Chief Secretary to the Govert

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. 274 SATURDAY, MAY 12, 1928. 4d.

The Leading Weekly Vernacular Newspaper in Nigeria.

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:o:

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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 oriṣi arun mi wa, bi:—Jẹdi-jẹdi, Aran, Iju, Ẹda, Ipake, Ase, Lakuregbe, Arun Oju, ati arun mi.

N.B.—Egbogi yi nwo Atọsi san lawotan patapata, ko si nje ki o ri aye wu arun mi silẹ.

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

GBOHUN-GBOHUN.

ẸIYẸLE LO ŞI NTAN?

Ritiriti ọkọ ti Chief Ọbanikoro pẹlu awọn isangbe rẹ lati Iddo ni Satide ọsẹ to kọja lọ si ilu oke, kakiri gbogbo Eko lọjọ na; gẹgẹbi idalẹ-lilo yi ti ṣe ajeji loju awọn ẹlomiran, nṣe ni Adigun nsọ ohun ti o jọ loju rẹ fun Agbekẹ: apakan sọ pe nwọn gbọlọfẹ lọ si ilu oke ni; ẹlomiran wipe a pe wẹn lati lọ wo bi awọn ilu oke bi Ọyọ tabi Ibadan ti ṣe nṣe idajọ si ni, Kotu Ọmọ-ibilẹ wọn ni ki nwọn ba le ri imọlẹ diẹ ṣiwaju ki Ijọba to kọ Kotu Ọmọ-ibilẹ silẹ yi tabi si agbegbe rẹ. Ninu gbogbo hã hü wonyi ni ẹnikan fọ jolẹ pe Ijọba fi ọgbọn-gbọn wa wọn lọ ni!!! Bayi ni olukuluku nbu ti nwọn si nla; talo le sọ itumọ idalẹ yi fun ni o? Ẹ jẹ k'a bi awọn Ajẹṣẹ Aja —Awọn Ay'Eko ka.

GUNNUGUN TUN WỌ EKO, BARIKA! BARIKA!!

Ni ọsan ọjọ *Sunday* ijeje ni okiki nsọ kũ pe Gunnugun tun wọ Eko ni ọja Ereko. Barika! Barika!! Bẹni gbogbo enia nrọ girigi ti nwọn si nwo oju sanma fẹtofẹto pẹlu ariwo ge e bi igbati okọ oferefe wọ'lu ni lọlọyi, bi o ba jẹ ri bẹ, njẹ ilu Eko yio tun dun si lẹk-nsi; ọpọlọpọ ọmọ Eko ni ko mọ ẹiyẹ Igun ni ilẹ yi, nigbati aiye dun ti o roju, ti ko si inira to bayi ni ilu Eko, ki Ọlọrun jẹki ilu yi tun dun si lẹkansi, ṣugbọn awọn agbalagba lo ma np'owe kan nwọn ni ajẹ ke lana ọmọ ku loni, ki o ma ye wa o.

EWU LỌ LORI Ẹ AWE.

Diẹ ṣiun lo ku lowurọ ọjọ Atini ki m to ṣe onikẹkẹ gbe mi de 'reko (*Bicycle*) kan leṣe ni Martins Street, nigbati a gbọ wipe oni baisikulu na ṣe aiya konko si oju ọna Mọto, ti owiwa mọto na si nkun bọ bi amọnamọna, eyiti a nwi yi pẹ "Ẹruku" ti gbọn gbu, ki a gun mọto rẹ ni kẹṣẹ, ṣugbọn sibẹsibẹ o yẹ wipe ki ẹnyin awa-mọto papa ma fi ala si fifi Mọto sure nitori aibamọ, ki Oluwa o ma yọ ni lọwọ agbako o.

KABIYESI O! TIMI AGBALE ỌLỌFA-INC.

A gbọ wipe Ara kan tun san pa ẹnikan ni apa okun Alaguntan ninu ojo ti o rọ lowurọ ọjọ *Monday*, ti ogun Ara ti o tun wa de ode yi ko ma ye ni si kẹ Janma.

OHUN WU MI KO WU Ẹ, A JẸUN LỌTỌTỌ.

Irohin kan ni lati Ajiran pe Chief Ojomu ati Igbakeji rẹ Chief Ọdọfin ti pin gari nipa ọrọ owo asingba ati ọrọ miran ti a gbọ pe Alaṣẹ Ilu lọ ba wọn sọ nibẹ ni lọlọyi; Chief Ọdọfin wa fun owo asingba ati *office* ti a gbọ pe Ijọba npete lati kọ si ilu na; ṣugbọn Chief Ojomu ko riran ninu ọrọ mejeji gẹgẹbi ati gbọ si; nitori eyi, awọn enia ilu na da si meji, apakan wa fun Chief Ọdọfin, apakan wa fun Chief Ojomu; bawo ni a o ti ṣe oke ki o to di odo o?

ALIHAMDU LI-LAHI!

(A DUPẸ LỌWỌ ỌLỌRUN).

Lati ọwọ KEKERE AWO.

Si Oniwe Irohin *Eko Akete*,

Mo bẹrẹ f'oji,

Ede yi ni Ẹsin-Islam fi kọ gbogbo Musulumi pe nigbati Ọlọrun ba ṣe nkan fun won nwọn ni lati wi bẹ, *Alihamdu li-lahi*, ọna meji pataki ni nwọn nlo si, ekini gbogbo ọpẹ dudu tabi ẹyin ti Ọlọrun ni tabi a dupẹ lọwọ Ọlọrun.

Gbogbo nkan ti Ọlọrun ba nṣe fun awa ẹda ni a ni lati ma fọ ede yi fun, ko di igbati Ọlọrun ba ṣeṣẹ ṣe ohun ti a nfẹ fun ni ki a to dupẹ fun U, a ni lati ma fi ọpẹ fun U lorekore, yala ninu ipọnju tabi ninu idẹra, yala ninu ayọ tabi ninu ibanujẹ ninu ilera tabi ailera gbogbo ohun ti Sati ba nmu ba ni a ni lati ma fi ọpẹ fun U bi ẹniti o gba A gbọ; bibẹkọ, a o so ara wa di alaimore si eyiti awọn Musulumi npe ni kafiru tabi keferi.

Ki iṣe abọgi-bọpẹ tabi ẹniti o ba ti gbe oriṣa kalẹ ti o nsin nikan ni keferi gẹgẹ bi igbagbọ ẹlomiran, gbogbo ẹniti o ba ti nhu iwa aimore si Ọlọrun ni keferi.

Ọna ti enia ngba jẹ keferi, pọ lo su. ṣugbọn olori keferi ni ẹniti o nṣe aimore si Ọlọrun, nitori-na gbogbo awa ẹda ni o ni lati ma fi ọpẹ fun Ọlọrun nigbakugba.

Ọjọ ti o ba ri onjẹ jẹ fi ọpẹ fun Ọlọrun, lọjọ ti iṣasun rẹ ba si gbẹ diẹ tun fi ọpẹ fun U bakana, ti o ba nri iṣẹ ṣe ma fi ọpẹ fun U, ti o ko ba si ri iṣẹ ṣe ẹwẹ tulasi o ni lati ma dupẹ nigbakugba, Ọlọrun ti nṣe ayo on lo nṣe ebi, gbogbo ohun patapata ti awa ẹda nṣe tabi ti a nri gbogbo rẹ mbẹ lọwọ Ọlọrun : nipa eyi a kole ma ka gbogbo ọna ti a ni lati ma gba dupẹ fun Ọlọrun.

Bi awọn Hausa ba ti jẹun tan lẹsẹkẹsẹ nwọn a ni *Na-gode Allah*—ede yi itumọ meji lo ni, Ọlọrun ni mo gbojule ẹwẹ nwọn si nlo fun fi fi ọpẹ fun Ọlọrun, Musulumi tabi ẹnikẹni ti Ọlọrun ba ṣe ore fun ti ko ba tete sọ wipe mo dupẹ lọwọ Ọlọrun, laisi tabi-tabi oluwarẹ ṣe aimore si I ni.

Ore nla ni Sati ṣe fun ilu ni ọsẹ ti o kọja—a ntọrọ lọwọ-lọwọ yi pe ki Sati na le ṣe ore na delẹ.

Ore wo tilẹ ni Sati ṣe fun ilu gbanran ti a nwi yi ti a fi dupẹ lọwọ Rẹ, ? ore ti o yẹ fun ilu ti nwọn ni lati ma dupẹ nigba dubu ni.

Ọna mẹta ni ore na jẹ fun ilu ṣugbọn bi a tilẹ ni ki ilu dupẹ lọna ẹgberun ko to bi pe ki nwọn ma fi ọpẹ fun Ọlọrun lojojumọ aiye yi.

