Chief Secretary to the Government

EKO AKETE.

"EMI YIO FI OHUN TI O NDUN MAKUNNU HAN AWON ALAGBARA, NGO SI JE ALAGBAWI AWON ODI."—W. T. STEAD

VOL. VI. NO. 305. SATURDAY, DECEMBER 15, 1928. 4d.

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13 DEC 1928
LAGOS

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:o:

(NATIVE.)

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EGBOGI ALAWOTAN ATỌSI.

:o:

[*Fun Atọsi lailai ati titun.*]

Ti a ko ba tete wo Atọsi san daradara, o ma ndi enia lọwọ lati ṣe abiamọ, o si ma nfa origi arun mi wa, bi:—Jẹdi-jẹdi, Aran, Iju, Ẹda, Ipake, Ase, Lakuregbe, Arun Oju, ati arun mi.

N.B.—[illegible] Atọsi [illegible] mi silẹ.

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

GBOHUN-GBOHUN.

ARA LA MỌ.

Iroh'n kan ni ni ọse yi pe, ọkọnrin kan wọ Reluwe lọ si ọna Zaria, bi o si ti de Teshan kan 'bẹni o taju kan ti o si ri Ọgbẹni kan ti o ti mọ l'Eko ri li o si ju wọ si pe ki o wa sọdọ on ninu ọkọ: Ọgbẹni keji si wa si ọdọ rẹ. afara kosi bẹni Ọgbẹni ti o nlọ si idalẹ yi mu ọti igo meji mẹta kan ti nwọn si ṣi ti awọn mejeji jumọ nmu: bi nwọn ti gbadun ọti wọn tan bẹni Ọgbẹni keji dupẹ lọwọ ọrẹ rẹ yi o si sọkalẹ: ṣẹrẹ bi ọkunrin keji yi ti sọkalẹ bẹni o lọ si *Office* Waya o si lọ tẹ Waya si S M ti o mbẹ ni Teshan ti Ọkunrin yi ma tun de, lati ṣofofo fun S.M. na pe bi Reluwe ba ti de ọdọ rẹ ki o lọ si ijoko bayibayi ki o si tu ẹru Lamọrin (ẹniti ti on tirẹ ti mu nkan pọ ri) yio ri ọti nibẹ: totọtotọ S.M. yi si ṣe bẹ o si wa sọ fun Ọgbẹni ti o nlọ si ajo na pe ẹnikan lo fi Waya ṣọwọ si on laṣiri: nigbana ni Ọgbẹni arinrin ajo na wa fura pe ẹniti on pe ni enia ni Teshan ti on ti kuro lo ta jamba na fun on nitori ewọ ni fun ẹnikẹni lati dọti sinu ẹru lọ si ọna Zaria.

Enia to to fun un.

Birthday Celebration.

We congratulate Miss Phoda Yetunde Cole, Physician of this town, who was one score and three Monday last.

The Celebration which took the form of general feasting began at the sunrise and towards sunset crowds of friends and well wishers wended their way towards Idita where dancing was indulged in till late at night.

DUNIYAN—LABARI.

[LATI ỌWỌ KEKERE-AWO.]

MARABA!

Iru kiki bayi ni a le fi ki Ọlọla Dokita C. C. Adeniyi-jones eniti o ti gbọlọfẹ lọ kikiri ilu awọn oyinbo lati oṣu bi melo sẹhin ti o si ba ọkọ "*Accra*" de si ilẹ yi ni ọsan ọjọ Alaruba ijọkanla Ọlọla Dokita Jones ko ṣai daayun silẹ fun gbogbo awọn omo Ẹgbẹ Dẹmọ, papa ni asiko ti nwọn nfẹ dibo fun awọn aṣoju-ilu titun ti yio lọ ṣe oju ni Igbimo Aṣofin, ati pẹlu ni igbati akoko Igbimọ na ya ni ọsẹ kẹta sẹhin yi, iṣẹ ti Ọlọla Dokita Jones ṣe nipa ọran ilu oyinbo ni aseko faji rẹ ko ṣai to ohun ti a ko ni le fi ye awọn enia wa daradara, nitori-a ni a tun ṣe paṣamọ iṣẹ rẹ na mọ wosika wa loni.

A ki Ọlọla Dokita Jones gidigidi, alafia kọ ni'ẹ de bi. Barika mọndala!

SERAFU NDABIRA.

A gbọ wipe awọn Ẹgbẹ Serafu lọ ṣe ipade isin pataki kan ni gbangba Sango ni Oke-odo ni ọjọ Alamisi ti o koja lohun, lẹlẹlẹ ni asia nfẹ, nwọn rohin ipade na nwọn fi ti—Serafu ndabira.

YEPARIPA!

Ojora mu ogunlọgọ enia nigbati nwọn gbọ ti agbako moto kan ti nwọn ni o ṣe awọn enia meji kan ni ọna Ebute-mẹta ni iji-nji kutu-kutu owurọ ọjọ Satide ijẹjọ, boya nwọn nlọ si oko aru wọn ni mbayi a ko mo, ki Ọlọrun ma fi iṣọ Rẹ ṣọ ni rile loko, loke-lodo,—amin.

EWO LEWO?

Ọpọlọpọ ọmọ ẹgbẹ Dẹmo ni a ro wipe yio ti na eti ya lati fi eti gbọ ohun ti Ọlọla Dokita Jones ṣe ni ilu oyinbo nipa oran ilu yi, bi nwọn tilẹ ti ri ọpọlọpọ iro rẹ gbo ninu iwe-irohin ilu oyinbo sibẹ-sibẹ kole dabi alara, bi ki ẹgbẹ Dẹmọ na ṣe ipade Bombata ni lọlọ yi, ki Ọlọla Dokita Jones si gunragba si ori aga ki o si ma to gbogbo iṣẹ ribiribi rẹ na ti o ṣe lọhun si eti igbọ awọn ọmọ ẹgbẹ na si ma kan ṣara si pe: gbere rẹ...ẹ! atakokoro ma iri.

Lẹhinna, njẹ ko ha tọ ki awon sugaba ẹgbẹ na pe Awowo ranpẹ kan fun Dokita yi? a bere ni a ko fi şiwaju ẹlẹdẹ o.

GBANJARE EJI!

A tanma pe ai ti rọ ojo laseko yi ni ko i ti fun ọyẹ ni agbara tobẹ lati ja gẹgẹbi o ti jẹ wipe ni aseko rẹ li a wa yi, bẹ bi ojo ko ba rọ, ọyẹ na a ko ro wipe jija rẹ yio dabi alara, şugbọn a ko mọ eyiti Sati yio şe o, ju gbogbo rẹ lọ bi o ba ti şe eyiti o dara loju rẹ şikẹwa ọran, ti buşe.

IDAJỌ ẸJỌ AKARIGBO ATI JIMBO APENỌ.

WILLIAM ADEDOYIN II.
(The Akarigbo of Ijẹbu Rẹmọ)
versus
JIMBO APENA.

(O bẹrẹ lati inu iwe wa li ọsẹ to kọja).

