# 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. 169 SATURDAY, OCTOBER 10, 1925. 4d.

***The People's Leading Vernacular Paper.***

**N. V. HANDLEMATTSCHAPPIJ V.H. OYINBO *J. F. SICK***

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

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

Ilẹkẹ Oyinbo, Ilẹkẹ Rubber, Ilẹkẹ Olomi Wajì, Ilẹkẹ Onikẹkẹ, Ilẹkẹ Elejo, Ilẹkẹ Ayinrin, Ilẹkẹ Oniwọ̀rọ̀ ati Fadaka, Ilẹkẹ Kerewu, Ilẹkẹ Jọ̀jọ̀, Ilẹkẹ Olokuta, Ilẹkẹ Oloruka, Ilẹkẹ Ẹlẹranko, Ilẹkẹ Didan Yinrinyinrin, Ilẹkẹ Meremere, Ilẹkẹ Mọjọkun, Ilẹkẹ Adumādan

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

Ikoko Taba Onigi, Jigi, Aṣọ Aran, Ẹrọ Agbado, Ile, Oti Elewuro (*Beer*) ati Eleso ajàrà (*Wine*), Awọn Onjẹ Ipanu, Aṣọ Iş'ọṣọ, Ẹrọ Ere Ọmọde, Ohun Ọṣọ, Abẹlà (*Candles*) ati ẹgbagbeje ọja miran.

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

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**WHO SAYS TOOLS?**

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

Jọ̀jọ̀ nyaju ni wọn.

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## DELAYED

## DEFINITE DATE

**WILL BE**

## ANNOUNCED

## LATER

*Editor & Proprietor* :—
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*Offices* : 22 & 24, Williams Street,
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Lagos, Nigeria.

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

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## GBOHUN-GBOHUN.

:o:

IYA NI WURA.

Ọmọ Oni Gbarago
Ile t'o kọ, Ile, Ajimọ ni,
Ọmọ Oni Gbarago
Ile t' o kọ, Ile Ajimọ ni ;
Iwọ ş'ẹhin, o ş'ẹtọ,
O ş'ẹtọ o, ọmọ a şe bẹ sin ẹ,
Iwọ ş'ẹhin, o ş'ẹtọ
O ş'ẹtọ, o,
Ọmọ a şe bẹ sin ẹ, Irọ makọ
Ọmọ Oni Gbarago
Ile t'o kọ, Ile Ajimọ ni.

Irufẹ orin ẹ̃yẹ̃ ti Bişibinari kọ niwọn ọdun kọkanlelogun sẹhin niyi nigbati Ọgbẹni Alagba wa C. A. Oni sinku Iya Afin, Ajimọ iya rẹ ; ko si bi orin na ko ti larinrin to ; nisisiyi ti Ọgbẹni Ogbogi ninu duru titẹ̀ Ballanta-Taylor wa si arin wa nibi ti o si gbọ diẹ ninu ohun orin irufẹ eyi ti o dun mọ̃ gidigidi lalai gbọ ede Yoruba kan ninu rẹ biotilẹjẹpe enia dudu bi awa nĩ şe-ara Saro, irufẹ eyi ko ha tọ ki a bẹrẹ-si şa irufẹ awọn orin to nwu enia lori bayi jọ ki a si tẹ̀ wọn fun ipamọ ati fun anfani gbogbo ilu dipo kikọ orin korin miran bi orin Ọtẹ ti ko şe ẹnikan ni rere ri ? eyi mu ni ranti ã-yan ti Ọrẹ wa Saka Jojo şe ni ọdun pupọ sẹhin, pòrò ti Bẹgbaji tẹri-gbaşọ ; Ọgbẹni Saka Jojo kọ pupọ ninu awọn orin atata ti Ologbe na ti kọ ri, ni kan-ko-jọ kan nigba lailai jọ, fun titẹ sinu iwe, şugbọn anu şe ni pe lati igbati o ti fi pupọ ninu orin na han wa, a ko si tun gbọ nkankan nipa rẹ mọ titi di oni oloni ; ko yẹ ki eyi ri bẹ ; a si tanmọ pe ẹni wa na ki yio şe arẹ̀ mọ lati yọri irufẹ işẹ iyebiye ti o ti dawọle lati şe yi, fun anfani ilu rẹ.

A BỌ O !

A ki Alufa J. F. Ogunko a bi jigi oju-yẹnrẹn-yẹnrẹn ti Ijọ Ọmọ Ibilẹ ( *U. N. A.* kabọ idalẹ ti o lọ nigbati o fi gba isinmi oşu meji ni lọlọyi : Alufa na ti *turn to*, s'ẹnu işẹ rẹ̀

IKU ORO RẸ DA, ISA OKU ISADI RẸ DA !

Ni iranti ẹni ọwọ wa Mrs. Ohekenu, awọn ẹbi ologbe yi yio şi okuta iyebiye ni agogo mẹta ọsan ọla ni *Church* Ereko. A ki ẹnyin ẹbi ologbe na, ẹ ku ifarada o. Ki Ọlọrun gbe e si afẹfẹ rere o. Amin.

YE, Ẹ LA WỌN ! Ẹ LA WỌN !!

Kilo mu sababi ija pẹlu gbolohun-asọ ti a wipe o şẹlẹ ni Kotu Ebute Mẹta ni *Wednesday* ọsẹ yi larin Lọya kan pẹlu Adajọ ibẹ wa ? a gbọ pe nigbati ija tabi asọ na şẹ pọju, Adajọ tẹ waya-olofofo si awọn Ọlọpa lati wa gbe Lọya na jade kuro ni Kotu. Eyi ti jẹ o ?

ẸNYIN OLOGUN-DUDU INU-ADO,
Ẹ B'ONILE-N'LE. K'Ẹ MA A RI SỌ?

Igi da fun awọn ọkọnrin meji ti a sọ pe Ọpa-Ọba ra mu ninu Iga Idunganran b

nwọn ti ju ogun sinu Iga na ni oju alẹ *Wednesday* ọsẹ yi: bi ọmọde meji nṣere, afara a ti ti wọn gọ̃gọ̃, o di Agọ-ọlọpa l'Ebute Ero.

BABA, MA SUN, KO SI MA SINMI.

A ba Ọgbẹni Akin Oni-Orisan ti Ile Owo Alagbọn (P.Z.) ni Ereko ni lẹyi kẹdun titẹri-gbaṣọ baba rẹ Daddy Eman Idowu Oni-Orisan ni alẹ *Sunday* to kọja. Ọrun're.

O DI GBERE!

Bẹ si ni a daro iku Ọgbẹni Eman Jẹmbayọ Faṣọrọ, Akọwe Ibode Ọba (*Customs Officer*) ni ilẹ yi ti o ṣalaisi ni oru *Tuesday* ọsẹ yi.

Oluwa fifun ni, Oluwa si gbã lọ, ibukun ni fun orukọ Oluwa.

