

The Inimitable  
The Chief Secretary, Lagos

# EKO AKETE.

IWE IROHIN OSOSE.

VOL. I. No. 13. SATURDAY, OCTOBER 7, 1922. THREEPENCE.

Editor:—ADEOYE DENIGA,

Office: 24, Williams Street,

P.O. Box 286

Lagos, Nigeria.

ASAN-SILE NI OWO GBIGBA RE.

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E fi owo ati Letter ranse si Editor

## GBOHUN-GBOHUN.

### "MISIS ALABIAMO"

Oruko-ife yi ni awon omo-ile-iwe ti *Breadfruit* gbadun ati ma fi pe Mrs. MARY AKINFEMIWA Olori awon obinrin Oluko ni Ile-iwe na nitoripe bi o ti je pe Iya-afin yi ti je Abiamo, sibesibe ko ye se ise Oluko awon omode: eniti a nsoro re yi yio di eni odun medogbon ninu ise kiko awon omode ni Ile-iwe *Breadfruit* ni ojo kokanla osu yi: a si gbo pe a nse ipamo ati fun u ni Iwe-iyesi ati Ebun t' o joju lati owo gbogbo awon omo Ile-iwe ibe t' o ti koja labe eko re: a si yo pe eniti o mu nkan yi girigiri ni ARCHDEACON T. A. J. OGUNBIYI. Alufa Ijo *Breadfruit*: K' OLOWA m' ojo ro!

### "WE LE FI 'YA JE MI L' AIYE OBA."

A gbo pe nigbati awon Imale AMADIA lo se WASI ni gbangba Ita Ealogan ni Jimo (*Friday*) ose tokoja, awon kan bere si i so won l' oko laise lairo. Ati pe enikan gun ikan ninu won l' obo. Ejo na wa ni "KOTU" nisisiyi.

### ENIA SORO, OMO ARAIYE OGUN.

A ba Cgbeni ERNEST L. WILLIAMS, Onise-Oba yo fun bibo t' o bo ninu Ijangban kan ni loloyi nipa Ejo-ewon ti a ba a ro, t' o si jare Ejo na ni *Friday* ose tokoja.

25/10/22  
The Chief Secretary  
Lagos

## AGBAKO, ORI-EDE

so pe pupo niwu awon ti ngun bicycle f' ana Ido ati Ebute Meta ni awon Olopa Ido nfe lese nipa imukumu ti nwon nmu won, pe nwon fi kekere na sare ju: ni irufe ona bayi, a gbo pe ogoro ni a ti bu owo kan-tan fun ni Ile-Eje, ti nwon san nigbati awon Olopa na fi-esusun-eke yi sun won niwaju Adajo.

Ki eso to awon ja-nduku Olopa wonyi, ki ori enikan ninu awon enia alaise-alairo wonyi ma ba bi won.

## "O SEUN OMO-ODO RERE" !!!

Ogbeni wa DADA ADESIGBIN Alara-Gbayida, sere Aworan kan (*Magic Lantern*) ni Ile-Isin Araromi f' ana fun iranlowo Church na ti a npete ati fe siwaju: Owo-iwole je sile kan ati sile meji. A ba Akufa Ijo na A. A. PUDDICOME yo fun iranwo yi.

## DURO TI OLUWA.

Ihin kan ni pe o to ogoji Akowe ti awon Oyinbo-Oloko (ELDER DEMPSTER & CO.) da duro lenu ise ni osu tokoja, nitori owò t' o losile. Bi eyi ba je otito, Adura wa ni pe ki Olorun ma sai pese ise miran fun irufe awon eni be e.