Ati ilẹ ti wọn mọ ni Pakodo wa pẹlu eyi to kan eyi ti wọn ro ẹjọ si yi, laisı tabi tabı ẹni kan ninu awọn mẹrin wonyi wọu tẹ ibẹ do wọn si fi şe ibugbe ẹbi wọn, lori ilẹ ti Koyeln fun wọn, ati ẹni kankan fi ọwọ mu tirẹ dani lalai da pọ mo ti ẹbi kankan. Ni ọdun marun sẹhin, Akarigbo mọ tabi kole mọ, wipe Kotu yi ti nwipe Jimbo ni ẹniti oni ẹtọ lati ta ilẹ na gẹgẹ bi aşa enia wa, osi jẹ ẹtọ fun ẹnikẹni lati bere lọwọ Jimbo bi nkan bẹ ba şẹlẹ tabi fun Akarigbo ko bere idi irufẹ bẹ lati fi han wipe on ni ẹniti oni aşẹ ati ẹtọ si. Lẹhin na odẹ mo nipa ẹjọ yi o si fi han gbangba ninu ẹri to jẹ nibi. Ni toto oso wipe Jimbo pe ẹjọ na nipa aşe on ni, nitori pe Jimbo sọ pe Akintolu fẹ le on kuro lori ilẹ ti Akarigbo ti fun on. Lẹhin na o mọ nipa ẹjọ ti Kọsọko to pe Jimbo, şugbọn oşi so nipa wipe o şẹlẹ pẹlu aşiwaju on, Oyabu, beni ni ọdun 1917 ni ẹjọ yi bẹrẹ, ọdun to şiwaju eyi ti Akarigbo to joye lẹhin eyi Jimbo ranşẹ si Oyabu fun iranlọwọ ninu ẹjọ na pẹlu enia meji Akimuaru ati Ayabode, awọn ni ẹniti Akarigbo ran wa si Eko lati wa jẹri ninu ẹjọ na Jimbo ni awọn Ọyabu ni asiko na wọn ti ta kuro ati pe awọn eni meji wọn ngbe Eko ni asiko ti Ayanbode ti wọn pe nitori Akıtolu ninu ẹjọ ti ọdun 1923 şugbọn okan jẹri otitọ fun Jimbo ko si sọ pe Akarigbo ni nkansan ninu ilẹ yi tabi oni ẹto si tabi oni ninu rẹ. Wọn si sọ pe ni iwọn ọdun mẹta tabi mẹrin sẹhin Akarigbo ranşẹ si Jimbo lati owo Ọloja Ikorodu o sọ pe on ti gbọ wipe Jimbo fẹ fun enia nilẹ ni Pakodo fun oyinbo onişowo, ati pe osi sọ nitotọ pe ni oşu October 1926, fun oyinbo John Holt ni ilẹ lati ibẹrẹ ijọ kini oşu January 1927. Ọloja na ti ku, ati Bamijoko Adele, iranşẹ Akarigbo, to wa nibẹ, o sọ gbogbo ohun to şẹlẹ ninu ọrọ na, to jẹ wipe ko si koko kan to mu Jimbo ninu rẹ. Akarigbo pe ẹjọ yi ni oşu March 1927. Nisisiyi, ninu awọn ẹjọ mẹta to koja, kotu yi ti sọ pe Jimbo ni ẹto si ilẹ yi osi ni aşẹ, ninu meji ninu ẹjọ yi ko si eyiti omọ ẹnu kan Akarigbo arara wipe oni nkan lori ilẹ ti wọn pe ẹjọ yi le lori, ninu ẹjọ Kọsọko ati Jimbo kotu ko le sọ tabi ko la wipe Jimbo loni, şugbọn o dabi ẹni pe ninu ero pe Akarigbo ni owo ninu ilẹ na to jẹ pe ole fi le ajeji lori ilẹ yi, ajeji to ba sọ pe on ni ipin ninu ile na. Asi ti sọ pe Akarigbo kan pe ẹjọ yi ni, wipe Akarigbo papa fẹ ma jẹ ninu owo ti awọn oyinbọ onişowo John Holt & Co, san lori adehun ti ọdun 1926; Eyi ninu işubu Akarigbo ti kori on to fẹ, lalai da si ẹjọ ti wọn ti npe lati ẹhin wa, eyi ti sọ ọrọ rẹ doku. Osi tun sọ pe on ko mọ wipe ile-Isin (Church) kan wa nibẹ to jẹ wipe ajeji lo kọ ni Pakodo, şugbọn ale sọ wipe eyi şoro wipe asọ pe on ko mọ ati pe otun sọ şiwaju si pe bi Jimbo ba pin ilẹ gẹgẹ bi aşa ilẹ wa, ati pe ko si ma gba owo lori rẹ, oje ẹniti a le pe ni "Alaibikita ati Ole". On papa ko sọ pe ninu ẹjọ rẹ wipe on pin ilẹ kan ri ni Pakodo, ko si si ẹri wipe Ọloja Ikorodu dasi ọrọ ilẹ ni Pakodo lẹkan ri pẹlu Jimbo wipe ko ni aşẹ lori ile yi. O dabi ẹnipe ko şeşe wipe Jimbo ko le şe nkan lori ilẹ yi to lodi si ifẹ Akarigbo ki Akarigbo si ma wo lori wipe gẹgẹ bi oti pe ẹjọ wipe on ni alaşẹ ilẹ na, kasi gba, gẹgẹ bi mo ti wi yi, ti mo gba itan wipe Akarigbo akọkọ ti fi ilẹ Pakodo fun ọmọ rẹ Shẹkumade ati pe Jimbo tun jẹ ọmọ ọmọ osi ni ẹtọ lati jẹ anfani nkan Baba rẹ, emi wa ri gbangba pe lati gba ọrọ Jımbo gbo fun ọpọlọpọ ọdun sẹhin, lo ti nşe ẹtọ gẹgẹ bi ofin, nipa pipin ilẹ fun wọn gẹgẹ bi ẹtọ ati aşa ilu wa ni Pakodo ti ko si lodi si ofin. Bi eleyi ba ri bẹ, njẹ ale bere wipe o ha yẹ bi oyinbo ba fẹ ilẹ ni Pakodo ki wọn şeşẹ lọ gba aşẹ lọwọ Akarigbo bi? Iru ipo bayı ni oju temi ko si ẹto ninu rẹ, ati pe osi şẹlẹ fun ẹnikẹni to ba ni ero lori lati ro wipe nigbati Akarigbo ti gbo wipe oyinbo fẹ gba ilẹ lati ma fi şowo, lo ti yara dasi nipa bẹ lo fẹ lati ma gba owo lori ile na fun ara rẹ. Emi si rope itın larin Akarigbo si Shekumade ati awọn ti wọn gun ipo lẹhin na, ale fi wọn şiro ti Ọlofin, to jẹ Ọba Eko lati ibẹrẹ, si awọn ọmọ rẹ larin wọn ni wọn pin Eko ati agbegbe rẹ ti asi mọ wọn gẹgẹ bi Idẹjọ tabi onile ni awọn Oloye na ni wọn jẹ

Jimbo papa ati awọn eleri rẹ meji wọn tẹ mi lọrun nipa wipe wọn ko fi tu ifun oni lori nkan miran şugbọn otitọ yen ko yi ọrọ wọn nipa lila ọna nipa ipo Jimbo nipa ilẹ Pakodo, emi ko si ro wipe omu iyan lori lati wa di ati işẹ Apena nipa ipo rẹ ati ti Ọloja ti Ikorodu, nitori pe nkan ni wọn yẹn fun ra rẹ, nitori pe ninu idajọ mi iyẹn ko kan ọso pataki to fa sababi ẹjọ yi ako si ni jẹ ki yẹn ni nkan şe nipa rẹ. Emi gbagbọ wipe Jımbo ni ẹniti oni ẹtọ lati fi ilẹ yi fun ẹnikẹni ni

Pakodo, ṣugbọn, gẹgẹ bi on papa ti gba wipe on ko ni ẹtọ ati gbeta. Nitorı̀ rẹ, emi le tọka si on ti ọgbẹni Kayọde wi fun ti Jimbo wipe, bi Akarigbo ni ẹni kan to ni ẹtọ ati ta ilẹ na, ako le fun ni agbara ati mu enia kuro nitori pe ko si ẹri wipe Jimbo tun fẹ fun ẹlomiran ni ilẹ. Emi ti wa gbogbo ofin emi ko si ri eyiti ogbe wọn lẹsẹ. Ni ọna keji ofi han gbangba wipe ẹniti o ba lanọ wipe ẹgẹ bi ofin on ni on ni ẹtọ ati pe ẹtọ na won ti gun lori, ẹniti ogun ni ẹtọ ati mu kuro nipa ipa lori nkan to ṣe to si fa ssbabi. Fun gbogbo ero, wipe oti e tayọ ero fun ẹni kẹta ti ko mọ nkankan kotu ni iati mọ wipe ki ṣe ẹtọ on lati fun ni iwe ipa ati da ẹnikẹni lọwọ ko, wipe kosi tabi-tabi wipe ale jijo sọ tabi ṣe gbangba pe lori ẹtọ eyiti Akarigbo fẹ lati fi han wa wipe idi ọrọ on re. Ninu ẹjọ yi, bo ti wun lọ je—gẹgẹ bi Akarigbo ti pehan lati sọ kulẹkulẹ bi on ti ṣe ni ẹtọ si ilẹ yi, nitori na ako le sọ nkankan si idi ọro rẹ. Nitori na ari lati dajọ fun Oyinbo Apena pe o jare, ki won si ṣiro owo irin ẹsẹ ki wọn san fun. Emi si pa laṣẹ ki wọn san owo Lọya Jimbo mejeji pẹlu.

(Sgd) M. L. TEW.
Adajọ.

Mo juba oniwe irohin Daily Telegraph ninu ibi ti mo gbe ṣe ẹda idajọ yi.