Ekini ninu ore na ni wipe, awọn ilu gba kọkọrọ Maṣalaṣi Jimọ, lẹhin ọpọlọpọ ọpẹ-alaiye ti nwọn ṣe si i, lẹhinna oloye Oluwa (Amodu Tijani) ba Ijọba ṣe kokowa nipa ilẹ Apapa loju wa, awọn apakan ilu nsọ wipe oloye Oluwa ko ni jare, nwọn ro ẹjọ yi ti ti nihin pabo, oloye Oluwa ko ri are ẹjọ ilẹ yi gba nitotọ iyoku iregbe o dide pa o mu ọna ilu oyinbo pọn ọgbẹni Makọli (Ejo ngboro) okunrin ti a fi nṣẹpẹ okunrin o gba tilẹ e, nwon de ọhun, nwọn fọn si ẹjọ yi, pẹlu ọpọlọpọ wahala, nwọn fi ọjọ marunro ẹjọ yi larin oṣu kan Ọlọrun fun Oluwa lare ẹjọ ti nwọn ko fun ni are nihin o pada bọ wa sile rẹ pẹlu Salamu ! Salamu ! ! Ijọba fẹ o kọ nwọn san owo ilẹ na fun nilẹ yi.

Nipa are ẹjọ-ilẹ Apapa ti Oluwa gba ni ilu oyinbo (Privy Council) ọpọlọpọ enia lo nje an-fani rẹ loni, eyi na to ọpẹ fun Sati, a fi ẹniti o ba ma ṣe aimore lo ku.

Lẹhinna ẹwẹ Ijọba tun mu Ọmọ Ọba Eṣugbayi Eleko kuro ni ilu ni ọjọ kẹjọ oṣu August ọdun 1925 nipa ifẹ awọn ọmọba mọkandinlogun, nwọn ro ẹjọ na titi, Kotu kọ nihin lati gba iwe-ofin Hebiasi kọpọsi) ti Eleko fi si Kotu.

Awọn Loya Eleko dide pe awọn fẹ gbe ẹjọ na lọ si (Prifi Kansulu) ibiti biriki gbe dun lẹ dada.

Nigbati o di ọjọ kẹrindinlogun oṣu June 1926, awọn onidajọ kọ lati yọda Prifi Kansulu fun wọn, ṣugbọn nipa atilẹhin Soko, ẹjọ yi lọ si ilu oyinbo nitotọ.

Nigbati o di ọjọ kẹsan oṣu May 1926 Ọba Alaiyeluwa (King George) papa fi aṣẹ ati agbara fun Kotu ni ilu oyinbo laṣẹ pe ki nwọn gba ẹjọ na ni riro. Eleko gba Loya meji lọhun Ijọba papa gba ọkan.

Ilu gbọ nihin lọjọ keji rẹ, oju ti gbogbo awọn ẹniti o ti nsọ wipe ẹjọ ti Kotu ko fun wọn laṣẹ nihin pe ki nwọn mu lọ si Prifi Kansulun wọn ki yio gba a lọhun " Kolobo wọ wọn pẹlu.

Ilu tun nwoye igbati nwọn ma fi pẹki ẹjọ yi ko pẹki, sibẹsibẹ awọn apakan nsọ wipe ẹjọ na ti ku— ki a ma dalọ wonna, nigbati o di ni ọjọ Alaruba li a gbọ wipe nwọn sọlu ẹjọ na ni ilu Oyinbo ni *Monday 30th April* nwọn si ro ẹjọ na pari lọjọ keji ti nṣe ọjọ *Tuesday* tabi Atalata, eyiyi ni ibẹrẹ oṣu ti a mbẹ ninu rẹ yi—idajọ rẹ lo ku ti ilu nreti a si tanma pe idajọ na ko ni lojọ gbọrọ.

Mo wa nbi ẹnyin ilu lere ewo ni ko to ọpẹ ninu rẹ ? Ọlọrun ti O ṣe ojugbọn O tun le ṣe ogo, bi o ti wu U lo nṣiṣẹ Rẹ—ilu ẹ fi ọpẹ fun Ọlọrun Ọba A ṣekan ma ku nitorina Alihamdu li-Lahi,—a dupẹ lọwọ Ọlọrun.

Emi ni ti nyin nitotọ,

KEKERE-AWO.

ORI III.

IWA—ẸGBẸ KIKO ATI APẸRẸ

(Translated from " Character by Dr. Smiles")

APA KEJỌ

Nitorina, inu Dr. Arnold a ma dun nigbati awọn ọmọ ile-iwe rẹ ba nsọ pe awọn ngba fun iwa rere ẹnikan, ti nwọn ba nyin awọn enia kan, ani ti nwọn ba tilẹ nrohin ibi kan ti nwọn lọ ti ẹnu won a fẹrẹ bo. O ni " Emi ro pe ' aika ẹnikan si ' ' ọrọ kan ti eṣu fẹran pupo lati lo ; ko si

ọrọ miran ti o ju eyi lọ ti on le lo ni kikọ awọn ọmọ ile-ẹkọ rẹ ki o to le fi wọn mọ awo. Nitorina ni emi a ma wo enia ti ko ba fẹran itan-riran tabi alọ bi ẹnikan ti o ti gbe eyiti o dara ju ninu iwa rẹ sọnu ti o si padanu abo eyiti iba ma gba kuro lọwọ iwa aitọ ati awọn buburu gbogbo."

Ọkan ninu awọn iwa rere ti Prince Albert ni ni pe bi o ba ri i pe awọn ẹnikan ṣe ohun rere nla kan a yara lati gba fun wọn.

Olubori ninu awọn ẹniti o rohin iru awọn iwa ti o ni, ti o si ka wọn pe perepere sọ pe "Inu rẹ a dun si ẹniti o ba sọrọ rere jade tabi ẹniti o ba ṣe ohun rere kan. Eyi a mu inu rẹ dun, ko si ni ye sọrọ nipa rẹ fun ọjọ pupọ; iba ṣe ọmọ kekere ni o sọrọ rere tabi ti o ṣe ohun rere kan ri, tabi agba oṣelu kan ni, bakanna ni on a gbadun rẹ. A dun mọ ki ẹda ṣe rere ni aye-k'aye ati lọnakọna."

Dr. Johnson sọ pe "ko si iwa kan ti itubọ mu enia ni ọrẹ kun ọrẹ ju ki enia fi tinutinu gba fun iwa awọn ẹlomiran lọ. Eyi fi han pe ara oluwarẹ gba enia, o lawọ, o jẹ olotitọ enia, ẹniti o ni ifẹ ti o si yara lati gba fun iwa rere ẹlomiran.

Nitori fifi tinutinu (a fẹrẹ le sọ pe fifi tọwọ-tọwọ) gba fun iwa Johnson ti Boswell ni ni a fi ri ọkan ninu awọn iwe itan ti o peye nipa ti igbesi aiye enia eyiti o ṣe.

A ko le ṣai ro pe Boswell papa ni awọn iwa rere eyiti o mu sunmọ enia bi Johnson ti o si mu ma wari fun de opin lai bikita ọkẹ aimọye ijajumọ ati aikanisi eyiti o ri.

Macaulay sọrọ Boswell bi ẹniti ko to enia—enia palanta ati oniyọnu kan ṣa—alaini iwa, aṣekilumọ, afẹkẹnimọ ilolodi, ọlọrọ pupọ enia ati ẹniti ko ni ọgbọn, ti ko ni oye tabi ti ko mọ ọrọ sọ.

Ṣugbọn lai si aniani, eyiti Carlyle sọ nipa iwa opitan yi ni o tọ ọna ju, bi o tilẹ ṣe pe lotọ ni o jẹ enia lasan aṣekilumọ lọna pupọ, sibẹ Carlyle mọ bi enia ti o ni ọwọ iru eyiti awọn ọmọ-ẹhin atijọ ima ni fun olukọ wọn, enia ti o kun fun ifẹ, ọgbọn ati iwa rere.

Carlyle tẹnu mọ pe lai si irufẹ iwa rere bayi, iwe ti a npe ni *Life of Johnson* ki ba ti si. O ni "Boswell kọ iwe daradara yi nitoripe o ni ọkan ati oju lati mọ ibiti ọgbọn gbe wa, o si ni ohun lati gbe ọgbọn na yọ si gbangba; nitori pe o ni iriran ti o pe, nitori oye ori rẹ ti o ji ire, ati ju gbogbo rẹ lọ nitori ọkan mimọ bi ti ọmọ kekere ti o ni."

Translated by

ADEYINKA AJAGBE-ỌSA

NWỌN NGE NYIN LỌWỌ Ẹ NBỌ 'RUKA.

