

EKO AKETE.

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

VOL. II. No. 91. SATURDAY, APRIL 5, 1924. FOURPENCE.

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lorisirisi ati Epe-oda, Fifikiki, Okun-ero, ati Qṣan, ati Pakun ti Awo-aja lorisirisi, Awo ti
awon Aganyin fi nko Eja-sawa Pokun ati Eja Abomafu, ni Ile-aja te ni No. 4,
Idunmagbo Street, (Ebuta Olowu) ati ni No. 19, Moloney Bridge Street,
(Tanikantam) I'Eko.

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Ẹ fi owo ati Letter ranse si Editor.

GBOHUN-GBOHUN.

OKO-AJE L'Ẹ NLO, O DABO!!!

A gbọ fẹrẹn pe awọn Imale apakeji ti nwon jẹbi ẹjọ titi Moṣalasi nla ni Ganran ni loloyi, ndaba ati gbe ọran won na lo si Kotu awọn Onidajo mefa (*Appeal Court*) ire-idi re ti a so fun ni pe nwon ni lati se leyi:—

- (1) Nwon ni lati mu Oniduro meji wa ti nwon yio duro edegbeta poun enikokan (£500.)
- (2) Nwon yio si fi igba poun aa-ndi si Kotu (£200) pe barafid ti eru ba tun pa won lekeji ki Kotu ba le ri nkan dimo, nitoripe Kotu ko je da owo ope to le.
- (3) Nwon yio si san Adota poun (£50) fun gbogbo iwe ti Kotu yio wa silẹ fun ẹjọ na, ki ẹjọ Kotu Onidajo mefa to pe.

Gbogbo owo ti awọn apakeji ni lati mura giri silẹ je egbafa poun, o le Adota (£1,250.)

Ikoti okan nu, Esi j'obuko; ki o ma je won!!!

OGUN GB'ODE L'EHINGBETI!

Jinni-jinni mu enikeni ni apa Ile-dwo awon Oyinbo G. B. (G. B. Ollivant) ni Ehingbeti ni aru Monday ose yi nigbati "Moto" Alaru kan L544 lo ajebari obinrin ajiwere kan ti o nje Moloro tutu bi o ti joko sidi aba kan nibe; a gbọ pe gere bi obinrin na ti da koko ti o fe mu ni o ri agbako nla yi ti o so d'epi ọrun lesekese; awon Opa Oba ti ra Awa-Moto na mu, ẹjọ si ti di ti kotu nisinsinyi.

ABO O BALOGUN DODO-NDAWA.

Igbaketa Oba H. C. Moorhouse Oloye C.M.G. de lati ilu Oyinbo lana ninu oko Appam, lehin isimi re. Ẹ k'atijo, Ẹ ku ewu oko.

SARI TO, Ẹ DIDE Ẹ JEUN.

Awon Musulami yio bere Awẹ won lalẹ eni, ki Olorun je ki nwon fi emi gbā ja.

APEJE TO L'ARINRIN.

Kosibotiri ni Apeje to larinrin kan ti Mrs. Jironi Williams ati awon omọ re (Masters Angus and Harcourt Williams) pe fun Cousin won Mr. W. A. Kusaka Taylor ni ale Monday ose yi fun lilo ti Cousin won yi nlo si ilu Oba lati ko ise Dokita.

O gbọ enikeji, nse ni Bro Akorin nke rara nibe fun orisirisi orin aladun; bi ko ba de si ti oju to po ati aye ti ko si ni awon Boys ko ko lati nawo gan ijo oloyibiri-lagogo nibe. Ka ma da lo popopo nigbati omi gbigbona pelu ero ija pepepe yoku de s'ori Tabili oro ko dun!

Ẹ ku inawo oje o!!!

OKO A REFO O!

Ni ale oje Atalata ose yi ni a te fada ere, apeje ati ijo fun Mr. William A. Kusaka Taylor omọ ore wa Ogbeni Kusaka Taylor ti Oke Olowogbowo fun lilo ti o nlo si Ilu Oyinbo lati lo ko Ise Onisegun. Ere na keriri awon ore to ti o si se ere na fun niwonni:—

Awon Ogbeni B. A. Mumuncy, A. A. Adu, S. O. Ademiju, T. M. Cole, ati J. O. Taiwo.

Ogbeni A. B. Cole ni Alaga alẹ ojo na. **Ọkọ Wahehe** ni ọdọmọkunrin na bala ni ojo Alamisi (3/4/24). Ọkọ a r'efo o.

OKU DIDE JO!

A kan sara si Igba-keji Alufa Alabojuto G. A. Oke ti ljo Ọmọ-ibile (U.N.A.) fun sisoji to mu lwe-irohin oṣoṣu "Ireti Enja Dudu" ti ljo na soji ninu oṣu yi; tọtọtọ ni rira iwe na loṣoṣu, siṣe meta l'odun si ni owo a-san silẹ rẹ. Iṣe rere ti lwe yi se nigbati o si wa ni "Sango-ode" farahan fun enikeni to ka nigbana, a si tanma pe Imole rẹ ki yio jo a-jo-r'ehin mo, lagbara Baba.