Mo ni lati fi ẹnu kan idajọ yi fun gbogbo ẹyin ọkawe wa, wipe Adajọ Tew ko kẹrẹ ninu ẹjọ dida, ọgbọn, oye, ofin ati iwe ṣugbọn gbogbo rẹ dun, wọn ni ẹtọ ọmọde dun, ko ku ẹniti o ma ba ro, bi bẹkọ tani Jimbo Apena ni lati ma fi ire fun loni, bi ko si Lọya Adedapọ Kayọde (adumadan ọkunrin kọkọbọtọ) wọn ni bi ile ba san ni awọ la wo, bi Kayọde mọ iṣẹ bi ko mọ iṣẹ gbangba dẹkun kedere bẹ wo, ẹyin agbo teku wi fun eyie, ẹ joko si ẹnu mi. Kayọde ti di araba oti diji, wọn ni bi ọmọde ba mọ owọ wẹ, aba agba jẹun, awọn agbagba papa miran lode oni, wọn ko mọ ọwọ wẹ wọn ko tile fẹran ọmọ ẹhin won ṣugbọn awọn agbagba ti ko si ninu awo ti ko mọ pe on ma jẹ ata, wọn fa ọmọde mora awọn ọmọde si fẹran wọn, nitori na mo ki gbogbo ẹyin ara Ikorodu ẹku orire, mo si ki Lọya Kayọde, oku iṣẹ ọwọ rẹ ama roke fun rere nigbagbogbo

ỌMỌ ONILẸ NTẸ JẸJẸ, AJEJI NTẸ GIRIGIRI.

Ni ojọ Monday mo ri ka ninu iwe irohin Daily Times wipe awọn ẹgbẹ Congress ti wọn fẹ ti oke okun wa si ilu Eko lati wa ṣe ipade ti ọdun 1929 ni Eko nibi ti awọn ẹgbẹ yi si bere aṣẹ lọwọ Ijọba wa nibi fun aye yi ti oniwe irohin yi si sọ wipe ko si aye fun nkan yi, nitori wipe ilu ni lati wa ni ifọkan balẹ fun igba diẹ nitori ani nkan ti ani lati jiroro. Mo fẹ bere lọwọ olotu iwe yi, kini ani lati jiroro, to le da awọn ẹni wọnyi duro ati ma wa silẹ yi, abi nitori pe awọn olotu iwe rẹ ko si ninu ẹgbẹ yi ni ko jẹ ko fẹ fẹ wọn ni Eko, ṣe wọn sọ wipe won nbọ wa jagun, tabi wọn nbọ wa ba ilẹ yi ja, wọn ko ṣa sọ wipe won nbọ wa si fun ara Eko wipe ẹ ko gbọdọ san owo ori, bi omi titun ba de, ẹja titun ayi wọ, boya osi ro wipe bi wọn ba de ibi won nbọ wa ba iwọ oniwe irohin Daily Times ja ni, itumọ erokẹro ti i tirẹ yi, mo bere nje to ba jẹ awọn ara Brass, Uzu akoli, Umu Ahia ni won nbọ nilẹ yi wa ṣe ipade nje iwọ ano owọ mu gege rẹ lati ma sọ nkan ba wọnyi, ẹni kẹni ni lati ma fi lakaye gbe nkan, ati ọgbọn, ko yẹ ki ọmọ enia ma hu iwa ẹranko, gbogbo enia lo mọ irufẹ awọn enia pata-i pataki ti wọn wa ninu ẹgbẹ yi lati ilu Aganyin, Saro ati Gambia, emi fẹ bere ki lo ṣe to ni ki wọn ma wa ni asiko yi, aya iwọ nja fun won ni, won ni ẹniti ko ba sabiti si bẹru ojo, kọ dami loju wipe oni oni bẹru to nfi iwe rẹ han ko to jade, o tilẹ wa di ata iku imodo mọ awọn oluwa rẹ lọwo, ọro to sọ yi, oku diẹ ki ato, ko ba ti ti ẹnu re jade, nitori ẹnu ko gba ọrọ yi, nje bi ijọba ba ni awọn ko fun wọn ni aṣẹ ati wa si Eko, ki lo fẹ ki gbogbo ilu wi, won ani kilo ti ro wipe oma ri, on to ba gbo lẹ u Akuwarapa ara ọrun lo sọ eyiti o ba gbọ ninu Daily Times Ti ba lo sọ ipo bẹ ni imọran ati ọro ma nbọ si, nitori pe eyi le ri bẹ ole ma ri bẹ, wọn ni ojo gate ko jo gate ofi ẹsẹ mejeji tiro, nigba ẹjọ ọgbẹni wa Herbert Macauley bẹni o sọ wipe ki Ijọba pa ni ẹnu mọ, loni nkọ nibo lo wa? Wọn ni ohun to ba jọ ohun ni wọn fi nwe ohun,, epo ẹpa jọ posi ẹlẹri, nigbati iwe rẹ yi bẹrẹ, oni ki ṣe fun otẹ, ṣugbọn fun ire ilu, ṣugbọn ni oni nkọ ire melo lo nwa fun ilu, ninu ọrọ owo ori, eyiti iwe rẹ nṣe lo jẹ ohun ki ijọba to ma gba owo na, arapa ore kan niyẹn, ninu ẹyin ti ẹjọ bẹrẹ iwe irohin yi, jẹki aṣe ofofo bere lọwo rẹ awọn ẹni wọnyi da? Henry Ajibọdẹ olotu ẹro iwe titẹ da lodọ yin loni? Ẹniti o gba ipo rẹ da, ọgbẹni Gloucester da? Adebayọ Ọmọlolu iyẹn ti fi tire kọ si Ọfisi Aṣoju ṣugbọn ọgbẹni H. King Paul to gba ipo rẹ da? Bami bere ọgbẹni Kasunmu olotu gbogbo iṣẹ na da loni. Gbogbo wọn ti ba ogun ja, wọn ba ogun lọ. Olukaluku won ni Ọlọrun ti pese fun ṣugbọn gbogbo nkan nlọ fun rere. Ko yẹ ki irufẹ ipade Tanbu-tambu bẹ ki ofi abuku kan eyi ku diẹ kia to. Mo duro nihin.

OṢU AWỌN ALAPARỌ LE E.

Bi mo ti gbe ẹnu le oro awon alaparọ won yi ni osẹ to koja wọn ko bikita, ni ṣe ni wọn npele si, wa ri opọlọpọ ni ẹhin gbẹti pẹlu aṣọ dudu biribiri wa ṣe bi Iya tabi Baba rẹ loku—Ofito ijọ ẹji oja oyingbo, irọ patapata ni wọn nba kiri ko si otitọ kan ninu rẹ, ẹniti wọn ma paro ni wọn nwa, iwọ tọ ni iduro, ti ile ko ti toro fun ọ, wa wa jẹ ki awọn ọmọ ti Iya ati Baba wọn yi fi jin ilu, ki wọn ya ọrọ bi, awọn miran wọn ko ni sọfun Olufẹ wọn awọn nlọ si ẹhingbẹti lojiji wa ri ọkọ iyawo to ma

ma pa gun ro kiri wipe nję iyawo mi ko debi, iyẹn wa to si ọ, on lo la ọ ni agan, bi ọwọ ko ṣe ṣan, iwọ ki ka lori, ewo ni wahala, ole ma ṣe dada nbi ti owa, iwọ ari gbe, ko to wa sọ di ẹhin gẹde, bo bọ lọwọ rẹ ko ni lọ, nibo mi lo ma yeọsi, tirẹ lo ṣoro.