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## IROHIN ABẸOKUTA.

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IYA RE 'LE O! ILE LO LỌ KO DẸ BỌ.

A ba Ọgbẹni C. A. Collins, 'ọga Kuari atijọ kẹdun iku iya rẹ. Ẹniti o tẹrigbaṣọ ni Satide ọjọ kẹrindinlogbọn oṣu to kọja, nwọn sin oku rẹ ni Sọnde ijọ keji. A ki Ọgbẹni C. A. Collins ati Mrs. Fisher, ẹ ku aṣẹinde iya o. Iya a ya 'le o, a ya lọwọ nyin o!

ẸNYIN OLOGBONI IMỌ, AGBA D'ỌWỌ NYIN O!

Tẹduntẹdun ni a fi gbọ pe awọn agba Ogboni mẹrin pẹlu ọmọ lẹhin wọn kan fi ara gba ni Iwaju Baba Ẹgbẹ Ọlọla O. Ṣowande ni ọjọ Alaruba (*Wednesday*) ogbọn ọjọ oṣu *September* ti o kọja fun ẹsun pe nwọn nṣe idajọ abẹlẹ. Ekini, ekeji, ẹkẹta ati ẹkẹrin pọnwun mẹwa-mẹwa ati ẹniti o kere ninu wọn, ponwun meji ati abọ. O yẹ ki ẹ ranti awọn Ologboni Kemta. A ri eni gbọn ko gbọn bikoṣe a fi ọran Ọlọrun ṣe a ri kọgbọn o.

KAṢIMAWO ORUKỌ ỌMỌ-ỌLỌMỌ.

A gbọ pe Bọrọkini kan, ẹniti oju mọ dada n'ilu gba owo ti o niye lori kan, ṣugbọn ẹjọ ṣi wa ni Kotu, a fi eyiti o ku di ijọ miran ọjọ re. Kaṣimawo na.

ỌMỌ O N' AYỌLE, ẸNI ỌMỌ SIN LO 'BI MỌ.

Tẹduntẹdun ni a fi gbọ iku Ọgbẹni W. Adekoye Baba awọn Banford Adekoye ti o ti wa ni Iddo ri, ati Mẹṣinoye aburo rẹ, (ki Ọlọrun dẹlẹ fun wọn), ni J mọ, ọjọ keji oṣu yi. A ki Mrs. Adekoye, Mrs Coker, Mrs. E. O. Ọdetola, Oluwọle Adekoye, ati awọn ọmọ rẹ to ku, ẹ ku ajalu na o, ẹhin Baba a dara o. Amin!

KABIYESI ỌB' ALAKE O. ADEMỌLA! GBỌNWUN, GBỌNWUN, GBỌNWUN.

Awọn aṣayan saraki-saraki ninu awọn ọmọ wa ati awọn agba 'lẹ wa jo aragbabu ijo Oyinbo ti a npe ni Bọlu nitori iranti ọdun karun ti Ọba wa Alake Ademọla Keji gb' Ade. Ko si bo ti ri ni ọjọ yi ọmọlakeji, nṣe ni fere ndun fẹnrẹnrẹn-fẹnrẹnrẹ ti t'enia dudu ti funfun nta 'lẹ nipa wọnyin.

Awọn ti o je Alakoso pataki lori aga ni Ọba wa fun rarẹ Ademọla Keji ati Ajẹlẹ agba Ọlọ E. A. Birakinbẹri. Olotu Ere na ni ay Dokita wa, A. Adefolu, ati J. Majiyagbe akọwe Kabiyesi, Ade a pẹ lori, bata a pẹ lẹsẹ o. Amin!

ṢIṢI ILE TITUN.

Ọgbẹni W. Majek: Ọlayọkun ọmọ Ọgbẹni A. W. Ọlayọkun ti Ikija *Providence* ni Ijẹmọ, Agbado ṣẹṣẹ ṣi Aruru titun nla batakun ti o kọ s'arin meji ab awọn ara Kemta ati Ijeun lona ti Ṣokẹnu. O wa wabiwọsi owo sibẹ ọmọlakeji. A ba Misita ati Misisi A. W. Ọlayọkun agba ati W. M. Ọlayọkun ati awọn ẹbi rẹ yọ pupọ. Ẹ ku inawo, ẹmi a lo o! Amin.

Emi ni ti nyin nitotọ,
AWODI OKE.

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## NIGERIAN RAILWAY.

**General Manager's Circular No. 653.**

It is notified for general information that on and after October the 15th all communications formerly sent to the Traffic Manager, should be addressed to the :—

SUPERINTENDENT OF THE LINE.
EBUTE METTA.

*Telegraphic Address*: "Traffic."
*Telephone*: Ebute Metta No. 15.

E. M. BLAND.
*General Manager.*

General Manager's Office.
22nd September, 1925.

[ *Copyright* ]

NIGERIA BAR

## Who's Who

BY

THE EDITOR.

### Joseph Egerton Shyngle

Barrister-at-Law: aged 64; educated at Sierra Leone C.M.S. Grammar School; Wesleyan Boys' High School, Gambia; Fourah Bay College, Sierra Leone; and at Christ Church College (Oxford). Called to the Bar, April, 1888, came to Lagos 17th September, 1892, successfully raised subscriptions for and on behalf of Prince Eleko in connection with the Overseas Comforts Fund, 1917, for oratory and high legal attainments has few equals; is nick-named "The Lion of the Bar" on account of his legal accomplishments; as a defending counsel, is *ne plus supra*, took leading part in Eleko's reinstatement, 1919; elected member of the Legislative Council (Nigeria) October 1923. Address: Broad Street, Lagos, Nigeria.

### Kitoyi Ajasa

Barrister-at-Law: Edmund Macaulay, aged 59: called to the Bar 14th June, 1893; arrived in Lagos, 1893; appointed Member of the Legislative Council, 1906; is a Member of the Nigerian Council, became founder and editor of the *Nigerian Pioneer*, a weekly newspaper, 1914; nominated to the Legislative Council (Nigeria) 1923, Address: Godstone House, Force Road, the Fields, Lagos.

### Eric Olawolu Moore

Barrister-at-Law: aged 47; born in Abeokuta, 1878, educated C.M.S Grammar School, Lagos, 1891—1894; and subsequently in the Sierra Leone Grammar School, (C.M.S.) 1895, was student in Monkton Combe College (Bath) England: studied Law in Middle Temple, London; called to the Bar 1902, lost his father, the Hon. C. B. Moore, in Abeokuta, 1906; appointed member of the Legislative Council, Lagos, 1917, was member of the Commission of Enquiry, appointed by the Government in respect of the Egba Unrest, 1918. Elected member of the Legislative Council (Nigeria) October, 1923; Address: "Ijemo" House, Tinubu Street, Lagos, Nigeria.