Ẹ KU'RIN, ẸKI-MOGUN, ARA IJAMO.

Lomofẹ Oloye ati Alufa C. A. Adeyemi, Ọga-agba lle'we giga Ode Ondo ju bara wa ki ni, ni ibi ise ni Thursday oṣe yi lehin dide won si lẹ yi ni ojo die syhin. O to ọdun mokandilogbon nisinsinyi ti awa ati Lomofẹ Oloye (nigbana koi ti joye) ti fi oju "gani" ara wa: nigbati a si ri gbokę bayi, inu wa dun lopolopo enu si ya wa: sugbon a ma ndigba ri *Principal Adeyemi* lekokan nibi. Ajinde-ara mbe fun awon Bokinni wa mejeji yi. Lomofẹ Oloye de si Idunmagbo, *Principal Adeyemi* si de si ti Alufa M. S. Cole ni 25, Opopo-ola. Abọ o.

Who's Who.

THE RT. REV. SUPTD. S. A. COKER

One of the greatest Theologians the African Race has produced.

The Revd. Simeon Arthur Coker was born in Lagos Jan. 1862, his father and grandfather came from Sierra Leone with the Wesleyan Missionaries in the fifties or a little earlier direct to Fadagry; his grandfather had charge of the School boarders under the European Missionary, the late Revd. T. Marshall being amongst the first pupils; he subsequently removed to Lagos where he became sexton &c. of the first Wesleyan Church (Olowogbowo) and also care-taker of Mission premises and all Mission lands including that upon which Tinubu Church was afterwards built. His mother also came from Aberdeen-Wilberforce, Sierra Leone with her parents and some other members of the family in 1857, and was the first School mistress in Olowogbowo Church School in the sixties—late Revs. T. E. Williams and F. G. Martins being headmaster and assistant master respectively; she was amongst the leading seamstresses 1860-1880. Coker attended the Breadfruit School

and entered the C.M.S. Grammar School in 1877, under the late Revd. T. B. Macaulay and was amongst the senior pupils which included Herbert Macaulay, under the late Archdeacon H. Johnson, when he took up the School on the death of Principal Macaulay in 1878. Towards the end of 1879, the late Revd. M. Hagan approached his parents asking that, on account of the pioneer and good work done by his grandfather and mother, the Wesleyan Mission would like to undertake his further education in England in order that he may strengthen the hands of Revs. Euba and Samuel (Edun) at the High School just established; but Archdeacon H. Johnson prevailed upon his parents to decide for the C.M.S. He was taken at the Lagos Grammar School under Principal Oshofe 1880-1886, amongst the pupils that passed through his class were: J. H. Robbin (Chief Registrar), Hon. S. Pearce, C. J. da Rocha, D. Taylor, E. A. T. Johnson, (Bank) J. W. Vaughan, C. W. George, F. G. Martins, (formerly Audit Dept.) J. K. Coker and brother late Dr. J. Coker, Barristers A. J. E. Ogunbiyi, Max. Cole, S. Panimokun and late J. Freeman. The late Bp. Johnson, then Vicar of St Paul's Breadfruit prevailed on him about the close of 1885 to decide for the ministry of the Pastorate. On the eve of his departure to Sierra Leone, Rev. T. Harding, Secretary C.M.S. offered him senior tutorage of the C.M.S. Training Institution Mr. E. H. Henley (Oke) having just resigned; Coker respectfully declined this offer. He went to F. B. College Jan. 1886, and returned in Jan. 1889. He was put in charge of Itofo Chapel, and subsequently, by special appointment, full charge of St. Jude's, Ebute meta with the outstations, Oto. Okuta, Muroko, Igbesa, Ishers and Ota, the Revd. J. White being on sick leave, 1889-1890 J. S. Williams being appointed curate on the death of Revd. White, he returned to the charge of Itofo. He was again in charge of St. Jude's for six months in 1897 (Rev. Williams being on leave). On the promotion of the late Rev. K. S. Willoughby to the incumbency of St. Peter's, he was appointed to fill his place at Be adruft. He went to Sierra Leone in 1894 to recruit his health; on his return in 1895 he was offered the charge of Itofo Parish, Abokuta, which offer he declined; after much pressure, he accepted subsequently tutorage at the Training Institution-1895-1896; amongst pupils were Dr. Oyejola, Revs. A. Williams, Akinyele & Pastor Kudeti, Ibadan, J. Cole &c. He was ordained Deacon in 1896 and was in charge of Enu-Owa priest in 1899, when he was appointed *locum tenens* of Rev. J. Johnson at St. Paul's who went for his consecration in England, 1899-1901. He was in temporary charge of Christ Church Jan.-Feb. 1899. Was appointed unpaid preacher at the Lag's prison by Bp. Tuzwell 1898. Through the great Church Crisis in the Pastorate, and other reasons, he resigned the pastorate and seceded from the Church of England about the close of 1901, and left for Sierra Leone. His resignation was much regretted as local and Sierra Leone papers, individual efforts as well as efforts by deputation from the clergy failed. He received several letters from English friends—known and unknown urging him to withdraw his resignation &c. He returned from Sierra Leone new-year's eve 1901 on the urgent invitation of the secessionist from the Pastorate to superintend the Church they were establishing. He visited England in 1904 partially at his own expense in the interest of the African Church, and again in 1908 at his expense, to study the different Church systems in that country. During this second visit, he was invited to take charge of a Baptist Church at Enfield for a fortnight to enable the Pastor to take his annual holiday; but he could not accept as he had been booked and notices already placarded to preach the 9th Anniversary of the Colwyn Bay Institute about the same time.