Si oniwe irohin "EKO AKETE"

Iwa ti nwọn nhu ti o gbilẹ lọkan ọmọ Anabi Adamu julọ papa larin ilẹ yi, ni mo fẹ bẹrẹsi sọ fun nyin lati oni yi eyiti o mu mi pa owe ti o mbẹ loke wosika yi: Irufẹ iwa wo ni? iwa agbere tabi panṣaga o gbilẹ larin ilẹ yi tobẹ nisisiyi.

Orişirişi iwa aidara lo mbẹ ti nwọn nhu gidigidi lai bẹru, ṣugbọn ti agbere tabi panṣaga ni mo fẹ bẹrẹ lati ma sọ lati ọsẹ yi lọ, yio si wu mi bi ẹnyin ọkawe iwe pataki yi ba mura lati ma gbadun rẹ lọsọsẹ lagbara Oluwa.

Gẹgẹbi o ti jẹ wipe iwa buburu wọnyi ni nwọn nhu lopọlọpọ larin ilẹ yi, o fẹrẹ le mu mi sọ ilu yi ni orukọ kan ti nwọn npe ilu kan lara awọn ilu ti o mbẹ lọna okc lọhun.

Gbogbo iwa buburu ti Ọlọrun kọ lo tẹwọn nitori olukuluku ni işesi tirẹ, ṣugbọn pataki kan ni agbere ati panṣaga jẹ ninu wọn, gẹgẹbi Ọlọrun ti ṣe awa ẹda ni pataki jù ara wa lọ bẹni awọn iwa buburu ti Ọlọrun kọ fun wa ju ara wọn lọ—gbogbo iwa buburu miran lo yara nṣe enia ni ṣuta ṣugbon ogun (medecine) ayara jẹ bi idan ni o dabi ẹnipe agbere jẹ fun awọn ẹniti o nşe ni papa, awọn ẹniti iwa yi ti ran lọ si ọrun apandodo ọrun a re ma bọ.

Ọna pupọ ni ofin mbẹ, ṣugbọn mẹwa pere ti Anabi Musa (Mose) gba lori oke Sini nikan li a ri mu dani; ninu awọn ofin ti Mose gba na, ọkan ninu rẹ sọ wipe iwọ ko gbọdọ ni Ọlọrun miran pẹlu "Mi" ki işe Oluwa *Lord* ti awọn oyinbo ọlọla njẹ ni ilu wọn li mo nwi; ani Oluwa ti O ṣe ẹda ẹranko, ẹiyẹ-igbẹ, papa ati oko *farm* igi, ati enia ni mo nwi, lẹnbinna a tun nri ka pe iwọ ko gbọdọ ṣe agbere tabi panṣaga, ki olukuluku lọ wo inu Bibeli tabi Alukurani rẹ, dajudaju a o ba bẹ, a tilu mọ wipe ko si ẹniti o le sọ wipe ko ri bẹ gbogbo awa ti a ni a tilẹ gba Ọlọrun gbọ li a mọ dajudajo pe Ọlọrun kọ iwa agbere tabi panşaga, ọpọlọpọ

awọn ẹniti o ni iwe lọwọ lo si nka lojojumọ ki ṣe ohun ti a le gbagbe bọrọ, ofin na ni iwọ ko gbọdọ ṣe oju kokoro si aya ọmọ ẹnikeji rẹ—iwa agbere ni Oluwa ntọka si nibẹ gẹgẹ bi a ti mọ.

Gbogbo awọn ofin Oluwa lọ letoleto nitori O ti mọ irufẹ iwa ti awa Bunu-Adamọ yio ma hu si ara wa, bi ẹsẹ wa ba ran inu duniyan tan ; fun kini Ọlọrun tiṣe ṣe awọn ofin Rẹ—ani ki iṣe fun itori ti ara Rẹ, bikoṣe fun anfani awa ọmọ Anabi Adamọ, o si daju pe ẹniti o ba tẹle awọn ofin wọnyi oluwarẹ ni olotọ li yio si ri oju rere Rẹ, lọjọ idajọ eyiti Ọlọrun papa sọ wipe on lo mbẹru On.

Loni nkọ o di ṣaṣa fun awa ẹda lati le ri iru awọn olotọ bayi ni arin ilu Eko wa yi.

Ọrọ pọ ni idi ọrọ ti mo gbe ẹnu le yi ọkọkan ni a n ..'sẹ lọkọ, emi yio sọ awọn ọrọ na ni ọkọkan nitorina mo fẹ ki a bẹrẹsi ni awọn iwe "Eko Akete" wọnyi lọwọ papa fun ẹniti o ba nbẹru Ọlọrun.

O jẹ ohun ti mo le sọ wipe awọn ọmọ Eko ni ọkunrin ati ni obinrin ti nwọn ni awọn nṣe gbajumọ ki nma tilẹ sọ ti awọn ẹniti nwọn nwpe ara wọn ni Alufa sọ iwa ti nwọn nhu ani iwa agbere larin igboro Eko yi ni sanmọni ti a wa yi, o kọ adiẹ lẹsẹ, nwọn tilẹ da ni ẹwu nwọn gbe wọ, eyiti o dabi ẹnipe iku ajakalẹ-arun ti nwọn nku gburu tabi iku ojiji ti a ngbọ wipe ẹlomiran nku atilẹhin ti agbere nṣe ninu awọn iku na ko lẹgbẹ.

A ha le sọ wipe irufẹ aisan ti o ja ni ilu wa yi ni ọdun 1918, ọdun kẹwa nisisiyi, eyiti o pa ọkẹ aimoye ọmọ Anabi Adamọ ni ilẹ yi, le jẹ ohun ti a le yara gbagbe bi ? ki a mai ti mu ẹnu kan ti ọdun 1924, nitosi nibi ati ti ọdun 1926 ọdun kẹta lọhun, larin awọn ọdun kọkan ti a wi yi, ti a ba ni ki a ṣiro iye awọn ẹniti a mọ tabi ti a kọ mọ ti o ku larin ajakalẹ-arun wọnyi, dajudaju a o fẹrẹ ṣiro rẹ si bi ẹgbafa tabi ẹgbẹgbẹrun ọna mejila, fun awọn ọdun mẹta ti mo wi ; a ko ma jagun ni ilu, ogun Ọlọrun ma ni wọnyi, eyiyi fi han gbangba pe iwa buburu gbogbo ti awa ọmọ Anabi Adamọ nhu lo mu ogun Ọlọrun wa ba wa, ki Ọlọun jọwọ dabobo wa.

Ṣugbọn sibẹsibẹ nwọn nki i nwọn sa a. Eko ni awọn ko mọ ẹniti o ku arara, iwa yi jẹ ohun ti o ba ni lẹru gidigidi, ani ni idunta ati ni ọdun kẹrin ni awọn Munisipa bẹrẹ si nfi mọto gbe oku lọ sin si itẹ titi di isisiyi, ti o si jẹ wipe oku ti o ba ku ni ilẹ ti ko ba ni Dokita giriki ti o ntọju oluwarẹ, dajudaju awọn Munisipa yio gbe oku na lọ si ibiti nwọn gbe nla oku lati yẹwo ati lati mọ kini ohun ti o ṣe, onikọ-iku fun oluwarẹ, gbalasa ni nwọn si ma ntẹ awọn oku bẹ si ni 'Dead House' eyi fihan gbangba pe ogun ti Ọlọrun fi nja wa nipa iwa buburu wa ni.

Amọ wipe gbogbo oku ti o nku laseko yi lo ku ku nje ti Ajakalẹarun ṣugbọn eyiti iwa agbere nṣe nibẹ ọgọrọ ni, ọtọ ni iku ti ti a fi nṣe arawa, bẹni otọ si ni iku ti ẹlomiran fi nṣe ararẹ lọ ṣe nje ti a ba gbe awọn iku ti nka wọyi si ori iwọn nkọ, ti agbere tabi panṣaga yio ko ira kan ninu wọn, emi le mọ eyi si iku Ajakọlẹ-arun arun ti ara ilẹ yi papa fi nṣe arawọn tabi ti nwọn nfi ọwọ arawọn fa.

Ko i pari.

ỌMỌ-ILU.

AWỌN ỌMỌ-ẸHIN OLOYE ỌBANIKORO.

Ni Satide ọjọ karun oṣu yi, awọn Oloye Ọbanikoro ba ọkọ Reluwe lọ si Ibadan, lati ibẹ lọ si ilu Ọyọ, orun meji ni nwọn sun ni Ilu Ibadan, nwọn si lọ si Ọyọ, nwọn ṣe bi wakati melo kan nibẹ.

Nigbati o di ni iwọn agogo mẹta ọjọ Alaruba ọsẹ yi, nwọn ba ọkọ Ibadan pada de, awọn ọmọ ẹhin Oloye Ọbanikoro ti nwọn ku ni ile ti nwọn ko sin wọn lọ si idalẹ na lọ pade wọn ni Iddo.