### Eusibius James Alexander Taylor

Barrister-at-Law: aged 49; educated Wesleyan Boys' High School, Lagos, and latterly at the C.M.S. Grammar School, Sierra Leone; studied Electric Telegraph in England for a time; was clerk in the Firm of Messrs. Horsefield Berry & Co., Ltd., in Lagos, at one time. Called to the Bar, Middle Temple, 1905, impersonated *Bassanio* in Shakespeare's *Merchant of Venic* staged at the Glover Memorial Hall, Lagos, in aid of Dr. Sapara's Midwifery Scheme, 1911. Wrote a glowing reminiscence of the late Charles Foresythe, Barrister-at-Law, which was published in the *Lagos Weekly Record*, 1918, is a gifted lawyer, with a commanding voice. Address: 18, Victoria Street, Lagos.

*( To be Continued. )*

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

### "IROHIN EKO ỌSỌSẸ IRỌ LO PỌ TO'YI?"

Ninu iwe-irohin *Eko Ọsọsẹ* ti o jade ni ọsan ijẹta fun *October*, ni a gbe ti ri irọ nlanla kan ti ẹnikan to npe ara rẹ ni *Kulusọ Eko* pa nipa ti awọn *Young Ansarud-Deen Society*, ni agbara Baba a o sọ asọye daradara nipa ọrọ irọ nla yi ni osẹ to mbọ, ṣugbọn ọkan ni wipe *Young Ansarud-Deen Society* ko si ninu awọn ọlọtẹ ilu yi, nipa bẹ ni wipe ko si ni ẹhin Mọṣalaṣi kọkan. Iwọ *Kulusọ Eko*, bi o ba ṣeṣẹ nk'ọbẹ ra, ma maṣe ra joni-joni: ma si ṣe j'oye aṣẹṣẹ-koju-fin-agbunrin. Awọ rẹ mbẹ laka wa, bi o jẹ ki ara Eko p'agbọn l'ori rẹ, ko ma da'ju pe o ma ba wọn jẹ; oruko rẹ to mbo hẹhẹ ti di mimọ. Lọ ba ra lẹ, aja ki gb'oluwa rẹ.

KEKERE ẸKUN.

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### A KO LE ṢORE K'O DI'BI.

Nigbati a wa'di ọran ti awọn ọkọwe wa meji lati Abẹokuta, Kekere Ifote ati Kekere Igbein kọ sinu *Eko Akete* ti ẹsẹ diẹ s'ẹhin, nipati ilẹ-Ifote kan ti nwọn nsọ pe awọn gbọ pe Ẹni-nla kan ni Abẹokuta ni o nkọ ile sori rẹ, inu wa dun gidi-gidi lati ri pe ãnu ni ẹni-nla yi ṣe fun ẹniti o lọ fi rira ilẹ na lọ'ọ, nigbati oluwarẹ wa ninu ijangbọn kan ti o si ni ki ẹni-nla na bo on l'aṣiri ki o ra ilẹ na lọwọ on, ki on ba le fi owo rẹ gbọ ti wahala ti o ba on nigbana; ẹni-nla yi ko mọ rara pe ilẹ na ti di ọpẹ-alaiye ni Kotu Enia Dudu l'Abẹokuta l'ẹkan ri, kosi si iwa alonilọwogba tabi iwa titẹ-ni-ni-bafin ninu ọran na rara. Gẹgẹ bi o ti jẹ pe oju lo nroju ṣanu, ãnu ni ẹni-nla na ṣe ẹniti o tọlọ pe ki o ra ilẹ na lọwọ on, bi a ti la a sihin.

"A kõ ba, A dã ba, Ọlọrun majẹ a ri," adura awọn Oni-bara.

*Editor*—EKO AKETE.

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## ABẸOKUTA.

### ARIYA FUN ỌGBẸNI VICTOR DA COSTA.

Awọn Ologboni (*Foresters*) mẹta ti o nbẹ ni Abẹokuta da nkan nde fun Ọgbẹni da Costa (ọmọ Onifọto ni Okepopo) ẹlẹgbẹ wọn ti o npadà lọ si Eko; Ni ọjọ Alamisi ọjọ kini oṣu yi, Ọgbẹni da Costa ati awọn ọrẹ rẹ Ọgbẹni Wickliffe, Ọlatunde ati Martins ba wa si ile Ọgbẹni Kelly, S.M. Ibara ni agogo mẹwa abọ ni arọ nibiti wọn ṣe ariya fun. Nwọn jẹ, wọn mu, wọn si ta lọrẹ Agogo kekere daradara kan ni iranti igbati o fi wa larin wọn, pẹlu ọrọ iwuri lati ẹnu Ọgbẹni Kelly, eyiti Ọgbẹni da Costa fi esi ti o wọ si i, Ọgbẹni Sagoe dupẹ lọwọ awọn ọrẹ ti o ba wa ṣe ẹyẹ na,

o; dun ni pupọ pe ọwọ Ọgbẹni George, ẹnikẹta wọn, akapo owo niti *John Holt* di larọ ọjọ na ti ko le fi wa. Nwọn sin de Aro pẹlu awọn ọrẹ rẹ, nigbati wọn pada bọ wa si Abẹokuta, ikan ninu awọn ọrẹ da Costa Ọgbẹni Wickliffe, ori rẹ wu ti o fi pe awọn Ọgbẹni Kelly ati Sagoe Ologboni ti o nba bọ pe ki wọn ba on dele, nitori on gbadun iru ifẹ ti ẹgbẹ na ni si ara wọn bi o ti jẹ wipe, wọn ki ṣe ara ilu kanna, wọn jẹ ipe rẹ, o si fa "Kẹyẹluwẹ." *Whisky* kan silẹ ti wọn fi tun ẹnu ṣe, Ọgbẹni Wickliffe, gbagbe pe, "bi Awo ba ku, Awo ni nsiku Awo, Ọgbẹri ni nsinku Ọgbẹri, arọpalẹ e ma kọja lojude Ọgbẹri titi n i mọdẹraye."

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## IROHIN ZUNGERU.

[Lati ọwọ AWAMARIDI.]

Si Oni 'we-irohin "EKO AKETE."

Mo bẹrẹ f' oji o,

Ni ọjọ kẹdọgbọn oṣu *September 1925*, ni a [...] bẹ Zungeru wo. Ilu yi jẹ ilu bi orukọ rẹ ti mu [...] ri, nigbati *Zungeru* wa ni Zungeru—ti awọn ti [...] nla-nla ti nwọn ti kọ sibẹ ri ṣugbọn wọn ti [...] panu ori wọn lọ o, awọn bi *Post Office, Printing Office, P.W.D., Secretariat, Prison Dept.* ati awọn ile iṣẹ miran lorişirişi, ile awọn Akọwe ti wọn [...] sibẹ, igi da ni. Ko si botiri ni. Gẹgẹ bi a ti [...] oye ilu yi si a ri pe o tobi pupọ ati pe ni igba ti *A1* lo ma jẹ. O dabi pe Ita Faji l'a de nigbati [...] yọ si Ọja wọn. Awọn ọrẹ wa ta ri ti iṣẹ de [...] nibẹ ni awọn bi Ọgbẹni B. A. Isaacs, E. A. Thomas, E. A. Dairo, J. S. Leuson, David Bonell, L. O. Ṣowunmi, W. Peters, ati awọn miran t'a [...] le daruko wọn tan. A ki awọn ọrẹ wa wonyi wọn ku iṣẹ aje o. Ọlọrun ko mu ẹsẹ dele o.