He addressed several P. S. A. Brotherhood Meeting at different places as Old Cowayn, Adion, Kingsland,

HammerSmith, South Norwood, Tooting, Ilford &c. and addressed the Great Annual meeting of the London Federation of the Brotherhood, Mr. Branch M. P. in the chair. He preached at Ealsfield (Baptist), Acton High Street (Wesleyan), Shepherd's Bush Tabernacle, the large Congregational Church at Ilford &c. besides addressing several Missionary and other Meetings. He contributed several articles to English Papers and Magazines amongst which were the "Sunday Circle," "Christian Herald," "P. S. A. Brotherhood Journal," "West End Newspaper," "Shepherd's Bush"; his photograph appearing in some of them; his Lecture on African Secession" being reproduced complete in West End Press Newspaper. He accepted the pressing invitation of the Secessionists from the Niger Delta Pastorate Churches (Church of England) in 1916 to help in organizing the Churches throughout the Niger Delta under the designation "Christ Army Church." He still holds the office in addition to his Lagos and Yoruba work. Owing to present condition of his health and other reasons he could not accept the invitations from Accra and Cape Coast. Amongst his publications, all of which had ready sales, are: "Sermons on the Christian Ministry," "African Church Secession," "Organization of Indigenous African Churches," "Special Sermons on the raising of Rev. A. I. W. Hart (Bonny) to the Pre-byterate &c.

He was for about two years Editor of the "Double Acropolis, Charades, &c." in vertex from week to week in the Lagos Spectator, and the "Lagos Mirror". He contributed verses when at College to the Weekly News, Sierra Leone Local Gleaner (C. M. S.) amongst which were, "The Centenary of Sierra Leone," "Some Thoughts of a Negro of West Africa re Noah's Malediction," "Convocation Day, L. H. Coll." "Mohammed no Mediator" &c. He has contributed in prose and verse besides he went to College and after his return; Some of which were, "Aboriginal Mania," "E ban sei niwii Diorun Odufumar" (theater's cry in Lagos), "Our Missionaries," "My return home after three years" &c. to the "Iwe Irokin" "Lagos Standard" "Nigerian Times" "Lagos Spectator" "Lagos Mirror" and special articles to the "Lagos Record" with a Special on "Christ Army Church and the Provincial Court Ordinances." He is undoubtedly a great Theologian, a powerful and instructive preacher; this was evidenced by the over-crowded house, with a lot of people from other denominations standing outside regularly when he was in charge of St. Paul's Breadfruit, also at Bethel African Church during his organizing work. He is a recognized leader and champion of Indigenous Churches. The great battle he fought successfully against persecution and intolerance is of recent history. He is an ardent student of Eccelesiastical and English Church Histories, also of English Church Laws. He had invitation to America in 1904 and the late Booker T. Washington had arranged for his welcome with the late Prof. Hoffman; from private reasons he had to postpone the visit *sine die*. He is one of well known and who did much in social life in Lagos in the eighties; he was secretary to the Lagos Grammar School Entertainment Society; a member of the popular Melodramatic Society, and one of the famous Club known as "The Eleven Young Gentlemen" in the eighties—the late Rev. H. S. Macaulay, Hector Willoughby, T. Augustus Jenja Williams, Henry Fouty Williams, P. Josiah Martins and E. J. Austin, A. V. Willoughby, Dr. O. Sapara, Rev. J. M. Ologundudu, Herbert S. H. Macaulay and S. A. Coker—all excepting Ologundudu being late Principal Macaulay's boys who gave regularly Concerts and Entertainments. He is a friend of Young men and is always for their intellectual advancement; he more than once established a literary association for their intellectual and social improvement.

He married in Sierra Leone in 1891 Miss H. M. Brown, a teacher in the Cathedral school, and sister of the Rev. D. Brown, L.H. contemporary of Dr. O. Johnson, Mrs. N. S. Davies, S. Hughes, N. Boston, S. Taylor &c. She sat to Durham Proficiency Examination at Fourah Bay, and it was her earnest intention to enter Durham University; this her marriage prevented. Rev. Coker has travelled much in almost all Liebu countries and Yorubaland when Secretary, Lagos Church Missions Committee (Anglican) and as Superintendent African Church and the Niger Delta Christ Army Church; he visited Porto Novo, Fernando po and the Cameroons. He established the P. S. A. Brotherhood in Lagos in 1908, and is a member of Evangelical Alliance, England. Address 42, Bankole Street, Olowogbowo.