Awọn alaparọ wọnyi, nwọn a sọ fun akọwe ṣọbu wipe ta eja na fun mi di ipari oṣu, bi ara ile rẹ ba gbowo ma fun ẹ, ni oṣu ọdun ijọ kejilelogun lo ma gba owo, ni ọjọ na gan ni ma fun ọ, bo gbọ jẹgẹ, gele gbe ọ, omiran ẹwẹ, a ni owo ti on mu dani on ti fi ra eja tan ti a eyi ti o tun ku nibi niyi, bi on ba dele on a fi ran ọmọ si ọ, bo gba fun sobia da ọ, kele gbe ọ ni yen, o si hi pade rẹ, bo si fi ṣe ija yio sọ fun suga mu to nfẹ wipe lagbaja nyọ on lẹnu, sugọmu papa yio ri George tabi Alex wipe o jẹ mọ wipe lagbaja to wa ni ṣọbu bayi wipe iyawo mi, nipa bẹ ẹnyin ko mọ melo-melo ni awọn ọdọmọkunrin wa, ti wọn ti lọ si ọrun apapandodo lalai mọ tẹlẹ, nitori olori buruku ọkunrin miran to ba wo owo ati wahala on lori panṣakuta miran, yio jamba ọkunrin ẹlẹgbẹrẹ miran nitori nkan buruku to gbe sile—Awọn ọkunrin miran yio wa ba ọ ni ṣọbu wipe ba mi wa iye bayi nibẹ titi de ile, bo danwo ni aseko yi. Odun 1929 to mbọ Ọlọrun lẹmi ẹ, ko to gba-dun rẹ. awọn ọkunrin miran aya ọrẹ wọn ni wọn nṣọ kiri, iyẹn wa to si ni iṣẹ ni asiko ọdun yi, ma lọ wa bi aiye rẹ ti ṣe ma ni iyọ ọran-ọloran ni ko gbe *chair* tidi fun, ko ma lo baranda kiri ilu, eyi wa tọ. Mo duro nibin ninu ọsẹ yi.

"B'ỌWỌ FUN BABA ON IYA RẸ"

Anu ṣe wa pupọ lati ri ka ninu iwe irohin ati lati ma fi wipe ọmọ miran a ki iya rẹ mọlẹ, yio na bi ẹni ma pa, a si ma yan le lori wipe ori iya on ko pe, awọn Imale ma nko lọrin wipe "ọmọ to na iya rẹ yio wọ ina," ẹ wo eyiti o na ọwọ gan baba rẹ ni Alli Street, ni Eko to lu baba rẹ agbalagba, iru aṣa ba wọnyi nkọ! bẹni baba ati iya to wa to idayi di bẹ fun wọn yi, ọkọ iya na lo wọ wa si aiye, bẹni baba ti ko to baba mọ yi bi ọ, ti o si gbọ bukata rẹ, iya rẹ na wa di iya ti ori rẹ ko pe mọ. Bẹni iwọ beru Oluwa ninu igbagbọ, mo bẹ nyin ẹniti o ba tun ku to ni aniyan irufẹ bẹ ni ọkan ki e jọwọ ko ni-ran ọdun to mpari lọ yi, ki o ni ki Ọlọrun dari ẹṣẹ buruku jin on. Ki o si fi ọdun ni tẹ on lọrun.

"ỌPA ỌBA"

Keresimesi lo mbọ yi, ewo lẹ ma ṣe pẹlu awọn ọmọ ti iya ati baba wọn ko ni aṣẹ le wọn lori mọ ti nwọn npe ara wọn ni *Alikali* nipa iwa eṣu ati iwa jagidijagan won yi awa fi gbogbo rẹ le nyin lọwọ, ki ẹ ba wa boju to, ki a le gbadun ọdun na, nitori ẹru awọn *Alikali* nba gbogbo ilu. Ki Ijọba ba wa ki wọn wọ bi ọbẹ panu.

Emi ni ti nyin nitotọ,

ENIA KO DA BI ALLAH.

ADDRESS DELIVERED BY

MR. N. M. A. JOHNSON OF LAGOS,

West Africa, at a meeting of the Young Christians Association London School, Metropolitan Tabernacle, London.

SUBJECT :—*Precious Promises.*

(Continued from our last issue).

Part 11.

THE PRAYER PROMISE.

"Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Mathew vii. 8.

These are very positive promises, and yet they must be read intelligently in the light of other scriptures which explain and qualify the words. It is not all asking that receives, for there is asking that is not true prayer.

Some ask merely in word, with no real desire in their hearts. Some ask selfishly, that they may consume the divine gift on their lusts. Some ask rebelliously, without submission to the will of God. Some ask without faith, not expecting any answer. Some ask indolently, not ready to do their own part. Some ask ignorantly for things which would not be blessings if they were granted. It is very clear that in these cases those who ask will not receive. So not literally all who seek and find. The seeking must be earnest. There is a remarkable word in one of the old prophets. "Ye shall seek me, and find me, when ye shall search for me with all your hearts." The seeking must also be for good things. If our quest is for sinful things or for worldly good, that would work in us spiritual harm, God will not give us what we seek. Then we must live right. "No good thing will be withhold from them that walk uprightly." The thing himself must be good, and we must walk in paths of obedience or there is no promise of reward for our quest.

In like manner it is not to all knocking that God opened the door. There are timid knocks that indicate neither desire nor faith, as when mischievous children ring a door bell and then run away, not wanting to enter. It is when we knock at the right door and knock with expectancy and faith and importunity, that the door is graciously opened. Thus in enterpreting this wonderful prayer-promise we must read into the words, their true meaning. The asking seeking, knocking, must be true prayer.

References see Proverb 8. 17, & Jeremiah 29. 12-13. Proverb viii. 17 I love them that love me, those that seek me early shall find me.

References (Text) Jeremiah 29. 12-13.

12. Then shall ye call upon me and ye shall go and prayer unto me, and I will hearken unto you. 13. And ye shall seek me, and find me, when ye shall search for me with all your heart.

ORI V.

IGBOIYA.

(*Translated from "Character by Dr Smiles"*).

APA KETA.

Gęgę bi awọn ẹniti o fi ẹmi wọn lelę nitori ẹkọ ọgbọn ti ni iru igboiya bayi, bęna ni awọn ẹni bę lọna ti ẹsin ko kęrę. Ohun ti iṣe-ọkunrin iṣe-obirin fi ara da nitori otitọ—ẹniti ko kọ iya ni jiję, ti o si mura tan lati run nkan mọra; ẹniti ko ri alanu kan ṣoṣo ti yio sọ ọrọ iwuri fun—eyi firi igboiya ti a nri loju ogun nibiti ọpọ enia a mu ori wu ti nwọn a si sọ ọlę enia di akin.

Melo ni a o ki ninu awọn enia ti orukọ wọn ko ni paré lai, nitori nwọn duro sidi otitọ; ninu idiwọ, ninu ewu ati iya jiję "nwọn ṣe ododo, nwọn duro bi akọni" ninu ijakadi fun ẹtọ laiye, awọn ti o si ya lara ki nwọn fi ẹmi wọn lelę ju ki nwọn ṣe eyiti ọkan wọn sọ pe ki iṣe ọna ẹtọ lo.

Irufę awọn enia bayi, ti o mọ ẹtọ, fi iwa akọni ti ko legbę han, ni igba lailai, nwọn ko si dękun fi ihan ni, iru iwa ọmọluwabi ti ko lęgbę, eyiti a le ba pade laiye. Ani awọn obirin, (awọn ti o kun fun iwa anu ati iwa tutu) lọna yi fi igboiya ti ko ṣe bi ṣubu han bakana bi ti awọn ọkunrin. Irufę eyi ni ti Anne Askew, nigbati nwọn ję ę ni iya titi awọn egungun ara rę rọ, ko gbin, ko mira, o kan nwo wọn pęn ni, o kọ ko jęwọ, ko si bọwun; tabi iru ti Latimer ati Ridley, awọn ti, bi o kanran ki nwọn ma pohun-rere-ękun ki nwọn ma ke pe ori awọn lo buru bayi, nwọn fi tayọ-tayọ lọ si ibiti a pa wọn, bi ọkọ-iyawo ti o nlọ mu, iyawo rę—ekini nke si ekeji o uso fun pe "ję ki ọkan rę balę", nitoripe "loni, ina ti awa yio tan kalę "ni England, lagbara Ọlọrun, ko "ni ku lai;" tabi irufę ti Mary Dyer (Quakeress) ti awọn Puritans New England yęgi fun nitori o nwasu fun awọn enia; funrarę ni o gun gagalo lọ, lębin ti o si ti ba awọn enia ti o duro nibę sọrọ tan, o jọwọ ara rę le awọn abinuku rę lọwọ; tayọ-tayọ ni o si fi ku.

Igboiya ti Sir Thomas Moore, ẹni rere ko ṣe eyi, funrarę ni o gun gagalo lọ, tayọ-tayọ ni o si fi ku nibę bi o kanran ki o ṣe eyiti ọkan rę sọ fun pe ko tọ. Nigbati Moore ti pinu lọkan ara rę pe on ki yio yę kuro lọna ti on ro pe o tọna, lọkan rę o dabi ẹnipe o ti jagun-molu, o wa sọ fun Roper ana rę pe, "Roper ọmọ mi, mo dupę lọwọ "Oluwa wa pe, a ti ṣęgun!"

