Gabriel Coker
6.30 p.m. do. Rev. J. S. Williams
9 a.m Salem Church (Ebute Mẹta
Bro. Ade Olugbile
6.30 p.m. do. Rev. J. A. Wright
9 a.m. Bethlehem Church (Ebute Mẹta)
Bro. J. M. O. Adewunmi
4 p.m. Bro. E. O. Peter

10. a.m. African Methodist Bro. J. O. Tyler
7 p.m. do. Bro. H. A. Williams

BAPTIST

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

ISHOLARIAN.

7.30 a.m. Ilupesi
7 p.m. Supt. Arinọla Ibaru

EPISCOPAL

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

AHMADIA

6 a.m. Fajir Service Y. P. O. Ṣodẹinde
5.30 p.m. Open Air Service Imam K. R. Ajọṣẹ
(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 Open Air Service at Campbell Square
J. P. A. Taylor

UNITARIAN

10 a.m. The Minister. (Arapa Hall)
6.30 p.m. do. 21, Williams Street

AFRICAN FAITHIST KOSMON

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

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

N.B.—O yẹ ki gbogbo ọkọnrin ma lo igo mejimeji loṣoṣu—Iṣẹ ti egbogi na nṣe ni ara ko ṣe royin.

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Ero ya wa ra

ADEBOYE ṢOLANKẸ Oniṣowo "Gbabiọgẹdẹ" nta Panu-kikọle ati kikanọkọ, Iṣo loriṣiriṣi, Kọkọrọ (Iṣika) t'ilẹkun ati t'apoti loriṣiriṣi, Atupa fifalọwọ, Simẹnti, Ọda loriṣiriṣi ati Epo-ọda, Fikifiki, Okun ẹrọ, ati Ọṣan, ati Pakun ti Awo-ẹja loriṣiriṣi, Awo ti awọn Aganyin fi nko Ẹja-ṣawa l'okun ati Ẹja Abọmafọ, ni Ṣọbu rẹ ni No. 4, Idunmagbo Street, (l'ebute Olowu) ati ni No. 19, Moloney Bridge Street. (l'Anikantamọ) l'Eko.

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48 FULL-SIZED BOTTLES

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Eniti ko ba wa ẹran rẹ a bi obuko.

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Egbogi yi dara pupọ fun Aboyun, Iju, Aran, Oyun ti o ba fẹ bajẹ ati orişirisi arun ki jẹ ki obinrin bimọ.

PRICE 10/- PER BOTTLE

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Oniruru Posi li o wa fun tita; lọdọ I. Samuel owo wọn bẹrẹ lati Pọun abọ titi de Pọun mejila şile mejila, ri wọn ra ni 40, Campbell Street, Ile-isin Şọşi Ebenezer; ati ni No. Igboşere Road, nitosi *King's College.*

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Egbogi yi dara pupọ fun awọn ọmọ-il[illegible] awọn ti o nfi iwe şişẹ ati gbogbo awọn ti o [illegible] lati lọ fun idanwo.

Iba şe ọmọde tabi agbalagba.

Dose—For adults, Two Desertspoonful[illegible] youths, One Desertspoonful, 3 time[illegible] day after food.

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