## ISOKAN NI AGBARA.

O to iwon ose meta tabi merin ti mo ti nka ninu iwe irohin "Eko Akete" nipa iwe ebe ti awon alaba se wahala re lati fi sowo si Gomina nipase oran Eleko Omo Alade ati orishiji oro ti awon glomiran nso lati fi ba oza iwe ebe na je: o si wa so si mi lokan lati ba iru awon eni be soro die, sugbon eru koko ba mi lati se be nigbati mo wo ara mi pe omode ni mi, sugbon nigbati mo ranti awon omode miran ni igba atijo bi *Josiah*, *Samuel* ati awon ogunlogo miran ti Olorun ti fi ipase won se ohun nla, ati oro orin *Psalms* ken ti o wipe "lati gan omo owo ati omo omo ni iwo ti se ilana agbara, ati oro Olukoni wa Jesu, ti o wipe" nitoriti iwo ti pa nkan wonyi mo kuro lodu awon ologbon iwo si ti fi han fun awon omode, mo ti okan igboya pinnu lati mu ero na se.

Owe kan so bayi pe, "bi o ko ba le gbe eni dide nigbati o ba saba, o san ki o dake ki o ma wo ju ki o tun ma fi ese te mole si." Iru awon alatako ti won nso isokuso si iwe ebe yi dabi enipe won ko mo tabi ranti owe yi. Bi Eleko ba saba lodu Ijoba ti won ko si le ran lowo lati dide, kini ha se ti won tubo nfi ese te mole? Nje ko san fun won bi ni igba aimoye bi won ba dake ju eyiti won nse yi lo? Nwon ni wa ko ba to ija la a ki da kun, bi awon alatako wonyi ko ba le dapọ mo awon olufe-ilu-won-lokan ti won nbebe fun Eleko ki won kulan dake, nitori iru iyapa bayi ko le bi omọ rere rara bi oro Bibeli ti o wipe bi Ijoba tabi ile tabi ilu ba yapa si ara won ki yio le duro. Okan wi eyi ekeji nwi omiran ewo ni a fe ki Gomina se ninu gbogbo re, ti eniti o nbebe ni ki o gbo ni tabi ti eniti o nse keta; ipo ti iru awon eni wonyi fi Gomina si nipa oro Eleko ko dam rara nitori bi nkan ba poju eria lo, ko ni mo eyi o ye ki on mu se, nitorina o ye jojo ki awon alatako wonyi fi keta won si apakan ki won dapọ mo awon iyoku lati fi ohun kan gega bi ilu be Ijoba lati dariji Eleko ki won le fi a ipo re isaju. Ninu isokan ni agbara gbe wa nitorina e jeki a fi imo sokan, ki ebe wa ba le ni agbara lati siye ti a ran lodu Gomina. Bi awon oni keta wonyi ba tile ni ikunsina kan si Eleko, ki se akoko yi lo ye fun won lati gbesan rara o ye ki won lo eni dariji ti Jesu fi ko wa ki won ma lo ti Mose. Ite ni yio gba araiye la, e jeki a fẹran ara wa ki ohun gbogbo ti a ba nfe fun rere le te wa lowo. E jeki awon oniketa wonyi ronupiwada ki won ye so pe "ke e lufe ese ti o fi ngbile lasan," "kan mo agbeleba, kan mo agbeleba," sugbon ki won da ohun won po mo awon ti won mbebe pe "dasi boye yio tun so eso."

Ni ipari oro mi nko le sai menukan otito yi pe o ya ni lenu lati ri awon ti won pe ara won ni omo lehin Jesu tabi Onigbagbo lara awon oni keta ti a nuro re yi; iba san bi o ba se pe won je liki Aborisa ti ko mo nkan kan nipa eko Kristi Jesu lo nse in nkan bayi. Beni won nka oro Olorun, won si ngbo iwasi ni ojojo isimi, sibe ko se se laiya won, won dabi awon ti Woli *Isaiah* so nipa re ninu iwe re ori kini ese ketalelogun ki iru awon enia wonyi ko lati se gere ni Woli na kanna ti gba won niyanju nnu eni kini na ese kerindilogun ati ketadilogun ti won ba le ri ojurerere Eleda wa.

"Eniti o ba ni eti lati fi gbo ki o gbo"

Emi ni tiyin,  
"ARALAMO"

## O NTỌ WỌN LẸHIN.

"The evils that men do lives after them,

The good is often interred with their bones."

Shakespeare.