Duke of Norfolk pe e, o sọ fun pe, o nbę ninu owu, o ni: "Master Moore, Ọpalrpini bi ewu o nbę fun enia ti o nba awọn ọmọ-alade ṣe kokowa; ẹniti Ọba ba binu si, titan ba Oluwa rę nun!" Moore dahun o ni, "Oluwa mi, o tan tabi o ku? Iyatọ ti o wa larin temi-tirę ni eyi—pe emi yio ku loni, iwo yio si ku lọla."

Translated by

ADEYINKA AJAGBE-ỌSA

A ki Mrs. John A. Bright pe o ku abọ Jos ti o ti lọ lęnu ọjọ ti ko i pę yi, a si ki Ọgbẹni Bright papa pe o ku afojuba a o.

Gbukę ni a gbọ iku Ọgbẹni S. A. Sanyaolu, oga awọn Ọlọpa ẹniti a gbọ pe moto pa ni Enugun ni nkan bi ọsę meji sehin, a ba awọn ębi ati awọn enia rę kedun. Ki Ọlọrun sọ wa ninu igba aiye buburu yi.

Owu National Society, Lagos.

The 8th Annual Dinner of the above-named Society, we learnt is to take place next Saturday, the 22nd

EKO AKETE

EKO, SATURDAY, DECEMBER 15, 1928.

T' EKO TI JẸ?

Riro ti ogunlọgọ enia nti gbogbo ilu rọ wa si Eko mu ki Eko di ilu oninira ati onidarudapọ; ẹ lọ si Ibadan, si Ọyọ, si Abẹokuta si Ogbomọshọ ati si ilu miran bi Ilesha Ode-Ondo, ẹ o ri bi ikankan ninu awọn ilu wọnyi ti joro ti awọn enia ti o wa ninu wọn ko to awọn enia ti o mbẹ ni Ebute Mẹta nisisiyi ambọsibọsi Eko papa: bi ero ti nya wa lati gbogbo ọna ilu oke lojojumọ, bẹ si ni awọn ero tun nya wọ inu rẹ lati awọn ilu ti nwọn mbẹ ni Oke Okun wa bi Warri, Sapẹli, Calabar Porta (Portharcourt) ati bebẹ lọ.

Nitotọ hiho yanmu ti Eko nho lojojumọ nisisiyi le jẹ ohun ti o dun mọ awọn ẹlomiran pe kosi ilu ti o dabi Eko ti a ba ti mu ilu Oyinbo kuro fun ohun meremere anfani ati ohun miran ti o 'mbẹ ninu rẹ: ṣugbọn o di ẹmẹlo ni irufẹ awọn ẹni bẹ sunkaka ki nwọn si ronu ọpọlọpọ wahala iku ojiji, airi jẹ airimu ti o mbẹ fun ogunlọgọ awọn enia miran ni igboro ilẹ yi kanna; ajeji lati Oke Okun, ajeji lati ilu oke awon ti nwọn ṣigbo wa si ilẹ yi ti nwọn si fi ibi ṣe ile ko fun ọpọlọpọ awọn ara ilu papa laye to lati gbadun ilu wọn: arun npọ si iku npọ si, kini ẹ ṣebi o mu gbogbo eyi wa bikoṣehihagadi gadi ti gbogbo rẹ ba enia si: ni koipẹ yi kọ ni a gbọ pe awọn ara Camerroon kan ti nwọn ko ri ile gbe ni arin ilu kọri si ọna Ikoyi lati ma lọ sun sinu isọ onisọ kan nibẹ ti nwọn si ngbera ni ọjọ keji, ṣe bẹ si ni a si tun gbọ pe awọn ọdomọkọnrin kan ti kosi iṣe lapa wọn de ipo pe ki nwọn to lẹnu fifi owo haya ilẹ ndaṣa lati ma lọ sun sinu Ṣọṣi kan ni ilẹ yi ti nwọn si gbera bi agba aro ba ti'rọ ninu eyiti a nwi yi kọ ni awọn ẹlomiran ni ile meji Mẹta ti nwọn ko tilẹ mọ ohun ti awọn ẹlomiran ti nwọn mbẹ ninu aini nṣuta:

Ni igba lailai a ṣebi o jẹ aṣa Ijọba ati awọn Oyinbo Oniṣowo ni Eko yi, ki nwọn ma ranṣẹ si awọn Ọga Ile'we pe awọn nfẹ ọmọ ile'we ti o ja fafa ni Ẹkọ ti o si ni iwa, lati gba si ibi iṣẹ wọn: ṣugbọn lode oni nko epe ko ti pọ ju ohun ti o nu lọ nibiti Ijọba nṣe idanwo fun bi irinwo awọn ti nwọn lọ si idanwo wiwọ ṣẹ Ọba ti o jẹ pe ipa ni ọgọrun fi le yege idanwo na kọ ni ẹnikan yio ṣẹṣẹ ma duro pe fẹrẹ Ijọba ranṣẹ si on lati ṣiṣẹ nigbati o jẹ pe gbogbo awọn ti nwọn ba ṣe daradara ni Idanwo na kọ ni Ijọba yio ri aye iṣẹ fun bakanna si r i ti awọn Oyinbo Oniṣowo ni ode oni; ẹniti o ba fẹ ṣiṣẹ labẹ awọn oniṣowo wonyi ni lati ni owo ti o to owo lọwọ bi £500 tabi jubẹlọ tabi Iwe-ile ti o daju hanwu, bibẹkọ ọbọlẹ ko ni ṣai ki oluwarẹ:

Ajeji ti o ba wọ ilẹ yi ko ni fẹ lọ mọ nitori gbogbo oju ti o nri, kẹkẹ ologere le kọ loyi, bi o si ri Mọto, yio fẹrẹ le gbọnsẹ s'ara, sugbọn awon ti nwọn ngbe inu Eko lo mọ pe ko si nkan kan ninu Ilaju Oyinbo bikoṣe inilara ati inawo ni oniruru.

Iso kijipa di arun mọra.

AFRICAN CHURCH PRO. CATHEDRAL.

Awọn African Bethel ṣe Isin Ikore ni ọsẹ ti o kọja ni agogo mẹta-abọ ninu Ṣọṣi titun ti a ṣẹṣẹ ṣi, ni opopo Broad Street, isin na larinrin pupọ ẹniti o ṣe iwasu ni ọjọ na ni Revd. M. D. Kukui, iwasu rẹ dun mọ gbogbo enia papa ko tilẹ da wa duro lo titi nipa iwasu rẹ na, lẹhin ti aṣe isin tan ni olukuluku wa bẹrẹ si mu ọrẹ tirẹ lọ si waju pẹpẹ, ko si bi o tiri ni ni ọjọ yi, ki a to le pari isin o fẹrẹ to agogo mẹjọ oru. Ni ọjọ keji ti iṣe ọjọ monday ni nwọn bẹrẹ si ta ọjọ ikore loriṣiriṣi awọn obinrin ati awọn mudia nta oriṣiriṣi onjẹ, a si ta ọja ikore na ni Monday ati Tuesday, ọwọ yio mare waju o, owo ti nwọn kojọ jẹ £ : :

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ẸNITI O ṢE OJU KO ṢE, BI ẸNITI O ṢE ẸHIN.

LATI ỌWỌ KEKERE-AWO.

Si Oniwe Irohin *Eko Akete*.

Mo bẹrẹ f'oji,

Nigbati a ba wa ni arin ara wa ti a nri ara wa lọsan loru lalẹ ati larọ, lo dabi ẹnipe a nfẹ ara wa fun awọn ẹlomiran, irufẹ wiwa tabi bibẹ bẹ ko yẹ wa to gẹgẹbi mo ti nsọ yi, ẹ jọwọ ẹ jẹki a la a ki o le ye ara wa daradara.

Nisiyi ki a pe ara wa ni ọrẹ tabi janma, ki a ma ba ara wa ṣe pọ gẹgẹbi ẹgbẹ, a ṣa ti mọ wipe ọrẹ ti o ba ṣẹ nkọja enia meji tabi mẹta o ti di janma ni iyẹn, a si le pe janma ni ẹgbẹ nitori agbajọ tabi akojọpọ enia ni nwọn npe ni ẹgbẹ, a ko le mọ iyi ara wa ni igbana nitoripe a nri ara wa nigbagbogbo lọna omiran iyẹn ti o ba jẹ wipe ifẹ mbẹ ni arin iru akojọ bẹ, ki iṣe ifẹ yẹsuyẹsu li a nwi nitoti orişirişi ifẹ lo mbẹ, ki ẹnikan wa yẹ kuro yala oluwarẹ mbẹ ni ipapoda tabi ni aye nigbana ni mo ro wipe a o to mọ ẹdun ara wa.