Nigbati nwọn mbọ wa si ile lati Iddo, awọn ọmọ ẹhin rẹ, ọkunrin ati obinrin nwọn bẹrẹsi kọ orin owe si Ọgbẹni Herbert Macaulay ati Oloye Tijani Oluwa, lai si tabi-tabi irufẹ orin bẹ o le fa ija-igboro (Civil-war) si arin ilu.

Nigbati awọn Oloye Ọbanikoro fi nlọ si Ọyọ yi, a ko gbọ wipe Macaulay tabi Oloye Oluwa lo paṣẹ pe ki nwọn lọ; oyinbo Captain Ross Balẹ ọyọ, li a gbọ wipe o lọ si Iga Idunganran o si ba Ibikunle ti nwọn fi jẹ oye Arole Addo sọrọ, ki oyinbo Ross mai ti kuro ni Iga yi ni gbogbo ilu ti gbọ gbogbo ohun ti nwọn ṣe nibẹ lati igba na ni gbogbo aiye taja-tẹran si ti gbọ kari pe awọn oloye Ibikunle ati oloye Ọbanikoro yio gbọlọfẹ lọ si ọna ilu Ọyọ.

Nigbati oloye Ọbanikoro pẹlu awọn ẹgbẹ rẹ ati awọn ọmọ-ẹhin rẹ ti o ba won lọ nlọ ni ọjọ Satide ijẹjọ, a ko gbọ wipe Macauley ati oloye Oluwa lo ran wọn lẹnu, bẹni nwọn ko sọ wipe nwọn ko ni pada de, iran ẹniti o ti nlọ si idalẹ lo ti nde, ewo ni orin owe ti nwọn bẹrẹsi mu kọ si awọn ẹni wọnyi fun ? Nitori irufẹ orin ebu bayi, dajudaju Ija-igboro lo nda silẹ— ati pẹlu ẹwẹ ti o ba jẹ wipe awọn ilu lo jade bayi ti nwọn nkọrin bu Ibikunle tabi Ọbanikoro ti nwọn ba lọ ripoti (Report) ni ọdọ awọn ọlọpa, awọn agbagba ti ko mọ ọwọ ti ko mọ ẹsẹ ni nwọn ma ni ki nwọn wa gbọ.

Ninu oṣu yi ni ọdun 1926 ni Prince Ibikunle pẹlu awọn ẹmẹwa rẹ lẹ si ọdan fun ọjọ-ibi Ọba,

ti rukerudo fi ṣẹlẹ nigbati Oloye Ọbanikoro ko mọ eyiti o ma ṣe lo lọ fi gba iwe-agbara eyiti nwọn fi mu awọn enia pe ọwọ wọn ni rukerudo ọjọ na ti ṣe iyoku iregbe gbogbo wa ni ko ṣai ranti bi Kotu ti da ẹjọ na si, mo fi we ọrọ ni, nitori bi o ba lọ jẹ wipe awọn—ilu lo n'kọrin owe bayi gbogbo ilu lo ma gbọ karikari.

Kosi ẹnikan ti Makọli ati Oluwa ran niṣẹ lọ si Ọyọ, oloye Ọbanikoro ati awọn isangbe rẹ ni nwọn mọ ohun ti nwọn lọ ṣe ni Ọyọ, awọn ni nwọn re Ọyọ awọn lo bọ Ọyọ—bawo ni Makọli ati Oluwa ma tiṣe sọ wipe nwọn ko gbọdọ de ? ! ! Ẹnyin oniwahala ẹ lọ sinmi ara nyin, ẹniti o ni ori ni ori nfọ, olotọ ko ni ku si ipo ika, O daju gbangba.

OTITỌ-NI-YIO-BORI-EKE.

OLUSAKIN'S COLUMN.

Oh Yez ! Oh Yez !! Oh Yez !!!

The quarterly Lagos Criminal Assizes commenced on Monday, the 7th May, 1928, at 9 O'clock in the forenoon, His Honour the Chief Justice, Sir R.M. Combe, Kt., presiding.

Anglican Church Synod.

The Synod of the Anglican Church Missionary Society commenced on Monday, the 7th instant, practically all the ministers from up-country and Districts are in town for the Synod

"At Home."

In honour of his 30th Birthday Anniversary, Mr. Gay. Adebisi Cole, of "Easy Life Chamber," was "At Home" at his residence, 4 Alade Lane, Lagos, on Tuesday, the 8th May, 1928, at 8 p.m., to some Ladies and Gentlemen, numbered about 40. Mr. D. A. Bright being in the chair.

Wishing you many happy returns of the day.

Wedding at the Colonial Church.

A very quiet marriage took place at the Colonial Church, the Fields, Lagos, for the first time African partners in a Colonial Church, on Friday, the 4th May 1928, at 2.30 p.m., between Miss Ore Green and Mr. Colley Holloway. The Colonial Chaplain Rev. H. A. Louis, M.A., tied the knot. The Brides was given away by Adeyemo Alakija, Esq., Barrister-at-Law.

Among those present at the service may he mentioned :—Dr. G. M. Gray, M.D., E. J. Alex. Taylor, Esq., Barrister-at-Law, Rev. E. T. Johnson, Dr. C .C. Adeniyi-Jones, M.B., Ch.B., Mrs. S. Bucknor, Mrs Latunde Johnson, Mrs. R. Holloway, Nurse B. Oni, Miss Yetunde Pratt, Messrs F. Ibikunle George, B. B. Daniel, A. Adeseye, Claudius Johnson, Olumide Johnson, and F. Fabiyi, (the Bestman).

The Bride and Bridegroom were members of the Seraphic movement.

But one thing we cannot fully understand is that Mrs. Holloway will be continued to be addressed Professionally as Nurse Ore Green, How is that ? However we wish Mr. and Mrs. Holloway a happy home and all connubial bliss.

To the Glory of God.

The new Edifice of St. Jude's Church, Ebute Metta, will be dedicated for Divine Worship TO-DAY Saturday, the 12th May, 1928, by the Rt. Rev. Bishop F. Melville Jones, D.D., Bishop of the Diocese.

On Saturday last, the 5th May, 1928, at 3.30 in the afternoon, the Ceremony of Unveiling of the New Furnitures, like Communion Rail, East Windows, Windows, etc., took place, at the same Church, when the Rev. T. A. J. Ogunbiyi L. TH., Archdeacon of Lagos, occupied the old Church Pulpit and delivered an impressive address worthy of the occasion.

Enormous congratulations to the energetic and able Pastor the Rev. James Jameison Pearse, L.TH., the Parochial Committee, the Building Committee, and to those who have cotributed their quota towards the building Funds including such Donors like Ade Oshodi, Esq., and others too numerous to mention. The collection was amounted to £24. 15s. 8d.

Death of Prince Olanipekun Adedoyin of Sagamu, Jebu Remo.

It is with deep regret we have to chronicle the death of Prince Samuel Olanipekun Adedoyin, second son of His Highness Christopher Adedoyin, the Akarigbo of Sagamu, Jebu Remọ, which sad occurrence took place at his residence, Sagamu, on Saturday, the 5th May, 1928, at 3.10 p.m.

The late Prince who was only 21 years of age, was educated at Wesleyan Day School, Sagamu, Wesleyan Boys' High School, Lagos, and at the King's College, Lagos. The deceased was a clerk at the Chief Secretary's Office, Lagos, where he was up till the time he fell ill for about 2 weeks, admitted in the Colonial African Hospital, and when he found that his health had not improved sufficiently, he offered to go to his home at Sagamu for private treatment where he died. It was the intention of his father the Akarigbo to send Olanipekun to England early next year for Medical Profession

Our heartfelt sympathy goes to His Highness the Akarigbo of Jebu Remo, his family and to all concerned in general. *R.I.P.*

OLUSAKIN.

In affectionate and loving remembrance of

THEOPHILUS ỌMỌLAYAJỌ AJAGUNJẸUN EDWIN,

who was called away on Tuesday 10th May, 1927.

Snatched by monster death from us to sever,
Was the pain we least yet hope to suffer.
Amidst life activities and cheery looking.
We are called to answer our Maker,
Friends, Relatives are left to feel
The loss, O Death ! thy hand has wrought
Ever to remember our loved lost one
Whose memory green shall remain ever.

I. T. C.

A life long friend.

EKO AKETE

EKO, SATURDAY, MAY 12, 1928.

Ẹ WI F'ALEJO K'O LỌ, Ẹ TI ṢAṢARA B'AGBO.