A Cry from Owerri Province.

(by the Editor.)

Very recently the report of one Erlin, a Chief, who, it is alleged, was wont to ride a high-horse in his reprehensible treatment of certain people at Ngereruru, a town in Owerri District, southern Province, Nigeria, came to our notice.

It was stated that the Chief never wavered in making use of his position to pros-cute—or shall we say to persecute?—his less-favoured brethren on a pretext which, we are given to understand, has neither semblance of truth to justify it, nor anything in the name of justice, equity or good conscience to recommend it: the prosecution such as it is, being the direct outcome of the imprisonment of two or three of these unfortunates, in the District Court of Orla another town under Owerri.

As we write, a Petition from the representatives of the people now in this country who are thus adversely affected is on its way to the local Government, it is therefore hoped His Honour The Acting Lieutenant-Governor Southern Provinces to whom the Memorial is addressed at first hand, will lose no time in inquiring into the matter, and so apply the necessary relief eventually.

Things we want to know.

1. Whether it is true that the £1, 3, 0. Prize said to have been won by a baby in the neighbourhood of Olowogbowo during the Baby show which was held in connection with the Health Week Celebrations as far back as December last, has not been paid to the successful "kiddie"?
2. Whether the Hon. Secretary, Health Committee, can enlighten us in the matter?

O. Ayiluka, you "make-a-laugh"!!!

Certainly, we are of opinion that our friend the ubiquitous "Ayiluka" is no stranger to foreign phrases, especially those having a direct bearing on his job. *On dit* does not necessarily make what we wrote in our issue of the 22nd *ullun* on which we advertised a gospel-truth, any more than a fiction can be regarded in the light, of actual fact; needless to say *On dit* carries with it the idea of Dame Kumour.

[Ed—E. A.]

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EKO AKETE.

EKO, SATURDAY, APRIL 5, 1924.

ORISA BI IFUN KO SI, OJOJUMQ
LO NGB'ONJE!!!

Pupọ enia lo sakiyesi pe lati iwon enu oju kan tabi meji sehin titi o fi di isisinyi ni owo ti a nra Gari ti fo soke : panu Gari ti o ti je toro (3d.) ri si di nain-nain (9d.) bi omode meji nwere ! nigbati a bere si wadi ohun to mu iyan agbara yi wa, a wa ri pe ki isepe ojo ko ro sori gbaguda, l'oko ni, ki ise pe awon kan se na oja Ejinrin tabi Ojo ni, ki ise pe awon Ijoba bu owo'bode s'ori gari ni, be ni ki ise pe awon Oyinbo Onisowo ngba gegebi nwon ti ngba *ocoo*, Ekurọ tabi Epo ni, bikose ojokokoro awon kan ti nwon ko ko lati d'ebi pa ilu nipa fi apo-gari amiye ranse fun ita l'Oke Okun bi *Accra*, Kumasi, tabi *Ajinlo* (*Salipond*).

Pupọ ninu enyin ara wa yio niran pe nigbati irufe nkan bayi irufe l'odun die to koja, logan Ijoba ti yidi ona awon cloju gigun wonyi : a si mo pe Ijoba iba tun se be lakoko yi nigbati asa na tun soji larin wa nibi bi o je pe a ri eni so fun won ni.

Nitorina ni a fi se kilokilo yi fun awon ko-ko-k'ebi-o-pa-ilu wonyi ki nwon yara fi ede si iwa "hauka" ti o npa nwon bi oti yi, ki nwon jowo dekun a nti ebi pa Makunu ilu. Kiloše ti o je pe awon elomiran ki ko lati ni inu didun si iwa bo le ba je ko ba je. A-be-nte? A ha le ma ghadura iyan fun ara wa nipa ona ti a ti nsoyo yi nigbati Olorun ko so iyan kale ndan? Irufe awon ti nwon nko onje ilu lo si ehin odi bayi fi ara won han gban-gba pe ko si orisa meji ti nwon le mura si girigiri lati sin ju "Adeyanju" lo—eyini ni sile—bi gari ba d'owon bayi, ohun rere ni fun awon ti o ni Majesi ni'le? Sasa awon omọ ni ki iwa gari mu bi emeji tabi emeta l'ajo ; nwon a mu t'aro, nwon a mu t'osan nigbati nwon ba jade ile-iwe

tabi ile-keu, nwon a si mu ti oju ale ; eyi fi han pe ira kekere ko ni gari ko larin wa gege bi onje pataki. Eyo (eyini ni irese) iba di goju ni oja Ebute Ero ni rira, ki iju si won gogo bi oju ni Ido, ti gari ba sa ti wa ni arawoto enikeni, Agbado o! Agere a duro ; gege bi o ti je onje Olowo ati ti Bokinni, be lo si je ojulowo onje Akuse pelu, eyi lo si mu ki Biyi tiwa, a-ji-ko-didun ninu orin, ko rin bayi ni sa kan pe :—

Iponju mo niwon,
feni to ba ti ri Gari wa mu.