REV. W. O. AIYEDUN, B.A.

A 'WA FI ADURA SIN Ẹ, O.

Ni ọjọ *Tuesday* 15/9/25, ni Ẹni-ọwọ wa yi de sihin lati ọna Minna, o si fun wa ni işiri pupọ ninu ọrọ iyanjú rẹ, ninu isin rẹ (20/9/25) o ta si wa leti finrin fintin pe Ẹni-ọwọ wa yi ni yio [...] rọpo iṣẹ Ebute-Ero ni Eko. Bi eyi ba jẹ otitọ ayun kekere kọ lo ma yun wa papa awọn ara Kaduna nipa lilọ rẹ. Ṣugbọn "B'yotiri" bi oruko ọrẹ wa kan Ọlọrun lo mọ ọ. Adura wa nipe ki Ọlọrun ṣe ibẹ ni anfani o, ki awa na si ma rati pe "Erin ki njẹ oko abẹ o" tabi bẹkọ, *Member!*

E. A. THOMAS AKỌWE AGBA,

A.E. ZUNGERU.

A ki ọgbẹni wa yi ati Iyawo rẹ pupọ nipa irohin to kan wọn ni ọsẹ to kọja nipa ọfọ to [...] wọn ni Abẹokuta. Ọlọrun ko fori jin oku o [...] ya lọkọnrin, lobinrin, o.

C. M. S. CHURCH, ZUNGERU.

A ri *Church* yi, o mọ ni ba daradara o [...] gbamuṣe. Ẹniti o fi okuta ipilẹ *Church* yi lelẹ [...] 16/6/1905, o le ni ogun ọdun nisisiyi ni [...] *Excellency* W. Wallace, C.M.G., F.R.G.S., inu wa [...] dun lati ri pe awọn *Member* ibẹ nṣe itọju *Church* na daradara. Ọwọ a ma roke o.

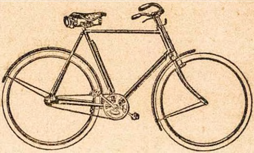
Emi niti yin nitotọ,

AWAMARIDI.

GUARANTEED

THE RALEIGH

FOR EVER



# RALEIGH
## THE ALL-STEEL BICYCLE

MILLER BROS. (L'pool) LTD.,
LAGOS.

EKO AKETE

Eko, Saturday, October 10, 1925.

## BA F'EJILA RAN NWỌN NI 'DUN L'AJAṢẸ, B'A O RI OWO ẸNI, A RI 'DUN ẸNI!

Bi igbà ti enia ntowọ lo s'ogun ni a nri ọpọlọpọ awọn enia nisisiyi ti nwọn tun lọ gba Iwe *Licence* Ọti tita ati awọn ẹlomiran ti nwọn ṣẹṣẹ nfẹ lọ gba we laiti gba ọkan ri.

*Office* Ọgbẹni Akọwe Agbowo ni isalẹ Kotu Kantanyan ki i gbẹsẹ lọsọsan fun ọgọrọ awon ti o nrọ gidi lati lọ ma san owo irufẹ bi bere *Licence* bẹ silẹ; gịrigiri ni olukuluku di ṣile marun marun (5/-) tirẹ mọ ẹṣẹ ti o si npa giri mọ Akọwe Agbowo pe "o ku temi, o ku temi" iye awọn ti o ti lọ sanwo lọna bayi ti le ni nkan bi ọdunrun enia; ṣile marun marun ọna ọdunrun kuro l'ọmọde owo, ṣugbọn gbogbo awọn ti uwọn sanwo bayi ni awọn Alaṣẹ-Iwe ọti yio yọda *Licence* fun bi? Agbẹdọ! ninu gbogbo awọn ti nwọn ti lọ sanwo, a o ri awọn ẹlomiran dandan ti awọn Alaṣẹ na yo kọ iwe ibere (*Application for Liquor Licence*) wọn, nigbati nwọn ba si ju iwe ibere nwọn na si nwọn laiya bẹ, nibo ni ṣile marun marun ti nwọn ti san wọ lọ? Njẹ owo na ko di gbigbagi baun? Pẹlu igboiya ni a fi dahun pe Kọtu awọn Alaṣẹ *Licence* fifunni na (*Licensing Authority*) ki i tun paṣẹ pe gẹgẹ bi awọn ti kọ Iwe ibere aṣẹ ọti tita eyiti Ọtun Agẹdẹgudu fi ṣọwọ si wọn yi, ki a da ṣile marun rẹ pada fun; loju wa, iwa jẹgudu-jẹra ati iwa Iyawo jẹ ka jẹ 'gba leyi; ko si ye ni ti o fi ri bẹ; bi enia tilẹ ṣile mẹfa pẹjọ gbese pọun marun (£5) ni kotu ti ọjọ ẹjọ na kọ, ti tọtun tọsi si bọ sinu ọpọn 'fa Adajọ, ti onigbese na ko jiyan owo yi, Adajọ mā nsaba sọpe ki ẹniti o pẹjọ lọ gba owo rẹ ni pipe lọdọ onigbese rẹ ati ṣile marun-di-ntọrọ (4/9) owo ipẹjọ: ki oluwarẹ ẹwẹ si tun lọ gba ṣile kan ati tọrọ (1/3) eyiti a npe ni *Half-hearing Fee* ni ọdọ Akọwe Agba nisalẹ Kotu. Ẹ ko ri bi irufẹ ọna bayi ti tọ suna to? Ki lo ha ṣe ti irufẹ ṣiṣe bayi kosi ni ti bibere iw[e] aṣẹ ọti tita? Nigbati Ajaloler[a] san ṣ[ile] marun fun bibere iwe aṣẹ tita ọti, lẹhin ti[…] si ti wadi iwe na tan, ti a kọ, ti a ko si […] owo ti o san fun ibere iru aṣẹ bẹ, ko ha d[…] igbati enia f'ejila ran nwọn ni dun l'Aja[ṣẹ] Bi a ko tilẹ le da gbogbo owo na pada […] bi a fun ni idaji tabi diẹ, bi apẹrẹ ti a […] silẹ nihin nkọ, iyẹn ha buru bi?