## ITUMỌ.

Gbogbo iwa buburu ti enia nhu mba won lo, iwa rere won si ntọ won lẹhin.

Ko si orile-ede kan ti o wa ti ko ni enia buburu ati enia rere, nitori nigbati ohun rere ti de ode aye ni ohun buburu ti de pelu. A ko le fe iwa-buburu ku l'aiye, sugbon nigbati iwa buburu po ju iwa-rere lo li a nmo lara ni ilu, nigbana li a ma ri omiruru iwa aito, ati iwa ti ko ye, rikisi, tembe-lekun, iyapa, ija, ote, aso, ati ohun bawoani.

Sugbon kini awon ologbon enia ti wi nipa iwa-buburu? Nwon ni "o mba won lo." Ki enikeni ki o ma se ro pe iwa buburu ti on nhu, iba se si omo enikeji on, tabi si ile ara on, tabi si ilu on, gboḡbo re li o mba a lo. Ko si eyiti o ma gbe ninu gboḡbo iwa buburu re.

Lona keji, kini a tun so nipa iwa rere? Nwon ni "o ntele won lẹhin." Enikeni ti o ba nhu iwa-rere ki o ma se gbagbe pe bi iwa-buburu ti ni ere re be na ni iwa-rere ni ere tire pelu. Owe ile wa kan ni "Tika tore ki igbe." Gbogbo iwa kiwa ti enia nhu li o ma jere re. Okunrin kan li o ma akorin kan, orọ orin na si lo bayi pe, "E ma sika l'aiye nitori ara Orun, bi e ba de ibode e o ro ejo."

Gbogbo awon ti o mba ilu je nitori ki awon ara-ilu ba le ma kokiki won, ti nwon ni alaia ilu gba oju rere kodo enia, yi ti nwon ma gbagbe pe iwa buburu won mba won lo, bi o ku emi k'la awon o jere ise won nitori "o nto won lẹhin."

## AWỌN ẸLẸYIN AWO ATİ TẸTẸ.

Bi enikeni ba lo si ibi ti nwon ta Oja, bi Oja Araromi, ati Epeḡode, ni ibi orori Tapa Osodi, tabi ita Faji, ati Oja Ereko, yori ri awon omode ti ko ni iteloran ati awon adagba-madani ti o ni eyin awo ta tete. Kini awon Olopa Oba nwo ti awon ko ba won wi. Ki nwon le awon emo oloju-kokoro yi ati awon agbalagla alaimora, kuro ni idi tete ita yi.

Ibi ala li eyin awo nipa tete ina ma wa. Fun awon omode, o nko won ni ole, fun awon agbalagba o fi awon oje ati alalajuti han, nitori eniti o ri aye li o ma lo ba awon omode ta tete.

"For Satan still finds mischief for idle hands to do."

Eyiti itumo re lo bayi pe, eniti ko ba ni ise ni Eju mbe lowe.

Kini nwon ti nta a? Nigbati nwon ra eyin awo kan, awon eni meji a ma fi eyin na lu ehin won ke-ke-ke, eniti eyin tire ba lo po ninu awon mejeji li o ma fi tire fun eniti tire ko fo, oluwa re ko ni ko je. A ba ka eyi si ere omode, bi o ba je pe nigbati ti enikan fo ti nwon ko si gba a lowe re, sugbon nigbati eniti tire ba fo ni lati fi eniti ko fo fun enikeji re bi ko ba si ni lowe o ni lati lo ra omiran, ibe ni ibi re gbe wa nitori eniti nwon je tire a fe tun lo ra omiran, bi ko ba si ni owo lowe o ni lati lo ji. Ibi yi ni o gbe buru si, ki a ma ti idayi ko awon omode ni tete lati ma ta, aitorina o to ki a le won kuro ni idi tete-tita. Bi awon onitete ti se mberẹ ni eyi, nigbati o ba gbadur mo won tan ko ni se gba lowe won mo.