Nigbati ongbẹ ba ti ngbẹ enikan kara, yala o sese ti ibi ise be ni o, tabi ona jinjin rere ni osan ganrin-ganrin, ki lo le p'ongbe oluware darada lakoko yi, bikose pe ki o ri "Etu funfun" da s'omi lowokan, ki o si ma "wa opa"? Nitorina a be awon ti nwon nso gari na d'owon nisinsinyi nipa mimu lo s'oke Okun, ki nwon de bibeko, nwon le ri ewura ninu akosu won nipa pe ki awon alaiye luwa lku baba yeye fi ofin je irufe eni so ni'ya pe o fe da ebi pa ilu, ki o ma si se ya oluware lenu bi o ba so ara re di ongbese osan gangan bi Ijoba ba da gbogbo Apo Gari re pada lati inu oko.

O d'owo nyin o, a-mu lele gbong-gbon kan ko si, a feni to ba nti'ra re!!!

CORRESPONDENCE.

To the Editor, Eko Akete.

Sir,

I am writing to bring to your notice and possibly to that of your readers and the Authorities concerned an incident which I believe should not pass unnoticed. On the 26th of last month I was an intending passenger to Lagos from Lafewa (—benuta) where I went some weeks ago on health trip. I went to the Station with the only 10/- note in my pocket to take ticket. It was no little surprise to me that the Ticket Seller refused to sell ticket for me on the ground that the note I presented was torn by about one-eighths of an inch.

In short I presented the same note to one of the Motor Drivers plying Lagos and Lafewa and it was accepted without any question. Thus I came home on Motor Car.

Does this habit make the Railway more popular in these days of Gbopkanke? I trow not.

Thanks for space.

Yours etc.,
AIBAMO.

QMOÐE NI OKAN L'OWO, O NI ON FÈ ÐIGBOLU EÐU.

[Lati pwp ATARI AIYAKU.]

Si Oni 'we-irohin "EKO AKETE."

Mo bere f'oji,

Iwe Bibeli so fun wa wipe Egu ni Maleka kinni ti Olorun kokop dá, ki iwa jaguda-pálí bába Bifisi, agidi-pálí bába omabòmó ti o wa fi owo Egu to so o di Orun-apádí ósun gangan l'ehin na; Alkurani f'eri si eyi, o si so fun wa wipe l'ehin ti Olorun ti fi erupe mo Anohi Adamo tau, O pwp Egu ki o teriba fun On, Egu si daban wipe, *Khadari tance nina nuari wa Khatag laho nina teeni, Aiyas!* Olorun, mo gebi ina li o fi da eni Egu, O si ni ki nwa teriba fun Anohi Adamo, eniti O fi erupe husan dá? Ng to le ye o! Eyi ni iwa aigboran kinni ti Egu i-oko ju, ki Olorun to so o di eni egbe; lati igbana ni Egu ti bere si se gegere le ti gegere ati af'oni-oboni.

Kiriyo ni o, Imale ni o, ko si eniti o nsa fun oran Egu nina won bi awon ti a npe ni Aborisa. Li ofojunju, l'ehin ti Aborisa ba ti ru ebo tau. ti nwon sa fi eje adé ti a pa ni apalado sa ori, awon a bere si orin ko f'ayi wipe :— "Egu ma se wa, ko si eniti o ko le se." Oran Egu, to-to-fun un.

Ko npe nipa orin kiko nikan, sugbon nina iwa ati l'ge won pella ni Aborisa fi nsa fun epe ati oran Egu. E wo awon Aborisa alawo lati ajeji, e wo awon oke, lati ode ti o npa okete titi de ode ti o npa erin; iwa awojina si won pwp, iwa egbin bi agbere labi pawsaga, p'insakuta, ti pupo nina awon enia wa fi use gbojuwo.

Bi ara oke le oju-tita si oju ona, ibage ti arin agriju igbe ti ero ti o nlo, ti o mbo, ngba koja nigbalugbe, bi on palpa ko tile si mibe, ko si eniti yio se eru nina gbojibo awon ti a npe ni Aborisa ti o nsa oja na. I-tape ósun agbolowo, labi nkan miran, ko si eniti yio mo okansogo nibe, bi o ti wu ki ebi pa olaware to, laifi owo ti a nta a silé de o-ni-nkan. Nitodó, a ko le se alé bi iharawun-igbin, kúko-agbáde, kakúre, agbá tabi nkan miran kú ni ati oja tita woyi, eyi si le je ki élorimiran wipe, eru alé ti oloja ipa le oja woyi ti o miva awon ero, ni ko je ki nwon le ji nina won l'afit enia silé, ati wipe nitocina, nwoju ko nse oloto.