A mọ alagba kan ti o ti nkọwe bere [aṣẹ] ọti tita lọna yi lati ọdun mẹta sẹhin., sib[ẹ] a ko yọda fun, ti a ko si fun ni ẹdogun o[…] ẹyọ, ninu ṣile mẹdogun ti o ti san fun i[…] aṣẹ bibere bẹ lati iwọn ọdun mẹta wa. […] fẹ ki awọn Ọgbẹni wa Ọlọla J. Eger[ton] Shyngle, Ọlayimika Alakija, ati […] Debayọ Agbebi, awọn *member* Ilu ni […] Igbimọ Munisiba mọ ọran yi bayi, nilo[…] ni a ṣe la fun wọn yekeyeke; a si fi o[…] atunṣe rẹ so nwọn lẹsẹ: o da wa loju p[…] awọn alakikanju wa wọnyi ba ka ohun t[…] sọ na, nwọn le ri sī, nwọn si le ṣe gudug[…] meje lati ṣe atunṣe ọran yi fun gbog[bo] awọn ti nwọn ndaba ṣiṣowo ọti, ibaṣe Be[er] *Wine*, tabi ọti miran.

Ibà t'ẹnyin Agbalagba o!

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## ẸKỌ AWỌN ỌMỌ IMALE EKO (JANMA).

### ILE L'A TI NKO ẸṢỌ R'ODE!

[*Lati ọwọ* Kekere Ilu.]

Si Oniwe-Irohin *Eko Akete*.

Iba o!

O ato igba bi meji lẹnu eṣi wa ti a ngbọ […] Ile-ẹkọ ni igbereko, ti a si ngbọ oruko alakik[…] Akọwe Janma nipa iṣẹ rere na. Irohin […] irohin rere, o si jẹ ọkan to ni lati wu ẹnikẹni […] Ṣugbọn gẹgẹbi enia onironu, ko tọ ki a ma wo […] ni an. Ko dara ki a ma wo or'ewe ki a ma ṣe […] gbongbo. Nitorina l'a ṣe pa owe awọn Baba […] Ile l'a ti nko ẹṣọ r'ode, a si tọrọ gafara lọpọ[…] fun owe wa na.

Ko d[…]de. A ti ṣe wosika kan laipẹ yi lori […] ile-iwe ti awọn Janma ti fi s'ọkan lati ọdun […] gbọrọ sẹhin. Ninu iwe na a ṣe alaro diẹ, a […]

amoran meji mẹta ti aniyan wọn na fi le yanri si ere l'oṣo Ala. Nigbati a si wa ngbọ iṣẹ ti a nṣe si igbereko to si jẹ pe nigboro Eko awọn Amadia berẹ nijẹta nibibayi nikan lo ni Ile-iwe Imale, ti Ọba nikan lo jẹ ti ọmọ Janma, o dun wa de gungun n tori a ro wipe ti ile ni a ba ko yanju na ki a to dawole ti ita ki o ma di ọran ofi-tirẹ-silẹ-gbọ-ti-ẹni-ẹlẹni ti nwọn nsinku rẹ l'oru ganjọ.

A ko fẹ lati da ẹni-re to nṣe iṣẹ ti a wi yi l'ẹbi nitori a ko mọ boya awọn Alagba Janma ni ko ṣe atilẹhin fun u lati ṣe igbende Ile-iwe wọn ti Eko. Bi awọn ti ile ko ba fẹ ṣe iyẹn ko ṣa ni ki on ma ṣe tirẹ. Ohun ti a ṣe nrahun nisẹnyi ni pe bi a ba gbaiamọ ọrọ ile-iwe ti Eko ohun ti ko le falẹ rara ni. Nitoto, owo won. Ṣugbọn pẹlu wiwon owo na ni awọn Janma ki nṣe ko su wọn ti awọn at ikun wọn ni ti ilu ba ni ọrọ yi jẹ owo. Ṣiṣẹ lo nda. Ti a ba si ṣiro owo ti Janma ti bajẹ sori ẹjọ ati Ọtẹ-lu, o ṣe ọgọro enia l'ọrọ, tabi Loya pupọ ko ti kọle kan-aṣẹ lati inu ija Imale!

Kere-kere l'eku nj'awọ; ko ni tabi-tabi pe ti Janma ba naro wọnyin pe, "o to gẹ, awa na to ni ile-iwe ti wa ki awọn Ṣọṣi ye fi tiwọn yanran si wa" larin ọdun meji tabi mẹta, ile-iwe na yio ti duro. A ni Janma pe ti a ba bu u, bu u, awon olowo inu Janma nikan le da bi ẹgbaji janmọlẹ larin ọdun kan. Ti awọn mẹ̀ ọnnu wa ba bẹrẹ si yọ toro-sisi ti wọn, pe ki a ma ri ẹgbata pọnwun larin ọdun kan ko. Ṣugbọn ki a tilẹ ni ọdun meji tabi mẹta ni a fi ri owo kojọ to bẹ, iyẹn ko ni buruju, nitori niwọn igbati ẹrọ ile-iwe na ba ti wa ni fẹri-fẹri, ti ko tutu titi, o nlọ ni ni.

Boya awọn ẹlomiran le ma wipe ranwun-ranuwn wo ni awọn ọmọde wọnyi nwi yi? Nibo ni nwọn gbe ti ri owo ni ilu? A le rẹin muyẹ ka dahun pe owo ko si ni ilu, ṣugbọn owo wa Ọlọrun ma jẹ ki owo wọn ni ilu ko le tan ninu igba osun ki a ma ri pa ọmọ l'ara. To to o! Ṣe ninu ko-si-ko si na ni a nri eyiti a fi ngbe ere ro ni Satide, ninu rẹ na si ni eyiti a fi nmu fuji l'ọsẹ. Ninu rẹ na, ẹwẹ, la nri eyiti a fi nkọ "họ!" Bakanna ni ti Ile-iwe nla fun awọn ọmọ Janma le yọju. Ki a mu u l'ẹtọrọrọ wo na. Njẹ ti awọn Bọkini ati Saraki, ti awọn igi owo inu Janma ba jan ogogorun tabi ojulugba ojulugba mọ'lẹ (a mọ pe irunmu l'owo, ko ṣe latu o—ti irọju l'a nwi o), ti Mọṣalaṣi kokan ba ngba ṣile mẹwa, ṣile marun, ṣile meji, ṣile kan, lọwọ awọn Musulumi gẹgẹbi alubarika ba ti wa fun wọn si, ti awọn to ni agbara pọun kan, "meji," marun, si nda a ni oṣoṣu bi Ala ti nbo wọn l'aṣiri na si, nje a le ṣe alairi owo to to owo lẹhin oṣu mejila? T'ẹnu dun ro'fọ kọ o. Ti ifẹ ati aniyan l'a nwi o. Lori aniyan sẹ, owo to joju yio bọ si ọwọ larin ọdun kan. Nigbati ọdun keji ba ma fi pari yio ni ibiti owo na yio de. Nigbati a ko ba yi ti fi ọwọ girigiri mu nkan ni ẹru rẹ ma nba ni. Sọ lu u, iṣoro rẹ ti salọ.