Ṣugbọn ti o ba jẹ wipe ifẹ ti ko ni lari lo mbẹ fun janma na a ko ro wipe nwon le mọ edun ẹniti o yẹ kuro na tobẹ loju wa.

Bawo li a tişe le mọ wipe awọn janma ni ẹdun ọkan gidigidi fun ẹniti o ba yẹ kuro na? Idahun rẹ ni wipe o di igbati nwọn ba duro girigiri ti nkan oluwarẹ ti nwọn si mbojuto gẹgẹbi oju ara rẹ, iyẹn ni awọn Yoruba fi ma npa lowe ti o mbẹ ni oke iwe yi pe "Ẹniti o ṣe oju ko ṣe e, bi ẹniti o ṣe ẹhin."

Ni gasikiya owe na ọrọ lo sọ ki nkọ fun nyin ni oye kan na nipa ti awọn ti o ba papoda.

Bi ẹnikan ba mbẹ ni idubulẹ aisan, ti o ba si ri ni oye wipe aisan na yio jẹ ọlọjọ ti oluwarẹ ba ti şe Iwe-ogun (*Will*) silẹ ko ni şai ba Baba-nsinku tabi ẹniti yio fi şe oju lẹhin rẹ sọrọ, irufẹ ọrọ wo ni a ro wipe yio sọ, ko jẹ sọ wipe Ogun (*estate*) ti on nfi silẹ lọ yi, bi on ba ku o ko gbọdọ şe daradara fun on, tabi rawurawu ni ki o ba on şe, irọ ni kosi ẹniti o jẹ sọ bẹ, koda bi o ku oni ku alọ ti oluwarẹ yio ku, ki o si tun gbọ ki nwọn rọ ẹ ni ọti ko jẹ sọ bẹ, o ti omugọ ti o nta kayiti loru.

Kini oluwarẹ ti ma ba Baba-nsinku na sọ, yio sọ wipe iwọ lagbaja lilọ ni on nlọ yi o, oju on dowọ rẹ, ẹniti o şe oju ko şe o, bi ẹniti o şe ẹhin, bi ti ara rẹ ni ki o ba on yanju nkan on daradara, a tilẹ ro wipe boya awọn ẹlomiran nda Majẹmu rẹ ni arin ara wọn, ki ọkan le balẹ si arin ara wọn daradara.

Ki oluwarẹ wa şe bẹ ki o si ku, ki ọrẹ tabi Baba-nsinku na wa dide, ki o ma wa yọ wipe Ọlọrun ba on ti i lọ, ni ero pe ki on le şe aitọ si ohun-ini oku ọrun na, ki ọrẹ tabi Baba-nsinku na si dide ni totọ lẹhin oku-ọrun na ki o ma wa şe Ogun bi o ti fẹ, ki a tilẹ ni kosi ọran Majẹmu gẹgẹbi a ti wi nibẹ oluwarẹ ko şai mọ wipe, o ku ibiti o ma ru u wọ, bo nfo bi ẹiyẹ olohun yio bere ohun rẹ, nitoripe o fi ẹhin oku na dagun ni, ki iyẹn duro bẹ.

Ki a si tun wa pada sọ ti ẹniti ko ku ti o kan yẹ kuro lasan ni.

Ki a sọ wipe oluwarẹ gba ọna idalẹ kan lọ, nigbati o si nlọ, o pe iwọ ọrẹ rẹ wipe ba on bojuto awọn nkan mi gbogbo ati pẹlu ile on dọwọ rẹ nitori Oluwa lo ni ẹmi, a sa ti mọ wipe ẹniti o nlọ si idalẹ ki a tilẹ ni idalẹ arọ di alẹ iyẹn jẹ ọjọ kan şoşo pere lo nlọ ko jẹ fi ọwọ sọya wipe dandan on yio de sile, yio sọ wipe Oluwa ko şọ on lọ ko şọ bọ, ni, bi o tilẹ jẹ wipe aibọ oluwarẹ didun inu ọrẹ lo jẹ on na ni lati ki on na wipe, Oluwa ko şọ lọ ko şọ bọ, ko mu ẹmi rẹ bọ wa ba ti awọn ni, irufẹ kiki bayi ko şai nsi lọkan ọrẹ omiran, Oluwa ko şọ ni lọwọ irufẹ awọn enia bẹ ọmọ inu Awusa ni a jẹ iwọ o ri igba 'iya mi ẹmi ko ri tirẹ, afi Oluwa ti O da gbogbo wa.

Ki a ma dalọ wonna, oluwarẹ lọ si idalẹ na, gẹgẹbi a ti wi, o ko gbogbo nkan re o fi le ọrẹ rẹ lọwọ, gẹgẹbi aiye ti ọkanjuwa de aiye, nwọn şe iwe awọn ohun gbogbo ti nwọn fi le ara wọn lọwọ fun ara wa, ki ọrẹ na to bọ ibiti o lọ, ki ekeji rẹ ti ko gbogbo nkan rẹ je, ni ero wipe ko ni le bọ mọ tabi bi o tilẹ bo ẹnu ni awọn ma fi sọ ọ, idi ni awọn ma fi joko.

Bi o ba jẹ bẹ ti ọrẹ na ba de, ti o ba bere awọn nkan rẹ gbogbo, bi o ba di womi-nwolẹ, ti o ba jẹ ọre ti ko fẹ tu aşiri ekeji rẹ si ode, o le so wipe on fi silẹ fun u, bibẹkọ ki o ma lọ ba on yanju rẹ kẹlẹkẹlẹ, şugbẹn bi o ti wu ki o ri, ẹri-ọkan yio ma so fun irufẹ awọn enia bẹ iwa aidara ati iwa ọdalẹ lo hu, iru iwa bayi ko şai mbẹ ni arin ọpọlọpọ awọn ọmọ Anabi Adamọ tabi bẹkọ iwọ ti o le ma şe bẹ? O nro ki-ki lokan rẹ.

Ọrẹ ti o ba si hu irufẹ iwa bẹ fun ekeji rẹ, ti Ọlọrun si mu oluwarẹ de, ti o wa mbi lere awọn nkan rẹ ti o nşọ wipe jọwọ mo mbọ na ọkunrin yi ma yọ mi lẹnu, nigbati iyẹn ba şe suru fun u titi bi eyiti o jẹ esuru ti suru na wa di ti Dani Ọlọra, Ọlọra-şẹşẹ, nisisiyi ni iyẹn ma dide lo ma fọn lẹjo ki a gba Lọya ti nidi gbagba ni nwọn jumọ ma fi pẹki-pẹki.

Awọn enia ba wọnyi ni owe na mba wi, nigbati a ba nri ara wa nikan ti a nfi ọran* han ara wa, ti a si nşe gẹgẹbi o ti tọ ati bi o ti yẹ loju ara wa ko ni ọrẹ pataki, o di igba ti a ba yẹ kuro ni arin ara wa fun işeju kan, ti a si duro ti alukawani ti a ba ara wa şe iyẹn lo njẹ ọrẹ pataki, ki işe ọrẹ mo nwa si ile rẹ, o nwa si ti emi, a jumọ nmu Ti tabi a jumọ nmu Wişiki ni Hotẹli pọ, li a nsọ.

"Awọn a ji ẹpo la mọ ara wọn (2) ẹ mọ gbọ ọrọ kan loni o."

Ki orin yi şi ma ja ranyin lọ na bi iso kijipa, ọrẹ mbọ o ku diẹ.

ỌLỌLA DOKITA JONES.

Nigbati Ọlọla Dokita Jones ngbọlọfẹ lọ si ilu Oyinbo, ọpọlọpọ ọmọ ẹgbẹ Dẹmọ ni ayun rẹ nyun, gẹgẹbi ifẹ ti nwọn ni si i, boya lo tilẹ wu ẹlomiran ki o ju oşu meji lọ, oşu ti o gba na bi ẹnipe o mbẹ ni arin wọn lo tun pada wa jẹ nighẹhin, tobẹ ti nwọn fi nkan sara si nibiti o gbe mbẹ ani nigbati o mbẹ ni ilu Oyinbo lọhun.