Ẹtufu fẹ a si ri idi adiẹ nipa apakan iwe-irohin Ijọba ti nwọn tẹ ni Yoruba ti a si da sinu *Eko Akete* ti ijẹjọ nipasẹ orişirişi awọn enia ti Ijọba npete lati gba owo asingba, owo ologbo asan-san-tan, "owo ẹru" lọdunni lọwọ wọn: oniruru awọn onişẹ ati awọn onişowo pẹpẹpẹ gbogbo ni Ijọba fẹ fi ake owo-gbigba yi şa, Adẹsan ni o Alapata ni o, Agbẹroko-kura ni o, ko si ẹniti Ijọba da si ninu wọn: ẹ jẹki a mu apẹrẹ iwa mo ju ọ lọ ti Ijọba nhu lati gba owo yi: ẹnikẹni lo mọ pe ko si ẹnikan ti o le tẹ ma şe owo alapata ti ki yio ni lati gba Iwe aşẹ *(Licence)* lọwọ awọn Munisipa ki o to bẹrẹsi işẹ na ni şişe; lẹhin eyi, o ni lati sanwo lori ẹran kọkan ti o ba npa, iba şe lojojumọ tabi lọjọ mẹta-mẹta; gbogbo inawo yi ko ma ti kan ara adanu ti o le pa; lẹhin eyi ẹwẹ ni Ijọba yio tun gba owo asingba şile mẹfa lọwọ rẹ lọdọdun; ninu owo asingba yi, mẹkunu wo ni ko fara gba tan nibẹ, alaru fara gba, Aşẹgita fara gba, anisẹ akangba niso fara gba: lai ka ọgọrọ awọn enia miran bi awọn akọwe ati awọn bawọnni ti ẹru owo asingba yi yio wọ lọrun: njẹ itu pe ki Eko tabi awọn enia rẹ le ronu wa ibi kan gba lọ kọ ni awọn Alaşẹ nşe ọgbọgbọn nhu yi, bi bẹni bi bẹkọ ọpọlọpọ ẹlomiran le jẹri si eyi pe ọkan ninu ohun ti o mu goro awọn ara ilu miran bi ilu oke fọnka kiri ilẹ yi ko ma ju owo ori ti nwọn san lọhun lọdọdun lọ; nisisiyi ti ohun ti pupọ wọn nsa fun na tun di bibapade nibi, ewo lo ma jẹ şişe?

Işẹ kekere-kọ lo wa niwaju Ijọba nipa ti owo asingba gbigba yi, a ko le sọ pe nitori ẹşin wulọ fun ere-sisa ki oluwarẹ tori bẹ gũu pa; orişirişi owo ti Eko nsan si apo Ọba ti papọju, Ijọba ko si şalai ni owo lọwọ to lati ma ba işẹ ilu bọ.

Lasan ni a sọ pe a jẹ ọmọ-ibilẹ, şugbọn ajulọ ofin ti Ijọba nso ti ninu rọ si mu inira dani ko şai sọ awọn Alaşẹ wọnyi di onile, o si sọ awa ọmọ ibilẹ di alejo: bi ọro na ti ri loju wa nisisiyi leyi, ẹ wo igun mẹrẹrin Eko, ẹ o ri ohun ti ọ̀dá *(dearth)* owo nşe ni'lu: nigbati Akapo ti o ti nnikan da ile hava ri tun di ẹniti o ngba agbawọ lọdọ Alabi lai şe adiẹ, ẹ ko şai mọ pe wunrẹn kan mbẹ nibẹ gẹgẹbi ede Ẹgba: orilẹ ede wo ni ko pe si Eko yi tan loni, awọn adugbo bi Lafiaji, Oke'tẹ, Ẹlẹgbata ati bẹbẹ lọ bi nwọn le mọ iye awọn alejo ti o wa ninu wọn, kini ohun pataki ti o mu awọn ara'bi wọnyi wa sibi bikoşe ADEYANJU, Apekanuko. Nibo ni agbara Gẹsi ko de ni gbogbo ilu Nigeria loni, aşẹ wo ni ko le jẹ pipa lọwọ wọn, bẹ awọn ẹni wọnyi ni awọn baba wa npe ni alejo ni igba lailai, şugbọn loni nkọ, Enia Dudu wo lo to ofin siso laisi agbara Oyinbo lẹhin oluwarẹ, Yio si jẹ ẹdun ẹniti o ba jẹ pe ofin k'aiya-soke-k'aiya-soke bi irufẹ ofin owo asingba yi ba ndi baraku awọn olotu wa; a bẹ Ijọba ki nwọn din inira ti owo yi yio mu wa ku, owo asingba koi di gbigba, ọkọnrin miran nfi ara sọfa ni oko olowo fun ati jẹ ati mu.

Ọna 'o pe mẹta,
Ewo l'a o şe!!!

ATARÈDÈ ATARÉDÉ KA GBỌ TI JESU RE MO MỌ.

APA KERIN.

[WOSIKA LATI ỌWỌ ATARI AJANAKU.]

Mo bẹrẹ f'oji,

A mọ wipe ko si ẹniti o ngbadura amubọ; ko si ẹniti o nfẹ obinrin nitori ati kọ ọ silẹ nigbakigba to ba wu u, şugbọn t'ibi-t'ire ni a wa si aye; bi enia ba nro rere, ko tun ma ro rere ọna keji pẹlu nitori aibamọ, ẹgbọn ẹhin ola!

Lẹhin ti olubori Kotu ti da ọmọ ọlọla yi lẹbi tan, Ọgbẹni miran ni ilu Oyinbo ti orukọ njẹ Wood pe aya rẹ l'ẹjọ ikọsilẹ ni oşu June, oşu keji to koja. Ọgbẹni yi haya Lọya, o si sọ fun onidajọ pe on gbe aya on ni iyawo ni ọdun kẹfa, 1918. L'ọdun kẹta September, 1921, işẹ gbe on

lo si ilu kan ti a npe ni Mesopotamia, nibẹ ni on si wa titi di ọdun yi. Bi o ti ṣẹṣẹ fẹ sọ pe nigbati on pada de, on ba ọmọ oṣu mẹfa lọwọ iyawo on, bẹni Onidajo ta ko o wipe, on ko ni gba ki ọkunrin k'ọkunrin sọ niwaju on pe on ko si ni ile, tabi pe iṣẹ gbe on lo si idalẹ nigbati iyawo on loyun, to si bimọ, nitoripe olubori Kotu House of Lords ti fi aṣẹ si i ninu ẹjọ ọmọ ọlọla Russel ati iyawo rẹ pe, Kotu ko gbodọ gba ẹri (evidence) ọkọ mọ pe on ko sunmọ iyawo on, nitori alarede ko le bimọ ale, ayaṣebi a ri ẹri pataki miran ti ko nṣe ti ọkọ.

Ẹ maṣe wipe ofin arede ilẹ yi yatọ si ti ilu Oyinbo nipa ẹjọ ikọsilẹ, alarede k'alarede to ba si wipe bẹkọ, ko gbidanwo. Gẹgẹ bi a-ka hin, nigbana lo ma mọ wipe yangi ko nṣe ẹwa nigbati o ba fi s'ẹnu.

Ofin k'ofin yi ko ba tun fi han gbangba pe arede ti a npe ni ti onigbagbọ, ti Oyinbo ni pata-pata? Kilo ṣe ti awọn ọba wa ko ngbe arede? Eyi jẹ ki nranti akoko ti ologbe Gbadebọ Alake lọ si ilu Oyinbo, ti Oyinbo kan si nbere pe "Where is Mrs Alake" Iyawo alarede Ọba Alake da? Mo tanma pẹ Ọlọla Adegboyega Ẹdun ni ọrọ yi yio pa l'ẹrin jn.

Alarede pupọ ni ko mọ ohunkohun nipa ofin arede, pupọ ninu Afa Ṣọṣi papa to ngbe iyawo fun ẹni ẹlẹni lo si jẹ ọgbẹri patapata ninu ofin na, ti wọn ko ikilọ pe Ẹni ti Ọlorun ba so pọ, ki ẹnikẹni ma ṣe pin wọn ni iya; Whomsoever God hath joined together, let no man put asunder; bi t'ọkọ t'aya si nja ajatuka lẹhin na ni Kotu, eyini ko kan Alufa mọ.

Wahala ati inira kekere kọ lo wa ninu ofin arede, nwọn po tobẹ gẹ ti talaka ko gbọdọ daba ati kọ iyawo rẹ silẹ, bi o tilẹ nṣe panṣaga loju mejeji, ayaṣebi ọkọ na ba lowo ati haya Lọya fun ra re, ko tun haya fun aya rẹ ki o si fi owo tiantian silẹ, ti iyawo yio ma jẹ titi ẹjọ yio fi pari. Lẹhin ti ẹjọ ba si pari tan, nigbana ni ọkọ tun bọ si inawo nla-nla, owo irin ẹsẹ.