## ELETI-OFE.

*De gustibus non est disputandum.* The deplorable breaking of the Sabbath by public games in the U.K. as it seems, we trust may not be handed down to us here; but what are the stubborn facts that sanction this deplorable state of affairs? Presumably, 1. That the facts that Christ having risen from the dead the day after the Jewish Sabbath practically obviates the idea of Sabbath-keeping after the manner of the Jews of the B. C. era, Saturday being the Jews' Sabbath. 2. That the 4th commandment that compels Sabbath-keeping is or ought to be now obsolete. 3. That only the Jews were meant and not Christians to observe this day. 4. That Sunday games are better than Sunday gossiping. 5. That poisonous doctrines are taught assiduously under cover of Sunday schools etc. 6. That the sun brightens this particular day with no less effect and generosity than other days and thus affords an irresistible temptation to play lively games, although with less sensation and curiosity.

These are but few of the stubborn facts we are faced with, we are sure at the same time that this state of things has the sanction of the Church, express or implied with the understanding that Sunday games are not at all incompatible with the due observance of the Holy Day.

OLU: BLAIZE.

## EKO AKETE.

EKO, SATURDAY, OCTOBER, 7, 1922.

## SEKITERI, IGBAKEJI OBA.

Olola D. C. CAMERON, C.M.G., SEKITERI PATAKI, ti Ijoba Nigeria, gba isinmi lo si England ninu Ojo "ABA" t' o si lo si Ilu-Oba lati ibi, ni Saturday eketi gahun.

A ko le tun sese ma a so ti Ogbeni Olola yi fun oye, ogbon, suru ati ifarabale t' o wa fun ninu gbogbo ise nla re nihin, papa eyi tile f' arahan lopolopo fun akoko gigan t' o fi jo ADELE GOMINA, nigbati GOMINA gba isinmi lo si England nijelo, ninu eyi t' o fi pada si enu ise ni ojo kedogun osu December t' esi. A ko le sai so die ninu awon nkan pataki t' o fere s' ori ilu kodo nigbati o se ADELE yi, sugbon ti o fi Ogbon-Ke, ati iwa-tutu yanju tobe ti "Peke ko mi."

Ekinni, Nipa ti eru Eke t' o ku le awon agbasika ijosi loju, nigbati a gbọ pe nwon lo so nkan ti kosi fun Ijoba ni ojo ketala osu October odun tokoja—o di odun kan gbako nisisayi—ti nwon si da Ijoba ni moran pe ki nwon wa ELEKO danu!!! gbogbo wa l' o mo "Bira" ti LOYA JIGA (Ogbeni J. Egerton Shyngle) da pelu awon BOKINNI ti ILU yan lati ba a lo si le OBA, ti nwon si fo Itegun Eke yi l' odo Ijoba tutu ni ijo ketadilogun osu October na.

Ekeji, ogbon ti Ogbeni Olola yi lo nigbati o ta fenren si i l' eti pe awon Onise-Oba Omo-iyawo (African Staff in the Civil Service) ni ile yi ati ni Port Harcourt ndaba ati da ise silẹ nitori oro-odun won kan ti a so pe Ijoba nse ni yesu-yesu, t' o si fi je pe gudugbe na ko ja mo: irule iwa-sisepele yi, ati oye opolope t' o wa fun u ninu gbogbo ise re, l' o mu ki ILU kan sare si i laisiyemeji ninu IWE-IVESI ti a fi ki GOMINA "KABO" ni ojo kedogun osu December t' o koja: E gbọ bi Iwe na ti wi—

"Adele re Ogbeni Olola DONALD CHARLES CAMERON, Oloye Ni C.M.G., fi togbon-togbon, toye-toye, ati iteloron toju ise Ijoba t' o fi sa fun u lati bojuto."

(Eniken ti eri yi ba se loju su u, k' o lo ka IWE-IVESI na ni Ede GEST ti a fi te y, tabi k' o ka IVIPADA re si EDE YORUBA lati owo Ogbeni Editor Iwe-Irohin yi.)