Okan wa ko mi rara pe ikọṣẹ le wa funni ri lara idawo ti awọn Alagba Janma ba dide si i taratara, nitori iṣọkan ti ko si larin Kiriyo wa larin wọn. Irọko si wa fun wọn pupọ. A bẹ awọn Alagba wọnyi, Mọgaji, Seriki, Balogun, Imam Agba ati awọn Ratibi ki nwọn naro si ẹro Ile-iwe yi. Itiju ni fun Janma pe nwọn ko le da ni Ile-iwe tiwọn nigboro Eko bi Ọlọrun ti yayi wọn to yẹn! O to gẹ!

Ki iṣẹ na ma fa'lẹ, Ala yio bo aṣiri!

KEKERE ILU.

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### THE EDITOR'S OBSERVATORY.

**Like Yesterday!**

Our congratulation to Mr. T. I. Kester, Assistant Superintendent of Police Colony, on his completion of ten solid years in the Police Department, on Monday last, the 5th instant.

**"Jazzaganza" at the Hall.**

The second series of this wonderful Play under the leadership of Barrister Ayodele Williams came off at the Glover Memorial Hall, last night with much *eclat*.

**Our Court Reporter.**

Owing to an unavoidable circumstance, the usual weekly contribution of *Alagbokun*, our Court Reporter is held over till our next issue.

**Publication Received**

From the Government Printer :—

Annual Report of The Education Department, Southern Provinces.

## IJỌ EREKO.

[ Lat ọwọ TENI-MASUN-WON. ]

Si Oniwe Irohin *Eko Akete*,

Mo ju ba o,

Iọwọ gba mi laiye ninu iwe-irohin rẹ fun iṣẹju marun niba jaba. Mo ki ẹnyin Ijọ (*Church*) Ereko pupọ fun ẹsin ikore ti ẹ ṣe ni ọjọ kẹrin oṣu *October* pataki ọrọ ti a nṣe lati sọ nipe a ki Aluta Mafẹ ti o ti Ijọ ilu Ishara wa lati gba wa ni iyanju lọpọlọpọ: ati pe ọrọ iyanju rẹ ko ṣe ko danu rara. Iyinni ọrọ wa ninu iyanju rẹ o si sọ asọyẹ lọpọlọpọ fun gbogbo enia nipa itan Lasaru ati ọkọnrin olowo ni pataki nipe ire ore idupẹ ati ifẹ loyẹ gbogbo ẹda lati ma ṣe ni igbesi aiye wa. Ki enia ma si ṣe fari ẹhin nipa ọrẹ ẹbọ ikore, ki awa papa ba le kore pẹlu awọn Angẹli Kerubu, ati

awọn Sarafu nisalu ọrun. Ati wipe awọn papa le wa lori itẹ Abraham pẹlu awọn mimọ a si tun ni lati dupẹ lọwọ Alufa wa Agba A. N. Cole pupọ, fun gbogbo wahala rẹ ni ọjọ ikore na, ati lọwọ awọn Alufa yoku bi Alufa Pearce Tokoe ati Bababunmi, adura wa nipe ki Ọlọrun le jẹ ki ti ẹmi ko ṣe oju wọn *Amin*.

A ki ẹnyin Ẹgbẹ Afunrugbin, Ẹgbẹ itọju ati Ẹgbẹ Ireti fun orin aladidun ti ẹ kọ ki Ọlọrun gbọwọ Ẹgbẹ yi o. *Amin*.

## MIGERIAN RAILWAY OFFICIAL TIME TABLES.

From the 12th day of October, 1925, and until further notice, the Ibadan Local Serviceswill leave Iddo at 8 a.m., Kano Local Services will leave Iddo at 11 a.m., Lafenwa Local Services will leave Iddo at 3 p.m., Suburban Services will leave Iddo—Ifo—Itori at 6.30 a.m.; 12 noon; and 4 p.m., Ibadan—Jebba will leave Ibadan at 7.18 a.m,

RAIL-MAN.

## A DUPẸ ỌJỌ.

Ọgbẹni A. Franz Lawrenco, ti Ile-owo awọn Oyinbo Alalumọgaji (*John Holt & Co.*,) ni *Zaria*, dupẹ lọpọlọpọ lọwọ ọrẹ ati ojulumọ fun ãjò ati idarò nwọn nigbati ẹbinrin rẹ Mrs. Leonia M. Laurenco, jalaisi nile Ọgbẹni W. Shepperd, Ekotẹdo Ibadan ni Satide ọjọ kọkandinlogun oṣu to kọja, ni dede agogo meji-abọ ọsan.

Ki Baba ma jẹ ki a fi iru eyi san fun ara wa o.

## J. C. VAUGHAN

Ti ile-ọja Sheffield ni ita Kakáwa ati ile-ọja *Excelsior* ni ita Agarawu ni orișirișị ati oniruru ohun kikọ 'le fun tita ni owo-ọpọku-ọyọku.

Ilẹkun awọn ile-owo mejeji wọnyi ṣi silẹ fun awọn Ọmọle ati awọn Gbẹnagbẹna: bi o fẹ da awo ni o, ero-ija dida'wo ko ni jẹ ọ ni'ya latira 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 Atari-Ajanaku lọjọ to ti pẹ: bi Ọgẹdẹ si ni Owo rẹ ngba kakiri ibikibi. Agbẹ ni ọ kai! bi o ri orișirișị Ọkọ ti o ri ra nibẹ ha yio ṣe o.

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.

## IROHIN IKORODU.

### IYI NLA LO BO ỌLATOṢA.

Ni ijẹjọ ni awọn ọmọ, ẹbi, anọ Ọgbẹni Ọla[illegible] ara Aga ọmọ Ẹlẹpẹ, nṣe ti oku Ọgbẹni yi, [illegible] si nọ boto ninu owo, ilu ndun l'ọtun l'osi, [illegible] ti diẹ ninu awọn Ẹgbẹ Sunguru ko jiyọ fi oru [illegible] ti nwọn si wa ba awon oloku na, ti nwọn [illegible] pe Siga t'emi da, Siga t'emi da.

Bi mo ba sọ pe ewọ ni awọn ọmọ na [illegible] nwọn ba mu Siga Ọlatọșa, ẹniti ko mọ idi rẹ [illegible] sọ pe ewo ni Boșere tun sọ yi kẹ.

Idi rẹ ni pe, ni akoko kan ti Ajasa, ikan [illegible] awọn Ẹgbẹ Sunguru fi sọ wipe on yio fẹ [illegible] Ọgbẹni t' oku yi, eyi ti nwọn npe ni Alogbo, Baba na kọ pe on ko fi ọmọ on fun Ẹgbẹ ọmọ [illegible] awọn Ẹgbẹ yi si bẹrẹ si ogboni yi ibu, ti [illegible] nkọ orișirișị orin, ọkan ninu awọn na ni yi:—

Iya nla a jẹ 'Latoșa, e e,
Iya nla a jẹ 'Latoșa,
Alogbo re mu 'ya wa,
Iya nla a jẹ 'Latoșa.