A mọ ẹniti o gbe ile ta n'ilẹ yi nitori inawo ẹjọ ikọsilẹ to nba iyawo rẹ ro nigbana; asinwa, asinbọ, Kotu kọ lati fun ni iwe ikọsilẹ nitori pe ọkọ papa ti bi'mọ sode. Titi di oni oloni, obinrin na njẹ orukọ mọ ọkọ rẹ, o si nbimọ lọwọlọwọ yi fun baba isalẹ. O di ati i gbọdọwi si ọkọ l'ọrun—ikun imu egbere.

Boya nitori wahala ati inira yi lo jẹ ki ọdọmọ-kunrin kan laipẹ yi fi oṣi le ọdajn to si gba adojọ pound £150 lori aya rẹ lọwọ Ale to si fun baba isalẹ aya rẹ yi ni iwe pe on ki yio pe e lẹjọ mọ. A gbọ pe obinrin ti a nsọrọ rẹ yi bi ọmọ kan tabi meji fun ọkọ rẹ, o si ṣeṣẹ bi jojolo kan fun ale rẹ nisisiyi.

A ko da orukọ ẹnikẹni, bẹnie ko sọ eyi lati tu aṣiri ẹnikẹni ninu awọn mẹtẹta, bikoṣe gẹgẹ bi apẹrẹ iṣoro ati inawo to wa ninu ẹjọ ikọsilẹ alarede, iṣoro to njẹ ki ọpọlọpọ ọkọ jiya lori iya.

Ofin arede miran ni eyi:—Bi ọkunrin kọ iwe si obinrin lati fẹ ni ireti a ti gbe e ni iyawo, yala o fi iwe sọ bẹ ẹ ni o, tabi iwa tabi iṣesi, to ba ja obinrin na silẹ lẹhinna bi wagon obinrin le pe e lẹjọ fun Idalọwọkọ (Breach of promise) o si le wipe on fẹ gba ọgọrun, tabi igba, tabi ẹdẹgbẹta, tabi ẹgbẹrun pọun lọwọ ọkunrin nitorina, Kotn yio si fi aṣẹ si i gẹgẹ bi ipo ọkunrin na ba ti to, ati bi iye owo ti obinrin le ri jẹ lọdọ rẹ, bi o ṣe pe o gbe e ni iyawo, bẹni Kotu le bu iye owo ti ọkunrin ni lati san fun obinrin ti iwa rẹ ko wọ ni tirẹ lati gbe ni iyawo.

Nitori eyi, a o kilọ fun awọn Boys ki nwọn ṣọra gidigidi nipa "Love letters" ti nwọn nkọ si awọn girls, ki awọn girls pẹlu kiyesara nitori———

Diẹ ninu ibi to wa ninu ofin arede Oyinbo ni a ka silẹ yi, Alufa Ṣọṣi ki Ṣọṣi to ba wipe bẹkọ, ki o ja mi ni koro, ki o si tẹ ẹ sinu iwe irohin ki iwe irohin to ba fẹ, ati ni edekede, ibaṣe ede Oyinbo, ede Yoruba, tabi Arabic—Keu.

Pẹlu gbogbo ibi yi, arede Oyinbo fun Enia Dudu ko ṣai ni anfani tirẹ, ani anfani "For better for worse," anfani ikẹ ati igẹ nile, ko si owu jijẹ (jealousy) ko si wahala orogun, ko si ti ọbakan ko si wahala ana (in-law) bẹrẹbẹ. Ọkunrin to ba ti sinku ana mẹta tabi mẹrin ri lo mọ riri ohun ti a nwi yi daradara; ọkuurin to ba si ti ri nkan ti awọn orogun miran ufi oju ara wọn ri, lailai ki yio daba ati ni aya meji.

Bi o ba t'ọkọ t'aya nile miran, nwọn dabi ọmọ iya kanna, ṣugbọn awon to dabi ina pẹlu ẹtu si ra wọn lo pọju. Ọlọrun ko maṣe ti ẹnyin ọkawe wa bẹ ẹ.

Lẹhin ti a ti fi ibi ati ire to wa ninu arede Oyinbe hau bayi tau, ọkan wa fuyẹ; sibẹsibẹ ẹru nba wa pe yigi ti awọn Musulumi nso, ko mu itanjẹ ati agabagebe dani fun Enia Dudu bi arede Oyinbo, afi olotọ alarede to mura tan lati pa gbogbo ofin arede mọ, ko si joko ti obinrin kan-ṣoṣo titi iku yio fi ya nwọn, ti ki yio si "Rasputin" fun obinrin miran ni ikọkọ, bi bẹkọ, iwọ alarede ti o nka iwe yi, olori agabagebe ni ọ! ẹri ọkan (Conscience) rẹ nsọ fun ẹ bẹ ẹ !!

At'arede, at'arede, k'agbọ ti Jesu re mo mọ! Ni ilu Oyinbo arede obinrin kan ni nwọn nfẹ nibẹ. Sibẹsibẹ, ẹnikẹni to ba fẹ mọ Ilu ti iwa aimọ immorality ati iṣekuṣe prostitution pọju l'aiye, ki oluwarẹ na lọ si ilu Oyinbo, yio wo iran wo'ran titi, itọ a kan l'ẹnu rẹ.

Nwọn tilẹ ni ile pataki fun awọn "Aṣẹwo nibẹ," aragbabu si ni iru ile bayi to wa ni ilu Franse Wọbu ni ọmọ ale kun ilu Oyinbo, awọn "ọmọ kan, baba mẹfa", laika ọkẹ aimoye awọn ọmọ-gọta ti a ko tilẹ mọ baba wọn arara.

A ko le ba awọn obinrin nwọnyi wi pupọ, nitori lẹhin igbati ọkunrin kọkan ba ti gbe obinrin kọkan ni iyawo tan, obinrin to ṣẹku silẹ to ilọpo ọkunrin ni ọna mẹta tabi mẹrin. Boya pupọ ninu wọn nfẹ lati bi ọmọ, ṣugbọn ọkunrin ko si lati gbe wọn ni iyawo, ewo ni ki nwọn ṣe? Bẹ gẹgẹ si ni ọpọlọpọ obinrin nilẹ yi nfẹ gbe arede, ṣugbọn nwọn pọ ju ọkunrin lọ, nitorina bi ọkunrin kọkan tilẹ gbe ẹni kọkan, wọn ni iyawo, awọn to ba ku silẹ nkọ? Tabi gbogbo won lo ma kuku di Titia amọbiowo, amọbiowo wa ni Tẹsi.

Anu pupọ ninu awọn ọmọdebinrin wa nṣe ni nipa ọrọ ọkọ fifẹ, ẹlomiran ninu wọn to tilẹ lọ si ilu Oyinbo koi ri'kan ṣe'kan titi di isisiyi. Adura wa ni pe ki Ọlọrun pese ọkọ anfani fun gbogbo wọn.

Ju gbogbo rẹ lọ, ọna ti awọn enia wa fi ngbe arede yatọ si ti Oyinbo, ko si ba ti ilẹ wa mu. Oyinbo ko ngba orogbo, Oyinbo ko ngba obi, atare, oyin, aṣọ oke. Aṣa ti ilẹ wa ni eyini, nitorina amulumọla iyawo ni a nṣe. Oyiubo ko nda aṣọ ẹbi, wọn ko nra aṣọ ti iyawo wọn yio wọ nijọ iyawo, awọn enia iyawo papa lo nṣe inawo yi fun ra wọn, Oyinbo ko nda aṣọ ẹbi, Oyinbo ko njẹ iya ọkọ; aṣa ti ilẹ wa ni nwọnyi, ṣugbọn pẹlu gbogbo rẹ, a ko jẹ ọṣaka, a ko jẹ oṣoko.

Lakotan, mo kesi Biṣọpu, mo kesi gbogbo Afa Ṣọṣi, ki wọn wa ona lati fi ofin arede ye gbogbo mẹmba wọn ti koi gbeyawo, ki nwọn sọ ibi ati ire to wa ninu rẹ fun won, papa fun awọn ara ilu oke, Ijẹbu, Ẹgba, Ijẹṣa, Ondo, Ifẹ, Akurẹ, Ogbomọṣọ, Idanre, Oke Igbo, ati ilẹ Yoruba miran, ati gbogbo awon to wa lodo Ọya, ki nwon to ma fi ajaga arede kọ wọn l'ọrun, niuu a i m ọ k a n wọn. At'arede, at'arede, ka gbọ ti Jesu re mo mọ!

Emi ni ti nyin nitotọ,
ATARI AJANAKU.

ỌMỌ-AWO PULPIT.