Eyi ko şai le ri bẹ, nigbati enia ba ti wa ti o ba ti ni idi otitọ en ati ki ilu le dara ni on yio duro si, ki işe idi emi ni mo wa nibẹ lọna mọşaşi bi o ti ni lati ri fun awọn enia bẹ ni o ri fun Ọlọla Dokita Jones.

Nigbati o mbẹ ni ilu Oyinbo a bẹrẹsi ri awọn ọrọ ti o sọ ni ọhun ka ninu Iwe-irohin ti o nti ọhun wa ti o njẹ *West Africa* awọn ti si mọ iwe daradara si mọ riri iru wahala ti o mbẹ ninu ọrọ tamtam ti o sọ, nwọn mọ iye işẹju tabi wakati ti o le gba enia to, gẹgẹbi a ti ro wipe ki işe ojọ meji tabi mẹta ni yio fi sọ gbogbo ohun ti o sọ ti a ni lati ri ka ninu Iwe-irohin na, ẹniti o ma duro lẹkanna, ti yio so irufẹ ọrọ gbọrọ-gbọrọ yẹn ki a yin oluwarẹ daradara, işẹ mbẹ nibẹ, a ko ba de ọhun ki a wipe a fi npọn, ke da wa loju pe ko fi ọkan pe meji, oro wa nibẹ afi ọrọ hunnu-hunnu gbe 'ku lo ku, Oluwa ko fun ni lada gbogbo işẹ rẹ, ki o si ma şọ lọsan loru lalẹ larọ fun wa, ki Oluwa ki o maşe jẹki igbi aiye yi le de ọdọ rẹ fun wa—Amin.

Ki a bere wayi o laduru gbogbo ọrọ tamtam ti o sọ na, melo lo jẹ ti ararẹ nibẹ? Awa koi ti ka iwe de ibẹ, boya, a ko sọ ti ẹlomiran, ọrọ ilẹ Enia Dudu papa ọran ilu yi lo pọju nibẹ, nipa eyi o fihan wa wipe Ọlọla Dokita Jones ni itara pupọ si ọran ilẹ yi.

Ti enia ba mbẹ ti o ba duro si ori otitọ dajudaju otitọ na yio ma gbe e, ẹ o gbọ bi awọn Yoruba ti ma nwi, nwọn ni şe otitọ şe ododo ẹni şe otitọ ni Molẹ ngbe, kini nwọn npe ni Molẹ ni tiwon?—Olorun.

Otitọ ati ododo ti Ọlọla Dokita Jones duro si, lo jẹki awọn ọmọ ẹgbẹ Dẹmọ nsọrọ rẹ ni rere melo-melo li a o ka dinu ehin adepele nipa iwa ododo ati inu kanşọşọ ti Ọlọla Dokita Jones nhu, o si nyẹ ẹ yẹ ẹ.

Ẹnyin ẹ wo o, ni lọlọyi ni Ilu dibo fun awọn ẹniti yio lọ si Igbimọ-Aşofin, pẹlu bi ko ti si nibẹ, awọn ẹgbẹ Dẹmọ kọ nwọn mu şikẹta awọn ẹniti nwọn yan, nigbati a si ma ri nkọ, geregan kọ ni a ri Ọlọla Dokita Jones ni iwaju wọn, lai jẹ wipe o mbẹ ni ile, o ya wa lẹnu gidigidi, ki a ma si jẹki o tun ya wa lẹn ni ọna keji ẹniti o ba ti duro si ori otitọ rẹ lai wo 'hin-w' ọhin, bi nkan rẹ ti ni lati ri lo ri nyẹn.

O nwu opòlọpọ bẹ, şugbọn işẹ wọn fun rere ilu ha tẹ wọn to?

Ki a ma tun şẹşẹ sọ ti awọn ẹniti o nmi ẹnu lasan-lasan pe ki lo tilẹ nşe ti nwọn ko jẹki enia gbọ 'ran, eke ni wọn ẹnu wọn ni ẹfa, ẹnu ni ẹjẹ, ọrọ pọ nibẹ ki a fo, ju gbogbo rẹ lọ ki ẹ şa ma şe adura fun un ati awọn alatilẹhin rẹ ki ajinde-ara ma jẹ fun wọn, ki Ọlorun ma si jẹki awọn ri dasi aiye—Amin.

Emi ni ti nyin nitotọ,
KEKERE-AWO.

IROHIN IJA LARIN AWỌN ONIGBAGBỌ ATI AWỌN ELEGUN IPẸRU, NIGBATI Mr. ABUDU IPẸRU WUYE EGUN.

Mo juba o Ẹnyin Alagba,

Mo fẹ sọ diẹ fun nyin ninu ọrọ awọn adọtẹ silẹ Elegun Ipẹru ni totọ ma ba orişa mi jẹ, ki nba ti ẹlomiran jẹ rara, ninu ọdun Keresimesi ti 1922, ni Ipẹru kan ninu Ijọ C.M.S. Ipẹru ni o gbe Egungun kuro ni ode nibiti nwọn njo ijo ayọ, iyẹn ni awọn obinrin Ipẹru fi binu ni ọja oribọ, nitorina awọn obinrin wipe awọn gbe ara ọrun ni yẹn ki o to di ogun ti awọn Elegun ati Egun papa ko ada nigbana wipe nwọn fẹ pa awọn onigbagbọ kuro ni Ipẹru, awọn ara aiye ngbe ija ara ọrun, o ya ni li ẹnu pupọ, bi a ko ba ni tan ara wa jẹ nkọ şe awọn ara Aiye ni iba ma gbe ija Aiye ewo ni ki ara Aiye wa lati ma gbeja ara ọrun si.

Ọpẹlọpẹ Mr. Mẹmowora "Shoti" Anigbeja ni Ọlorun fi şe abo fun Rev. Thomson ti Ipẹru ni igbati awọn Elegun ntẹ bẹ lii ori ki Ọlọla Ọba Alapẹru ti o sare de ọdọ wọn. Ẹni owo Ọlorun, Ọlọla Resident Ijẹbu-Ode ni o wa pari ọran na nigbati nwọn lo sọ fun nigbana awọn Elegun ko jẹki wọn mu ọran na de gbangba kotu nigbati o bere owo Dokita £9 : 0 : 0, inawo Rev. Thomson ni owọ Ọgbẹni Oshinọwọ, baba Mr. J. Odushina ni o lọ mu owo na wa ni ọjọ na, ni ile oibo Mr. Fashanu ni awọn Ijọ ti Eko ran wa Ipẹru lọ, ki Ọlọrun şe anu Mr. Mẹmowora Shoti amin, ki şe wipe a fi nyọ wọn rara gbogbo awọn Elegun ti wọn paşẹ pe ki wọn na Rev. tabi ti wọn na Rev. Thomson ni Ipẹru ko ku ẹyọ enia kan ninu wọn li oni gbogbo wọn ti ku patapa po. Enia wa ni gbogbo wọn nşe bẹni ẹnikan ko sa ogun ti wọn rara o, nitorina ẹ lọ ka iwe Romu 12. 9.

Nitorina ki Ọlọrun jọwọ ba Mr. Shomade da oju ti awọn ọta rẹ ti o wa ni gbangba ati eyiti

o wa ni ikoko, amin. Ki Olorun jowo ba ti ilekun buburu, ki Olorun jo ba şi ilekun rere amin, Olola Oba Alaperk, Oba pataki ni ni ile Remo tabi ni Ijebu Remo, ko si omode egbalede erin ninu oko rara. Ko si igi meji obi ninu igbo, mo mbo wa lati wa so işo itin Olola Ogbeni Bisuga nipa ogun ti awon ara Ibadan gbe wa Iperu itan ogun agbala Iperu ati eu ti o mu ogun Ogere ati ti ara Iperu wa ni esese jale. Nitori awon ara Iperu nko orun san pe, ka jinna si abinu eni ka jinna abinu eni, abinu eni, abinu eni ka jinna si lopolopo o, Edumare lo nla gbe ibi ko won o, ka.

Emi ni tiyin nitoto,

J. A. O. SHOMADE.

Olusakin's Column.

Resumption of Duty.

Rev. C. A. Sowunmi, M.A., D.TH., Curate of St. Paul's Church, Breadfruit, Lagos, who has been on a month's leave, resumed duty as from the 9th December, 1928. E ka bo.

Man Charged with Assaulting His Father.

O. J. Marquis, 50 years of age, was charged before H. A. Young, Esq., Police Magistrate, Lagos, on Monday, the 10th December, 1928, with assaulting his father Mr. J. Marquis an old man of about 80 years, on Saturday morning the 8th instant.