A ki ADELE Jagun yi, Ogbeni Olola JOHN SCOTT, eniti GOMINA ti yan lati ma a se ise re titi yio fi de: a si tanma pe on papa ki yio sai tele ona suru, ogbon, ati iwa-pele ti Asaju re, eyiti o mu ki a se Asaju re na ni ILUFEMI.

Nje, Iwo Ogbeni Olola D. C. CAMERON, wa a ba ile ati ona re ni alafia. Iwo yio gbadun isinmi re t' o to si o: o o si pada bo wa ba wa pelu ayo ati inu-didun.

Ojo A re fo o, K' OLUWA ma fi oni ya wa.—!!!

## POLICE

Vs.

ERNEST LEWIS WILLIAMS.

BY THE EDITOR.

The many friends of Mr. Ernest Lewis Williams, popularly known to his official colleagues as C. S. K.—Chief Store Keeper—were startled at the unhappy news of his dramatic arrest whilst on duty in the Stores, S.P. on Tuesday morning the 26th ultimo on a charge of stealing 27 Envelopes said to belong to the present Acting Lieutenant Governor, S.P.: no sooner was the arrest effected than a search was subsequently made by the police in his residence, at 78 Broad Street, only to find NOTHING therein as being the property of the Local Government. On the day following, the case was tried before His Worship H. A. Young, Esquire, K.C. Police Magistrate, and adjourned for Friday, the 29th of the same month for Judgment.

On this day the learned Magistrate in his Judgment held (1) That it is a matter for wonder why such a case was brought before the Court in view of the incontrovertible fact that when the accused's premises was searched as admitted by a witness in his examination-in-chief, NOTHING was found as belonging to his Majesty's Government, the contrary of which would have given the police ample justification for the prosecution: (2) That even assuming for the purpose of argument, that the alleged stolen envelopes were found in the possession of the accused—which certainly is not the case,—having regard to his 14 years' service as a Store-keeper with UNSULLIED RECORD in the public service, whether the incident such as this, could not have been dealt with departmentally. (3) Whether the prosecution can be furthered sustained as the envelopes complained of NEVER, AT ANY TIME, LEFT THE DRAWER OF A TABLE IN THE STORES BELONGING TO HIS MAJESTY. Such is the lucid and irresistible logic of His Worship. On these findings, the accused was found NOT GUILTY AND DISCHARGED, leaving the court without a stain on his character.

Now, what is the reflection on the case? it is nothing more than that however long you may serve our Government in this part, as we are compelled to think, you are liable to an immediate public disgrace by an arrest on a frivolous charge with the result that an average Government Official now-a-days, to borrow a theological terminology, always stands "in jeopardy every hour." That the case under review was ill-conceived, flimsy and baseless no one will deny: that those who inspired the prosecution, however highly-placed, without sufficient grounds have committed a GRAVE ERROR OF JUDGMENT, everyone will agree: it is now left for the Nigerian Civil Service Union to see whether or not they will look askance at this GROSS ABUSE OF OFFICIAL POWER without a strong protest, as what befalls one fellow official in the service in this way to-day may be extended to any other to-morrow. On proper representation we are sure the Head of the Executive than whom a more sympathetic hearer of grievous wrong in the Official World in this part we have never come across, will see to stamping out any practice by which a Superior Officer be he white or black is prone to riding a high horse on any subordinate officer in the public service.

Our congratulations go both to Messrs Adeyemi Alakija and Montacute Thompson for their brilliant defence of the victim of this unrighteous prosecution.

## LETTERS TO THE EDITOR.

20 Inabere Street,  
Lagos, 25th of September, 1922.

Dear Mr. Editor,

Please, permit me a little space in your valuable journal of this week to make some remarks on the expressed views of a correspondent from Abeokuta which appeared in the issue of 21st instant of the *African Messenger*. I do not presume to enter into controversies and arguments with the correspondent but as an historian whose work was quoted by "F. A. Deboye's" rejoinder in the issue of the 7th instant of the same News-paper, in support of his statements that only a paramount chief of Egbá Alake section can act as "Regent" on the demise of the Alake, and with which the correspondent presumed to disagree in the issue of the 21st instant of the said News-paper by stating as follows:—

"I said and still say that the question of "Regency" occurred only once before, and that was when the late Alake was going to England in 1904. On that occasion a chief of the Egbá Alake section acted as "Regent," or to use a less grandiose term as President of the National Council."