"Ma kọ nisisiyi na, nigbati mo ba si ni akoko ti ọwọ, emi o ranṣẹ pe ọ."—*Acts chap. 24 part of verse 25.*

Ẹnyin ara, tabi Ero Ikawe *Eko Akete*, ki nṣe aṣa mi lati tun ma so fun nyin lẹṣẹṣẹ ohun ti o mu ọrọ oke iwe yi wa. O jẹ ohun ti ọpọlọpọ enia ti mọ ti o si ye wọn yekeyeke, ẹniti o ba si wa ninu nyin ti o jẹ pe nṣe lo nfi Bibeli rẹ ṣoṣọ sile, o le ba wa fi oju Igbagbọ wo Iṣẹ awọn *Apostoli* ori kẹrinlelogbọn apakan ẹsẹ kẹdọgbọn, nibẹ ni yio gbe ri ọrọ wọnyi ẹniti o so, ẹniti a so fun ati ohun ti o mu wọn lọ iru ọrọ bẹ fo jade. Ṣugbọn ohun ti mo fẹ ki ẹ ṣe akiyesi nibẹ ni pe oriṣiriṣi arun lo nba wa ja, pataki awa ti a npe ara wa lo nigbagbọ, ọrọ wa kan sọ pe, iṣẹ ti o ba jẹ iṣẹ oni, ṣe pẹlu inu kan, maṣe duro de ọjọ ọla nitoripe akoko nbọ nigbati ẹ ko ni le siṣẹ pẹ mọ, pupọ awọn ọdọ lọkunrin ati lobinrin ma nro pe o di igbati o ba san fun on ki on to ṣe ohun pataki ti o tọ si on lati ṣe, mo bi iru awọn ẹni bẹ pe, nijowo ni wọn ro pe yio san? Gbogbo awọn ọdọ lọkunrin ti ko ti ni iyawo sile, ti o si ngbọ bukata awọn aburo rẹ lọkunrin ati lobinrin yio jẹri si ọrọ yi pe, ti o ba ni o di igbati o ba san fun on ki on to gbe iyawo on sile, mo sọ fun iru ẹni bẹ pe titi ọlọjọ yio fi de, ko ni le ṣe nkankan ninu aiye. Nijowo lo mọ pe yio san fun ẹnyin ẹlẹgbẹ mi, nigbati gbogbo awọn aburo rẹ ọkunrin ba gbe iyawo tan ni, tabi ti awọn aburo rẹ obinrin ma wọlekọ tan bi Ọbanjigi papa ba ma ni ẹmi rẹ yio di igbana. On papa ti jẹku, awọn ẹlẹngẹ yio ti di ẹru nigbana, nitoripe ọkunrin nlọ sile rẹ pipẹ, tani ha mọ igbati a da fun Ọlọrun tabi tani le sọ igbati on yio ku o ti olori gbogbo Dokita lọkunrin lobinrin Adahunṣe ati Oṣo Oluwa ko fihan ẹnikan, ọrọ yi mu mi ranti—Alagba kan, ẹniti emi Ọmọ Awo ba pade ni Ibadan nigbati mo gba ọlọfẹ lọ sibẹ, Alagba yi jẹ Onigbagbọ, nigbati awọn Onigbagbọ ẹgbẹ rẹ ti wọn ba sọrọ pe ko ṣe ko lọ si Ile Ọlọrun Ọgbẹni yi kọ, o ni o di igbati ọkan on ba balẹ na, ki on to ma lọ si Ile Ọlọrun, awọn enia wọnyi sọ titi ṣugbọn ko gbọ lẹhin eyi, o to iwọn ọdun kan si, awọn ti pada wa sile nigbana nitoripe iṣẹ Oyinbo la nṣe, a si ti tẹ yọ Iṣasun wa, anisẹ nigbati o to iwọn ọdun kan si ti gbogbo nkan nlọ dede fun ọkunrin yi o n'ile, o n'owo, obimọ gbogbo ohun aiye ṣubo, o wa dide a lọ sọ fun awọn ti nwọn ni ko wa ka lọ si Ile Ọlọrun nijọkini pe, nisisiyi lo ya mi lati lọ sile Ọlọrun ti o ba di ọsẹ to nbọ yẹn ọjo isimi ti o tẹle ọjọ na emi pẹlu nyin ni yio lọ sile Ọlọrun inu awọn yẹn dun pupọ won ṣe ileri pe awọn yio wa pe. Ani ọjọ na gan ti ọkunrin yi ni on yio lọ sile Ọlọrun, ni ọjọ na ni a si pe, Iwọ Asiwere ni alẹ yi ni a o bere ẹmi rẹ lọwọ rẹ, a ni Ile Ọlọrun ko ṣe lọ mọ titi ọkunrin yi fi jẹpe Olodumare, ah, ẹnyin arami kini ẹ ti ro pe ọkan rẹ yio jẹ, a ko gbe lọ si Ile Ọlọrun nitoripe a ko mọ ẹ ma ṣe daniyan ohun ọla nitori ọla ni daniyan ohun ararẹ ohun ti o ba wa lọwọ rẹ nisisiyi ṣe, nitoripe alẹ ọla le ma mọ ba ọ. Ko ha ṣe pe Afọju ọjọ kini ko kigbe tan tan pe Jesu Ọmọ Dafidi Ṣanu fun mi, ko duro ti isọkusọ awọn ti o ntẹle Jesu pe awọn ti o sun nidi oro ko ri ka a nbẹlẹ nsẹ iwọ afọju lasanlasan, afọju ko ba ti riran titi ọjọ iku rẹ, ani bo ṣe pe o dakẹ diẹ si ni, ti ararẹ ko ba ba dakẹ ko ni pe li ohun na ti ko gbọ pe Jesu ti Nasarẹti ti kọja ani agbada rẹ fẹ dalamu, o bọ sọnu a si fi iriran fun jẹjẹ bi Igbagbọ rẹ—ani mo tun bi nyin pe, melomelo larin ọdọmọbinrin ti nwọn ni wọn

ko ti fẹ gbe iyawo na, awọn si fẹ gbadun ọdọ wọn na, nitoripe wọn mọ pe, aye kaye ko ni gba wọn mọ nigbati wọn ba ni oluwa, a ni kini ma ngbẹhin wọn, imulẹ mofo, melomelo lo ti darugbo lai gbeyawo sile Baba rẹ nipa iwakiwa wọnyi, a ni melomelo lao ka ninu ehin adepele, awọa enia wa ti nwọn ti di ẹdun arinlẹ nipa ọrọ ni alọ na, nigbati o ba ya mi ma ran iṣẹ pe ọ, melomelo lọdọ to ti nu nipa ọrọ bayi, ngbọ aja ti o ba fẹ sonu ki ntun gbọ ofe mọ, melomelo la wọn ọdọ wa lọkunrin ati lobinrin ti awọn obi wọn nfun fere si wọn leti pe ẹtẹsọ jaiye—Kaiye ba ma jẹ nyin, ẹ fi owo pamọ nitori ẹhin ọla, *no old Dad no old Woman I must enjoy my time* kini arọ rẹ ma njẹ o, mo bi nyin, ko ma ja ki ninu nyin, ani melomelo lọdọ ti o ti fi ile obi rẹ silẹ nipa pe jẹ ki nṣe ohun to wu mi, asẹhin wa asẹhin bọ ẹtẹ lo ngbẹhin gbogbo rẹ, jugbogbo rẹ a bẹ nyin ki ẹ ma ṣe fi ohun eni fun ọla, nitoripe ko si ẹniti o mọ ọla afi Ọbangiji nikan lo mọ, njẹ mo fi gbogbo nyin le abẹ ẹsẹ Olodunmare ki Ọlọrun na ninu anu rẹ ko si nyin leti inu lati le gbọ, kẹ si gba, njẹ ki Ọlọrun Baba ẹniti Ọla ohùn Ogo gbogbo wa fun, ko ma toju ile ati ọmọ onikaluku nyin, ọwọ nyin yio to ẹnu, oju kio si ti nyin, ebi alẹ, ko ni pa nyin. Atunbọtan nyin yio dara nisisiyi ati lailai.

Emi ni tiyin nitotọ,

ỌMỌ AWO.

IFE NEWS.

A regrettable incident occurred at Ile Ifẹ sometime in March last, by the suspension for 3 months of Lowa one of the inner Chiefs of that country from his seat as one of the Judges in the Native Court for an intolerable attitude towards the Paramount Chief, the Oni of Ifẹ.

It would appear that this Chief thought he could do as he liked before the Oni at the palace regardless of native customs and usages and the iron hand with which the senior Resident Captain W. A. Ross is supporting Native Administration generally on any matter which is not at variance with justice, equity and fairplay, with the result that he the Chief finds himself in his unfortunate plight.

That Chief Lowa had been displaying for sometime past an insolent tendency towards the Ọni cannot be gain said, and his evil example in this respect had apparently contaminated some members of his household including one of his own children who had the audacity recently to assault, in a public street at Ifẹ, Prince Adeyẹmi of that town without provocation, as a result of which the aggressor was convicted and sentenced to imprisonment at Ibadan.