Ki a tile wipe be gan ni oró ri, sibesibe, nwon san pupo ju wa ko. Nije ki enia kan dan ru usa be wo ni ile yi, ki o ni oja lati ta, ki o si le oja na si oja ona ti ara Eko ngba l'abí Yaba titi de Imusin, Fafé enikeni si idi oja na, sugbon ko fi Bibeli pella Alkurani pale le e, ti o ba de l'ge ni ojo keji lati ko owo ti awon ero fi ra oja re, yio ba omulogodo

mibe; bi a tile ri oloto ero miran ti o fi owo silé fun nkan ti o ra, élorimiran patapata ni yio ji owo na lo mibe ki o-ni-nkan palpa to de.

Bi Aborisa ba fi orisa re bura nitóri ope kan, mo wipe otido ni ero na, sugbon opolopo Kiriyo le gbe odidi Bibeli ni l'ori eke, Imale miran, ewe, ti fi Alkurani bura l'ori ero; bizi awon Aborisa woyi fi a npe ni eleege, ti a si nkan ara wa fi wipe awa ni otododo.

Nigba pupu ti a ba nri awon talata ti o nitóro je, ánu won a ma se wa jopo. Anu won ni lati se wa be nitoto ipa wa si ni lati se iranwó fun won; sugbon bi élorimiran nina awon onibara ti o nse "yara-oso-la-lá" kúri ilu nissaiyi ni ókan li owo, boyi ojujumo ni iba fe lati ma digbolu Egu, bizi Oba bi Olorun ko si.

Nigbati Olorun ba jaja fi ile kan tabi meji pella kobo kan ta élorimiran l'ore ti Eko, boyi oju ati iranmiran olaware na ko ri o la ri, on papa ko si mu owo-eyo og run dami lati ilu re, diyo eyi ibá fi éban Olorun na ti ko kan ogbon se áre fun ilu, idi ote si ni gbojibo alumoni re yio fere run si tan, ibe gese si ni élorimiran ti o mo iwe daradara fi ara re si ipo eni ilibu ati éni egbin pella.

Bawo ni alafia ati irepo iba ti po to fi Eko, ibose wipe owo ko wesi ya sasani élorimiran nina awon ti o nka ara won si Olowo ni ile yi loni; ewe, hawo ni aya ilu iba ti baje ko, bi o sa se wipe die nina awon ti o fi ara won fe oye "Igi iwe" ko mo A B D, ki a ma seşe wipe A B C obakan re? Bi awon olowo ti nlu ilu ote, beni awon onise nkan omole nkan, awon alafabura njo iya—pala-pala—sánu-sánu kiriri nitosi ati jeta; owo ekebi, owo alare, iyen uló si apo awon Loya.

Élorimiran, ejo re a ti jehi ki o to kuro ni ile, sibesibe, nitóri ókan ti o wa li owo re, a lo be Loya lowe ki o ba on digbolu Egu, bi Kocu pella Onidajo kan ba si da ejo re li ebi, yio wipe Idajo na ko se on l'gan; on le a-pil (*Appeal*), ki Onidajo meja tun ejo na da; asinwa, asinbo, l'ehin ti o ba ti nawo, nawo tau, itaju li o tun ma ba bo Kocu Onidajo meja pella a-sun-tun-sun owo irin-ese.

Eyi ko nse ejo Loya rara, tado le ri ese awore le ti ko ni bu se ó-ánu? Yala ilékan M'palasi wa ni seji tabi ni titi, iyen ko ni ki Loya ma lo at Sogí titi ni oyo mejo-mejo. Ara alamppo li o po si, ti elepo die.

Bi Seji ti je ile Olorun, be gese ni M'palasi je ile Olorun pella. Nije ki afo Afá kan si silé ni Seji, ki enia meji si ma du lati je, ki Synod tabi *Patronage Board* to ni afe lati yan eni, sipo na, yan enikan to dnu mo opolopo enia nina ljo; l'ehinma ki awon Onigbatubo osun gangan mejoju kan yan élorimiran lona ti ko to suna rara, ki eniti a si fi di elékuru yi yo. Kelekele lo ti ilékan Sogí gboju-gbojuin loru Satide kan, nitortipe on ba

raye wasu nibe, bi enia kan dan nkan bewo ni S'pali ti Loya Ajasa nlo, ile yo ga ju oluware lo.

Ki oran na wa de Koto Lehina na, ki awon oni fembelehun nigogun ya nna reti ati jare, boya niilori nwon ri enikan lo nipuru fun wun, to si ngeba owo won je pe on yo ri Ifija fun wun. Ki a tilẹ wape Koto geyi da won kare, nibo ni awon na eni are na wa wu ti ko ni ete si awon l'oran, bi Koto ba si gba kolokoro S'pali l'owo won pelu owo irin ewe, Koto yu won koro amun warabala ni—awon si ni lati dape l'owo Olorun pe a ko ba won royo ewe.

Bi enia tilẹ ma se agedi tabi afajafi, ko ma ri boominrin se si, a fi ile-Olorun igi ma da o!