The old man appeared in Court with bandages over his head and face as a result of the alleged assault.

The case was remanded for next Monday the 17th instant, and the bail was refused by the Magistrate who is acting on the application of Mr. T. I. Kester, Police Prosecutor, who said that the accused will be a bit sober to realise what he had done when he comes to court next Monday.

Captain Abiodun of the Seraphim and Cherubim Insulted.

Behold a virgin shall conceive—Holy Writ

Captain Abiodun.

Who is the "Seraph" who subject the Captain virgin to insult? Somebody ought to be repremanded for *the vision* which impute immorality to so great a leader—*The Nigerian Daily Telegraph 14/12/28.*

Hope Hotel Case.

Mr. David David, Proprietor of the Hope Hotel, Ebute-Metta, was charged before Lieut.-Commander A. R. W. Sayle, Police Magistrate, Ebute-Metta, and was fined the sum of ten pounds (£10), on Tuesday, the 10th instant, for allowing beer to be consumed at 11.10 p.m.

The Court advised that the Hotel Proprietor should in future engage men who would be able to say "Gentlemen, it is time, please go out." Barrister A. Latunde Johnson, L.L.B., representing Mr. David David.

St. Paul's Church, Breadfruit.

Ordination Service

An Ordination Service will be held at St. Paul's Church, Breadfruit, by the Rt. Rev. Bishop I. Oluwole, D.D., tomorrow Sunday the 16th December, 1928, at 10 a.m., punctually. It is understood that five candidates will be ordained as Priests and two as Deacons.

The Rev. A. B. Akinyele, M.A., Principal, Ibadan Grammar School, will preach the Ordination Sermon.

A Sensational Arrest.

A great sensation was created among members of the Sacred Order of Seraphim and Cherubim last Monday, the 10th instant, when Moses Orimolade, popularly known as Baba Aladura, (Chief Priest) Head of the Seraphic and Cherubim Society, Lagos, was arrested and charged with alleged theft of £21 8s. 4d., being Church Fund at Owo, Nigeria.

The Police Magistrate's Court was crowded yesterday morning when the accused appeared before the Magistrate.

The accused pleaded "not guilty" and the case was remanded for this morning, Bail was granted the accused in two sureties of £50 each. *The Nigerian Daily Times 12/12/28.*

On Wednesday the 12th instant, Mr. Moses Orimolade appeared before Mr. H. A. Young, K.C., Police Magistrate, Mr. T. I. Kester, representing the Police, told the Court that he was expecting a reply to a certain telegram he sent to Owo, as regards to the case. He therefore asked for adjournment till Wednesday the 19th, which was granted by the Magistrate.

The accused was represented by Mr. Adeyemo Alakija, Barrister-at-Law of Messrs. Alakija and Alakija.

On Friday the 14th, the case was called for hearing instead of next week Wednesday, and he was therefore discharged.

"But for the Grace of God!"

Though John Blunt may not be the greatest of the many enterprises I am contemplating, yet

it is one that should gain much for those who have faithfully and loyally supported It.

I conclude with that little story about Bishop Berkeley, the great Irish priest and philosopher, when he was walking along Holborn with a friend and a cart passed carrying a poor devil from Newgate to Tyburn, for execution—may be his crime was sheep-stealing or something less; and as the lumbering vehicle went by, the Bishop grasped the arm of his friend and, pointing to the poor doomed wretch, ejaculated :—

"There—but for the grace of God, goes Bishop Berkeley!"

My friends, ponder on it.—*John Blunt*, 24/11/28.

WEDDING BELLS.

A marriage has been arranged and will take place early next year between Mr. Samuel Oluwọle Layanju and Miss Maria Aderẹni Collins, at Ebenezer Church, Campbell Street, Lagos.

OBITUATRY.

The death took place at Kaduna Hospital, Northern Nigeria, on Monday, the 10th December, 1928, of Mr. Ebenezer Buraimoh Onimọlẹ, 1st Class Clerk, Medical Department, Kaduna.

The deceased was a very kind youngman, popular and unassuming.

To his wife, children, and to his brothers, the Ifẹlodun Society to which he belongs and to the relatives of the deceased, our heartfelt sympathy. May his soul rest in peace.

OLUṢAKIN.

MR. F. B. GODO AND MISS COLE.

A marriage has been arranged and will take place quietly in Lagos by January 1929, between Mr. F. B. Godo (The Manager, The Nigerian Electric Light Installations Coy) and Miss Cole.

There will be no reception but all friends will be welcome at the Church.

With compliments to Madam Debọ.

AWỌN ONIṢẸ ORU.

Niwọn agogo meji mọ mẹta oru 2 a.m. to 3 a.m. Sunday tokọja langbọ ibosi ole, ole, ole, ti baba agba kan ke nigbati awọn ole wọle rẹ lati ko nile ṣugbọn baba agba na koi ti sun ni akoko na kojẹ ki wọn le fi ọwọ ba ẹru rẹ lara.

Nitorina, ẹyin Ọpa Ọba Adugbo na di ọwọ yin ni titọju daradara, ati pẹlu kẹ ṣe iranti pe kosi Atupa Electric Ọba nibẹ tole dabobo awọn enia bẹ lọwọ awọn ole.

AJUMỌBI.

KERE O!

OYINBO KESSLER GBE TANA DANU, O GBE ... I DE.

Irin-iṣẹ Gbẹna-gbẹna to dara ju ti nwọn ti nlo fun iwọn a lọta ọdun sẹhin wa fun tita ni Ṣọbu **Kessler.**

Ẹ ba mi lọ si Ṣabu na, ẹ o ri ti nyin yan nibẹ, ọpọku ọyọku ni owo rẹ, iba diẹ ni o wa. Aworan Irin-iṣẹ wọnyi ni a ya sinu iwe yi fun nyin yi. Lọgan lẹ o ri ra.

Ẹ lọ yan ti nyin ni Ṣabu Oyinbo KESSLER ni No. 7, Labinjo Lane, ni Eko.

Ẹnyin ara Eko., ara Oke ati ilu miran, gbangba dekun, kedere bẹwo, Ṣabu Kessler ti kuro ni mori nkan firi irohin ko to afojuba. Ẹ ma ṣe gbẹhin ki e to ra ti nyin, ki ẹ ma ba joku Ologbo.

Use Yaro for your baby!

All experienced mothers give testimony in praise of "Yaro" as an indispensable 'Preservative' for 'Babies' Yaro has no equal in suppressing those complaints which make infants feel uneasy, especially during their critical teething period. Trust Yaro for all infants' complaints and use it for your baby. Price per bottle 3/3d & 2/3d.

Increased health for 3/- only.

"Life Tonic Tablet" imparts tone and vigour to the body, renews every atom of the flesh, prevents brain fatigue and brings indescribable comfort to all mental workers.
Price 3/- per bottle.

A chance for female sufferers.

Wireless Female Pills, the latest Scientific Discovery, have answered divers cases of functional complaints of disorders peculiar to women. These Pills serve as an effective fertiliser against barreness. Give "Wireless Female Pills" a trial and prove its reliability.

Our Anti-Plague Disinfectant Fluid kills dangerous flies, bugs, cockroaches, etc., etc. 1/- and 1/6d per bottle.

Anti-Gon Pills.

Get rid of veneareal diseases before they get rid of you by using Anti-Gon Pills--a reliable antisceptic against Gonorhea. 3/- per bottle.

WE ALSO STOCK:—

- Glaxo (large and small sizes)
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- Walk Easy Anti-Rheumatic Salt 3/6 & 2/-
- Pile Pills 1/6
- Vibrona Wine 7/6
- Lactogen
- Kalzana
- Effective Pile Remedy 7/6
- Back and Kidney Pills 2/-
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Head Office:—88, Broad Street, Lagos,
Branches:—6, Martins Street,
41, Alli Street, Faji Market,
27, Moloney Bridge Street
109, Griffith Street, Ebute Metta.

White's Golden Male Tonic

DOUBLE STRENGTH).

Wheuver a woman has not been in the family way for a long time, the fault is usually set down to some disease or other in her generative organs.

Now while it is true that many women suffer trom disease, yet many times the fault lies with the man, owing to weakness or some other disease of the male organs of generation. White's Golden Male Tonic (Double-Strength) is calculated to give full vigour to the man, and to remove all diseases which prevent breeding. Every sensible man ought to use two bottles every month, to cure or prevent weakness of the generative organs.

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