Prior to the advent of British Flag—a flag of freedom and happiness in our country—the penalty attached to a crime assaulting a Prince and Heir to a reigning King was death by torture; and Chief Lowa's son should congratulate himself after the assault for his continued existence, rendered possible only by the Union Jack.

It is understood that Captain Ross took a serious view of the incident especially because so the report goes, of Chief Lowa's failure to do what was necessary in the matter immediately after his son had committed such a serious crime.

BURGLARS AT ILE IFE.

Most disquieting news of burglaries at Ifẹ have reached us lately and among the shops looted was that of Prince Adeyẹmi's where goods to the value of about £250 were done away with. Since the beginning of this year, the activities of burglars in the town were becoming alarming and the most unfortunate of it all is that no one has been able to bring a single member of the daring fraternity to book up till now.

While it may be idle to suspect any person or persons, it is a melancholy fact that the presence in a large number of Hausas and Sabarumos synchronizes with Burglarious activities and nocturnal expeditions in town. Our sympathy goes to Prince Adeyemi and other sufferers in this respect. My God reward the loss and expose the thieves.

THE CONVICTION OF MR, ADEREMI OF IFE.

Another news of an astounding character relates to the conviction of one Aderẹmi of Ifẹ who was sentenced to a fine of £25 or 6 months imprisonment for posing and styling himself "Ọba l'ọla" meaning "Future King" who will succeed the present holder of the office.

At first, people thought Aderẹmi merely indulged himself in idle jokes, and when he was carrying the joke too far, it was necessary to call a halt. On one occasion he actually went the length of seating in a motor car with a big Umbrella resembling the state one in shades and design over his head, with host of people, labouring under a mis-apprehension, acclaiming him a King and paying him respects and homage befitting the dignity and position of the Ọni.

The fury of the whole community to realize subsequently that it was Aderemi who was impersonating the King could better he imagined than described, and since that time Aderẹmi has fallen from grace to grass in the estimation of the people. A climax was reached which culminated in his prosecution before the Council Court.

Ifẹ, on Tuesday, 8th March, 1928, when he pleaded guilty and convicted on Saturday two days afterwards,

It is stated that Aderẹmi claims or pretends to be a son of Kọla the late Ọni (3) who "reigned" for 30 days at Ifẹ prior to the axcension of the present Ọni to the throne. No less than 3 of Kọla's antecedents had been chosen to rule and died before being crowned, a deplorable fact which according to the decision of the Elders of those days, has constituted a disability on their unfortunate house forbidding any of its member from occupying the unique position of the Ọni. This is the family to which Aderemi is said to have claimed a relationship which in itself is bad enough. But worse still, when it is suggested as has been done by those whose knowledge of affairs at Ile Ife cannot be ignored that Aderemi has not a particle of royal blood in his veins—he being according to their story, a son of a commoner named Kẹbẹ native of Mọdakẹkẹ. Anyhow, it is alleged that Aderẹmi has succeeded to include in the Royal Geological table of Ifẹ as far back as 1924, if so, the Table needs revision. The question ought to be settled once for all one way or the other to avoid future trouble and unpleasantness.

We congratulate the Oni and Council of Ife for the leniency displayed by the imposition of only a nominal fine of £25 for such a serious breach of discipline, foolish pretension and gross insolence on the part of Aderemi and admire both Prince Adeyemi's and his cousin Coker's charity in excercising their combined influence in favour of Aderemi, otherwise something more serious would have happened to him.

Gold Coast versus Nigeria.

INTER-COLONIAL CRICKET MATCH.

The Cricket Match between the Gold Coast Team and the Nigeria Team from Thursday, the 3rd inst., and up to Tuesday, the 8th May, 1928, has been very exciting, the scores is as follows:—

Nigeria		Gold Coast	
First Innings	97	First Innings	93
Second „	213	Second „	88
	310		181

Thereby Nigeria won the Cricket Match against the Gold Coast, and also won the Billiards.

TENNIS TOURNAMET.

Nigeria won two sets out of three for the first day and Gold Coast won two sets out of three for the second day—Drawn Game. Congrat to the Nigeria Team.

OLUSAKIN.

To Lease.

A House at No. 151 Upper Street, Lagos.

Isọ ti o wa ni Oke-Arin jẹ *pound* kankan ni ọdọdun kiṣe oṣoṣu.

INA WỌ'LE OKUNKUN PARADA.

Atupa ti a npe ni "Oṣupa mi" jẹ ojulowo ati papin atupa hanun ti o si yẹ ilekile, papa ile awọn gbajumọ olowo, a ko le ṣẹṣẹ ma sọ ti awọn "Dẹngẹ". Agbara rẹ pẹlu agbara atanpọ ọdunrun abẹla, dede ni, bi ọsan si ni titan rẹ ri ninu ile. Agba ti koi ti lowo gbigba Atupa Ṣango sile ki o ma jafara lati ra atupa meremere yi ti o na electric jẹ.

Oriṣi meji lo wa fun tita: ti oni-fadaka ati ti onidẹ.

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

Ẹnyin ara-oke ati ilu miran, ẹ maṣe gbẹhin ki ẹ to ranṣẹ ti nyin, ki ẹ ma ba j'oku ologbo.

The scientific Discovery of the nineteenth century for Female sufferers is

WIRELESS FEMALE PILLS

A sure remedy against all kinds of monthly disorders experienced by women, and an effective vitaliser against barreness. 4/6d per bottle of 72 Pills.

COOLING BLOOD PURIFIER

A powerful blood purifier, cleansing the system of all impurities—approved by competent Medical Authorities. 7/6d.

LIFE TONIC TABLET.

A Renewer of Youth. 3/-

KADUNA BALM

'The family Balm' applicable in 100 ways! 1/-.

At present sold only at:—

Iyin Oluwa Medicine Stores

Head Office:—88, Broad Street, Lagos,

6, Martins Street,

41, Alli Street, Faji Market,

22, Agarawu Street,

109, Griffith Street, Ebute-Metta.

Note our new Shop's address.

White's Golden Male Tonic

(DOUBLE STRENGTH).

Whenver 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 from 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.

Made and sold only by VICTOR WHITE, Esq.,
The Reliable Dispensary, 41, Offin Road, Lagos.
N.B.—NOT OBTAINABLE ELSEWHERE.
"Shake the Bottle."

ẸMỌ FUN ỌKUNRIN.

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 Arę, Ẹda ati gbogbo arun ti ki ję ki ọkunrin şe abiamọ.

N.B.—O yę ki gbogbo ọkunrin ma lo igo meji-meji loșoșu—Ișę ti egbogi na nșe ni ara ko șe royin.

Price TEN SHILLINGS (10s) per bottle.
Postage 2/6 extra.

White's Golden Female Tonic

A splended Remedy for Female diseases such as:—Barrenness, Weakness, Painfull and Irregular, Menstruation Leucorrhœa (Whites) Cramps, Ovarian, Neuralgia, Inflammation of the Ovaries. A Tendency to Miscarriage etc, etc.

Made and sold only by VICTOR WHITE Esq.
41, Offin Road, Lagos.
N.B:—Not obtainable elsewhere.

GBOGBONIȘE FUN OBINRIN.

Egbogi yi dara pupọ fun Aboyun, Iju, Ẹda, Aran, Oyun ti o ba fę baję, ati orișiriși arun mi ti ki ję ki obinrin bimọ.

PRICE 10/- PER BOTTLE.
Postage 2/6 extra.

WHITE'S
WONDERFUL BRAIN TONIC

This medicine stimulates and rebuilds the brain in such a way, that the regular user is able to do many times the usual amount of Brainwork that he used to do, before using it. To Brainworkers and those who have examinations to pass, it is a boon.

Made and sold only by SAMUEL VICTOR WHITE, Esq.
41, OFFIN ROAD, LAGOS.
Large size 5/- per bottle. Packing and Postage 2/6 extra.
Small size, 2/6 per bottle. Packing and Postage 1/6 extra.
N.B.—*Scholars should not be without it.*

EGBOGI ISỌYE.

Egbogi yi dara pupọ fun awọn ọmọ-ile-iwe awọn ti o nfi iwe șișę ati gbogbo awọn ti o ba ni lati lọ fun idanwo.

Iba șe ọmọde tabi agbalagba.

White's Golden Blood Restorer

(A Native preparation for Women.)

This medicine is an excellent remedy or Insufficiency or Loss of the monthly courses, Tumour in the Womb, False Pregnancy, Catarrh of the Womb, Various Runnings or Morbid Discharges from the Womb (especially those that are long-standing).

Sick Headaches, Dizziness, etc., etc.

Made and sold only by
VICTOR WHITE, ESQ, *Chemist,*
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