Ninnu Iwe-irohin ile yi kan tabi meji to jade ni oge to koya, a ri ka nibe pe awon ipo merin ki Onidajọ Sir Frederick to dajọ Imale, awon ki gbo pe ile ko ma jare, ati pe awon kan wa ni gbo tilẹ Owa to jaye olopa ina nibe. A si tun ni ki pe lati i'banbi lila ti jare ni awon ti nikoran ba awon to jebi keri, ti awon ala won, ti awon si ni b'ni tabi okulutu lo ferere won, ati pe awon olopa ni gbigbo je alagbo.

Iro funfunu palarata gbigbo ni sokuso nwereri. Lefhin ti lila ti ro ejo tan, ti Naita papa si ti damu ni Koto, ti soya t'guru tabi eri okan ko si je ki awon yoku lo s'ori ate ro ejo, ni awa ti mo gbanbata pe Ejo ti ku, owere ko ku; bi omiso komogun kan ba si nuro l'okan pe pe awon Naita ni yio are, ayen ko kan eni kan.

Iwe irohin ti a nwo ro je yi fe lati da oran si awon Akowe Koto loran ni, nigbati o wape awon ko niu asiri idajọ na jade ki Onidajọ to ka idajọ re ni Koto ni Alam si ife-adilogun. Bi o ba da Oni'we-irohin na, kaju pe Akowe Obs kan ti so fun on t'le nitoto pe on ti ri idajọ (*Indigement*) Sir Frederick ka, niwon ipo merin ki o to da ejo lo ma mo wape k' o, o, awon ejo lo ru pa eye.

Nipa oran ehu ti enu-eyin lo ru pa kiri, yio daza juyepi ti o ba je ki a mo oran ebu na, ati enia awon nko erin na bu, ka si je ki a mo eniti awon ba, ati ferere je eniti nwoon fi b'nihi tabi oge-lu fo, ati oruko tabi nomiba Olopa to wa ni be mu'bana, to si fi gbigbo je alagbo, ati riri se alari.

Bi ko ba je ki awa tabi Oyinbo Olori olopa niu gbigbo eniti a bere l'owo re yi, awa yio ka kro re so ero eniti o nka enu l'asan ti ategun si njade nibe.

Boya olomiran ti jiji ferese ile re ti fo lati igbati owo Koko ati Ekuro ti baje l'odun keta o'kun, ti ko tilẹ ti owo jemu yo daradara ninsiyi de s'oro ma ri owo fi ra jiji titun si ferese re; je l'ere si puru ninsiyi pe awon to yo yo—llu jare—ko lo j'i ferese on ti a ko mo, gbigbon ti dawo ba te iru opuro be yio ko bi akuko.

Nigba-gbigbo ni a ma nwojo pe Oyinbo ko fi awon owo wa si ipo gba nibe t'pe Obs; sugbon nigbati Iwe-irohin Ewu Dudo kana ba asuru mo awon owo wa to wa nibe t'pe Obs nko? Nigbati nwon ba nje won ni olafado to niu asiri gbigbo nkan ti nwon ri, ati eyiti nwon ko ri nko—Kintu ki Oyinbo se Nigrawo ni e ma fi iwa agbe-n-gban Obs yi alle, enyin oni-kesere igbongbo?

Lati igbati Alayie ti da ayire ni enikan ti nigbi, nigbati enia meji ba nla. Ajagunla tabi agidi je iwa ti Yoruba korira pupo. Onidajọ ti oke le jin to wa larin Imale Eko, sugbon idajọ yi ko fe awon dig ti o fe je cewa lori enia pupo loran, autorina, nwon fe ki Onidajọ meja tun ye ejo ma wo.

Agbo pe bi awon tile l'ori so-ile, ki Loya won si ma soro ki enu re ma yo ina bi enu S'agoo, awon a si san adajo pounu, atajo ille o-wo irin eyi fun lila mo, ati pe Mopelasi yo si wa ni ikawo Lempona. Ligi alolobun iyo pelu awon jama re re s'iti Loya tofunu tun yoo lo fi pesi ko pesi lekani si ni oju mawo nni, nibati i'eri kee dan'le. Inal Mung'ogona f'o-nari Jahantana Rabihi dena f'ed'el' walabam azabun awo-wun. Olorun ni awon alaga-baqebe ninnu enin koo fi tele ina ajuku lalali, nwon o si j'ya s'eta ati ciero nibe.

Omode ni okan l'owo, o ni eni fe digbolu Epa. O dig'enu, enu e la ko si yen!

Eni ni ti nwin nitoto,

ATARI-AJANAKU.

IRANTI.

Ni iranti Egbon mi o'wun,
THEOPHILUS ALFRED BANKOLE SAVAGE
eniti o re ibi isinmi re ni o'yi keta o'wu April,
1921.

"K a to ri erin, o di ogbo,
Ki a to ri efon, o ati idan,
Ki a to ri eni rere, onwa tutu ati olobo bi
Bankole,
O di arinnako."