Nitori orin yi ni a șe sọ pe ẹnikẹni ninu Ẹgbẹ Sunguru to ba mu ninu Siga-oku Ọlatoșa, e[illegible] lo mu.

A ki awọn ọmọ, ẹbi, ati anọ, Baba Saka O[illegible] tunju Idowu, ẹ ku inawo, ki Baba ma și [illegible] Ọlatoșa si afẹfẹ rere.

Nitorina ni a șe yi orin awọn ẹgbẹ Sunguru bayi:—

Iyi nla a bo 'Latoșa, e e,
Iyi nla a bo 'Latoșa,
Awọn ọmọ rẹ re mu 'yi wa,
Iyi nla a bo 'Latoșa.

### KO NI IṢE' KO NI FUN ẸNITI YIO ṢE LAYE.

Iwa yi pọ to wọbu ni agbaiye, papa ni Ikorodu a si bẹ nyin pupọ pe iwa ibajẹ ni, ko si [illegible] ohunkohun șe, a si ni ero pe, ẹ o fi opin si i.

Awọn kan jẹyo ni ọjọ kan, nwọn ni ede Oyinbo dara ju Yoruba pupọ ninu Iwe Irohin.

Ẹrin pa mi titi, nko si mọ ohun ti mo le fi [illegible] oluwarẹ lesi, ju suru ti mo mu, nitoripe bi mo [illegible] ni ki nso eyi, tóhun ni yio jade, bẹni tọbun [illegible] ki i bi ọmọ to jire, bikoșe bilisi, nitorina ki Baba oni kọ-nkọbiti yi ko lọ mu suru, Boșere, o șe [illegible] ara ẹ. Oniwe-Irohin Owo rẹ a roke o!

Emi ni tiyin nitotọ,
BOṢERE ẸLẸPẸ

*raphic Address*:—" SERVICE LAGOS.
ephone Number; Lagos 91.

ALL STANDARD CODES.

# THE SERVICE COMPANY.

POST OFFICE BOX 169,
BROAD STREET,
LAGOS

rvice for all Nigerian
Requirements.

EAR SIR (or MADAM),

To ALERT and KEEN buyers of all classes of MERCHANDISE, whether small traders or traders on the rgest scale, we beg to announce that the SERVICE COMPANY of LAGOS can offer goods at the lowest ossible prices, of best quality and can give prompt and efficient despatch of the goods to all buyers.

LAGOS is the acknowledged centre for keen and competitive buying and we put it to you as ROGRESSIVE Traders that to utilize our services, and thus purchase in the keenest market will enormously add to your profits and add largely to the number of your regular clients. We hold most of the rincipal stocks required for all classes of trading and where we may have run short, (and this happens hen a shipment has been very popular and sold out almost at once) we will obtain it for you in the heapest possible manner locally. We can also obtain direct from England or the Continent if you esire. Our system of satisfying all orders in this manner will save you much disappointment and also oss of time in execution which so often happens when orders are not sent to a CENTRAL DEPOT, to hich is attached an efficient BUYING and FORWARDING DEPARTMENT, with a European in charge.

## Terms

Are Cash with Orders and sufficient over for Postage or Freights should be sent. Any balance will either be credited to your account in our books and advised to you or returned as you may request. Remittances may be made by Money Orders, Postal Orders, Bank Drafts or Currency Notes (the latter should be registered).

## Sample Parcels.

To those Traders who are just starting we offer to send a well assorted parcel of say £2, £3, or £5, all readily saleable lines. This you may either leave to our discretion or give an indication of the class of goods you would prefer. Good businesses are built up by starting with our sample parcels and every encouragement an advice of an expert European acquainted with this matters will be given to all beginners.

## Services.

Quotations for goods are sent almost by return of Post and in cases of Urgency a Reply Paid Telegram should be sent. Produce Prices ruling in Lagos will also be telegraphed free of charge if a Reply Paid Telegram is sent.

Should you require any PRINTING done in connection with your business we shall be pleased to receive an indication of your requirements when we will draft it for you, correct the proofs etc. In fact whatever Service you may require in Lagos we shall be happy to act for you.

With all good wishes for our mutual business relations and assuring you at all times of our best attention.

We are,
Yours very truly,
THE SERVICE COMPANY.

## Swedenborg the Seer.

### THE LIFE AND THOUGHT OF THE SWEDISH MYSTIC.

By COUNCILLOR W. E. HURT, Barrister-at-Law.

Among the religious pilgrimages this year, will be one by a number of followers of that remarkable man, Emanuel Swedenborg. They will be visiting, in June, his native country, Sweden, for the purpose of inspecting various places associated with the Seer, and especially the sarcophagus in Upsala Cathedral, wherein repose his remains which were removed from the Swedish Church in Ratcliff Highway in April, 1908.

### A bishop's son.

Swedenborg, who was born in 1688, was a son of Jesper Swedberg, Bishop of Skara, an outspoken prelate, and from 1719, when it was ennobled by Queen Ulrica Eleanora, the family adopted the name of Swedenborg.

In his early days, before his Seership, Swedenborg who became Assessor of the Swedish College of Mines, showed that he was considerably in advance of the age in which he lived by inventing, among other things, a submarine and an airship, and he anticipated many later scientific discoveries. At the siege of Fredrickshall, in 1718, by a system of rollers, he transported eight ships over mountains and valleys for a distance of fourteen English miles, thus enabling King Charles XII, to carry out his plans for the reduction of that almost impregnable fortress.

It was not until he attained the age of fifty-five that Swedenborg claimed to have direct and intimate intercourse with the spiritual world, and to hold converse with spirits and angels, whose sayings, surroundings, and doings are recorded in a score or more many-paged volumes. He wrote in 1769: "I have been called to a holy office by the Lord Himself, who most mercifully appeared before me, His servant, in the year 1743: when He opened my sight into the spiritual word, and enabled me to converse with spirits and angels, in which state I have continued up to the present day."

### In London Street.

In confirmation of his claim several ancedotes are told of incidents tending to prove the truth of his assertions. On one occasion, long before the introduction of the telegraph and the telephone, he described in detail, when he was in Gottenburg, the progress of a conflagration in Stockholm, about three hundred miles away. On another occasion, after having be asked to assist a widow who could not find the receipt for an account which her late husband had paid, he elicited from the departed that the document was in a secret compartment in a bureau, where it was discovered. On a third occasion he revealed to the Queen Dowanger of Sweeden the last words spoken to her in private by her brother, the Prince Royal of Prussia, shortly before his death.

After several years of adventurous travel in various European countries Swedenborg became a familiar figure in London, where he was fond of stroling about the streets, a quaint and benevolent old gentleman, in black velvet suit and ruffles at the wrist, and a sword with a curved hilt. According to the custom of the time he wore a full wig, and, being very fond of children he use to carry sweetmeats in his pockets for the little ones he met with in his walks.