Oluwa Bab'a wa orun iwo li o fi fun wa,
O sin wun e ni mo olalan re lati gba lo,
Bi o tilẹ ti t'pe ibe re je adanu nla fun wa,
Sugbon pelu itiriba ati owo nla ladi jowu re
lowo ti a si fi ohonkan wipe,
Ife t'eg ni ka ope.

POPOOLA.

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Ẹ̀niti o ba gbọ̀n, yio wa si Şabu wa mejeji na, a o si fi ọ̀pọ̀ Ọ́jà to ti jire su u ; si ọ́ ba fọ́ ohun kankan, ọ́ sa bere rẹ̀ ; " b'o nfo ma ba ọ́ lẹ̀ " ọ́jà wa bi aba.

Preachers for To-morrow.**AWỌN ONIWASU QLA.****ROMAN CATHOLIC. (HOLY CROSS)**

Masses will be sung by Priests appointed.
Awon Paddi ti a yan yi o se Isin ni gbogbo akoko wonyi.

(MORNING)

Masses Isin Aro,

6.30 7.30 8.30 9.30

7.30 8.30 9.30 10.30.

(EVENING.)

Masses (Benediction) In Ibukun.

4.45—5.30 6.45—7.30.

St. MICHAEL'S (Lafaji).

MORNING. 7 a.m.—8 a.m. 8.30 a.m.—9.30 a.m.

EVENING. 5.45—6.30 p.m.

ANGLICAN

Time.	Preacher.
9 a.m. Christ Church,	The Vicar
5.30 p.m. do.	do.
9 a.m. St. Paul's (Breadfruit)	Rev. C. A. Soumii
6.30 p.m. do.	Bro. A. G. Ault
9 a.m. St. John's (Aroloya)	Rev. H. V. E. Johnson
6.30 p.m. do.	do.
9 a.m. St. Peter's (Alapako)	Rev. S. V. Latunde
6.30 p.m. do.	do.
9 a.m. Holy Trinity (Ebute-Ero)	Rev. S. J. Gansallo
6.30 p.m. do.	do.
9 a.m. St. David's (Jordan)	Rev. J. A. Leigh
6.30 p.m. do.	do.

WESLEYAN

10.30 a.m. Tinuba	Rev. A. N. Cole
7 p.m. do.	do.
10.30 a.m. Ereko	Rev. M. N. Q. Sagoe
7 p.m. do.	do.
10.30 a.m. Olowogbowo	Rev. E. E. Williams
7 p.m. do.	do.
10.30 a.m. Obun Eko	Rev. S. A. Pearse
7 p.m. do.	Bro. E. A. Ajose

AFRICAN (COMMUNION)

9 a.m. Jehovah Shalom	Bro. A. M. Williams
7 p.m. do.	Bro. J. A. Laleye
9 a.m. Erela	Bro. J. H. Lawson
7 p.m. do.	Bro. Olaboye Laleye
9 a.m. Christ Church (Ebute Meta)	Rev. J. G. A. Oke
6.30 p.m. do.	Bro. Olaboye Laleye
9 a.m. Bethel	Rev. E. A. Akinola
6.30 p.m. do.	Bro. J. B. Coker
9 a.m. Zion	Rev. N. J. D. Somiji
6.30 p.m. do.	do.
10.30 a.m. African Methodist	Rev. I. O. Oyekunle
4.30 p.m. do.	do.

FIRST BAPTIST CHURCH

10.30 a.m.	Rev. J. R. Williams
4.30 p.m.	do.

9 a.m. Araromi (Baptist) Bro. E. A. Ojo
6 p.m. Rev. A. A. Puddicombe

EBENEZER (BAPTIST)

9 a.m. Rev. E. C. Alabi
6.30 p.m. do.

BROTHERHOOD

7.30 a.m. Respect'ble Bro. J. Rosiji Turton
7 p.m. Prof. Adeoye Deniga.

St. STEPHEN'S (EPETEDO)

9 a.m. & 4 p.m. Very Rev. J. G. Campbell

AHMADIA (ISLAM,

6 a.m. Fajir Service Y. P. O. Sodeinde
5.30 p.m. Open Air Service Imam K. R. Ajose
(Bangbose Street.)

ZION CONGREGATIONAL.

9 a.m. Kakawa St. Locum Tenens.
4 p.m. do.

SALVATION ARMY.

10 a.m. Glover Memorial Hall
Lieut. Col. George H. Souter
7 p.m. do. do.

CHURCH OF GOD

10 a.m. 22 Odunlami Street, Breaking Bread
7.30 p.m. Open Air Service at Campbell Square,
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isodalé aye, ti Nebuchadonozar nigbati o wa nin
ola re, ati nigbati o di-eranko; ti obirin ti o
owo mu ojo, ati ti Oba Tatambale.

A ni ewe Taba fun kika ta, Oje Olowo—agago
Iyo-oyo mbe lowo wa fun tita bi wobu, A o !
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ma to seese.

O poku-oyoku ni owo awon ogun arun asiri
idan.

Oje, e lo daa awon ogun arun asiri wa ni
ti a gbe nta won.