John Wesley expressed a desire to see him at the conclusion of one of his preaching tours, but Swedenborg wrote to him that it would then be too late as he (the Seer) would be in the spiritual world; in fact, he predicted the very hour of his death, on March 29, 1772.

### Mystic doctrines.

Swedenborg founded no sect, but he has thousands of followers in this country and in America. In London alone there are no fewer than six places of worship of the "New Jerusalem Church," as it is called. Although he claimed to have personal intercourse with the spiritual world as part of the preparation for his divine mission, Swedenborg declares that spiritism is disorderly and should not be practised as it tends to destroy free-will. Compared with his descriptions of "things seen and heard," those of modern mediums pale into insignificance. He says that the spiritual world is divided into three distinct parts—heaven, hell, and the intermediate state or abode of spirits who are being prepared for their final habitation, which is determined not by mere profession of belief, but by the quality of the life lived here.

His chief doctrine is the sole divinity of the Lord Jesus Christ, whom he declares to be the Jehovah of the Old Testament. According to Swedenborg, the Last General Judgment took place in the spiritual world in the year 1757, and was followed by the Second Advent—a coming not in person but in the Word—and he affirms that the judgment of every individual takes place immediately after death. God sends no one to hell, which is a place permitted and regulated by

the divine mercy for the reception of those who are interiorly and wilfully evil, and to whom existence in heaven would be unspeakable torment. Heaven, on the other hand, is that abode of peace where all who love God dwell in the enjoyment of an eternal life of use.

### Four rules.

It may not be generally known that Swedenborg is responsible for the truism : "All religion has relation to life, and the life of religion is to do good." His "rules of life" are also noteworthy, namely :—

1. Diligently to read and meditate upon the Word of God.

2. To be content under the dispensations of Providence.

3. To observe a propriety of behaviour, and to keep the conscience pure.

4. To obey what is ordered ; to attend faithfully to my office and other duties ; and, in addition, to make myself useful to society in general.

*John O' London's Weekly 7/3/25.*

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ABẸOLUMỌ.

**A send-off to Mr. T. Victor Ade. Olubi da Costa, Government Dispenser, Imo Abeokuta, by fellow Rangers.**

Messrs. S. A. Kelly, W. E. Aaku Sagoe and M. O. George Rangers of the Ancient order of Foresters gave a Send-off party to Mr. T. Victor Ade. Olubi—da Costa at the Resident of Bro. Kelly, Station Master Ibara, on the morning of the 1st instant.

There were present at the gathering, Messrs. Latunde, Wickliffe, S. S. Guniji Oshodi, Albert Tiawo, M. O. A. Martins, Mrs. Kelly Mrs. T. Z. Olubi da Costa Mrs. A. A. Lijadu and Mrs. P. K. Dawodu.

The finishing touch was brought by presenting a clock to Mr. T. Zieton Ade Olubi da Costa farewell.

OLUMỌ.

---


WANTED TO PURCHASE.

Back-wheels for Reo Lorry new or second-hand to suit Tyres 35 x 5.

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on Saturday afternoon, the 17th day of October, 1925, commencing at 5 o'clock on the spot, and so continue until all the Plots are sold out (unless previously disposed of by private contract).

All that desirable piece or parcel of land, lying, situate, and being at Obele Road, Oju-Ẹlẹgba near the property of H. T. King, and J. A. O. Dawodu which was recently sold, and measuring as follows :—

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All that piece or parcel of land with the buildings thereon situate at 106, Denton Street, Oyingbo Market, Ebute Mẹta.

Apply to the EDITOR.

## 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. J. O. Lucas |
| 6.30 p.m. do. | Rev. C. A. Ṣowunmi |
| 9 a.m. St. Peter's (Alapako) | Rev. S. V. Latunde |
| 6.30 p.m. | do. |
| 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. L. R. Potts-Johnson |
| 7 p.m. | do. | Rev. D. A. Tekoe |
| 10.30 a.m. | Ereko | Rev. D. A. Bababunmi |
| 3 p.m. | | Bro. C. W. Faulkner-Shaw |
| 10.30 a.m. | Olowogbowo | Rev. E. E. Williams |
| 7 p.m. | do. | Rev. S. A. Pearce |
| 10.30 a.m. | Ọbun Eko | do. |
| 7 p.m. | do | Rev. S. A. Pearce |
| | Williams' Memorial Wesleyan (Ebute Mẹta) | |
| 10.30 a.m. | | Rev. A. N. Cole |
| 7 p.m. | do. | Bro. King Paul |

AFRICAN

| | |
|---|---|
| 9 a.m. Jehovah Shalom | Rev. J. H. Ogunko |
| 6.30 p.m. do. | Bro. J. O. Laleyẹ |
| 9 a.m. Christ Church (Ebute Mẹta) | Rev. E. Ayọ Salu |
| 6.30 p.m. do. | do. |
| 9 a.m. Bethel | Rev. J. Ṣotayọ Williams |
| 6.30 p.m. do. | do. |
| 9 a.m. Zion | Rev. N. J. D. Ṣomuji |
| 6.30 p.m. do. | do. |
| 9 a.m. Salem Church (Ebute Mẹta) | Rev. J. A. Wright |
| 5.30 p.m. do. | Rev. N. J Williams |
| 9 a.m. Bethlehem Church (Ebute Mẹta) | Bro. H. T. Akinṣọwọn |
| 6 p.m. | Bro. J. S. Ṣowọnọla |

| | |
|---|---|
| 10. a.m. African Methodist | Rev. I. Oyẹ[illegible] |
| 7 p.m. do. | do. |

BAPTIST

| | |
|---|---|
| 10.30 a.m. | |
| 6.30 p.m. | Rev. J. R. Willia[ms] |
| 9 a.m. Ebenezer | Rev. E. C. Alabi |
| 6.30 p.m. | do. |
| 9 a.m. Ararọmi | Rev. A. A. Pudd[illegible] |
| 6 p.m. | do. |

ISHOLARIAN.

| | |
|---|---|
| 7.30 a.m. Ilupesi | Bro. D. O. Runṣewe |
| 7 p.m. | The Founder |

EPISCOPAL

| | |
|---|---|
| 9 a.m. & 4 p.m. | Patriarch J. G. Ca[illegible] |

AHMADIA

| | |
|---|---|
| 6 a.m. | Fajir Service Y. P. O. Sodein[de] |
| 5.30 p.m. | Open Air Service Imam K. R. [illegible] (Central Mosque, Arọlọya Street.) |

ZION CONGREGATIONAL

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

ARMY

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

CHURCH OF GOD

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

AFRICAN FAITHIST KOSMON

5 p.m. 8, Shitta Street. Bro. A. Gbogboad[e]

---

## IGBẸ L'OWO WÀ.

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EPO.
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## 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.

KERE O!

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

## Ero ya wa ra

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