I shall have to refer him to Chapter 47 of Mr. Moore's history of Abeokuta which accounts for one occurrence of this same action in the present town of Abeokuta, in 1862.

"During the interregnum, Somoye was acting the part of a king, and the royal salute "Kabiyesi" was accorded him."

Somoye was then the paramount chief of Egbá Alake section. Again, after the death of King Okikila, before and after the dispersion of the Egbas from Orile, Lamodi of Igbem and Sodeke of Iporo who were then the generalissimos of the Egbas acted successively for the king. Further, I noticed his insinuating remark that I am claimed as a scion of the great house of Jibodu, I have to tell him that it is not a matter of claiming but that I am really and originally a descendant of the house of Jibodu.

Yours faithfully,

J. B. OGUNJIMI LOSI,  
Prince of Abeokuta.



## ANFANI EDE ILU ENI.

## TROHIN-IWE IGBA EBUN.

Nipa Iwe Igba Efun ti a gb' enu le ninu Iwe-Irohin yi ti oju 16 oju tolo, a ri Iwe Esi merinlaba, meji-meta ninu won je eyiti a fi Yoruba ti ko j' aja je, ti ko j' era busan ko, awon ti o ko won pa oru bi meta-merin po bi oro kan, nwon si si ede na ni kiko; gboniran nko Si fun S: eyibayi fi hau ni pe pupo ninu awa ti a nsegedehun Ede Gesi tabi Ede Fleda miran ni a je ALAIGBEDE nipa Ede tiwa papa.

Suehin inu wa dun si enikan ninu awon ore ti o fi Esi ranse. Esi tire ta ti gbogbo awon marun iyoku yo: o fi han gbangba pe ONIBONU (*Thinker*) ni on. Nitirin on ti o gba Efun Ekinni.

Bi a ti ye awon Esi na wo niyi.

Efun Ekinni (*First Prize*)

Ogbeni E. A. Akitan, ti 71 Ita Osodi.

Efun Keji (*Second Prize*)

Ogbeni E. Ade: Macaulay,

36 Moliney Street, Ebute Meta.

A o fun eni-keta ati ekin ti o gbanjin-die ni Iwe Irohin ti a nipa ni *Nigerian Who's Who* fun odun y, o je Iwe-Itan pupo unu awon eni-ala wa, ni *Nigeria*.

Ogbeni Olorade Lafore, ti 48 Ita Okepopo.

D. A. Adeniga, ti 25 Ita Laypin.

A te Iwe-Esi ti o gba Efun Ekinni sinu Iwe-Irohin ore yi: a o te Iwe-Esi ti o gba Efun Keji ni 'jo miran.

Ki awon ore wa wonyi wa gba Efun won ti Ore wa AROWOLO ti se 'li-ri, ni *Wednesday* ore ti o mbo ni agogo merin-abo oju-ale, nba ise wa.

A ba awon ti o se onre yi yo, a si fun awon ti ko gba ni Ore Iyanjo, ki nwon tubo gbidanwo si i ni 'jo miran.

(Editor—EKO AKETE.)

## EBUN EKINNI. (FIRST PRIZE.)

## "ANFANI TI O WA NINU EDE ILU ENI"

Nigbatu ta bere si iwe yi lati ko, ibere ti o koko wa si okan wa ni pe, kini Ede? Ede ni ona ti a fi nso ero-okan wa fun ara wa. Ona meji ni ede pin si:—

(1) Ekin ni Ede ti a nfi enu so

(2) Ekeji ni Ede ti a nko silẹ ninu iwe.

(1) Ede ti a nfi enu so l'oro. Lati igba Al'aye ti d'aye ni ede ti a nfi enu so ti wa, eni o ma mba enia dagba lati omu owo. Ede eni je okan ninu awon efun ti Olorun fi ta omo eni l'ore l'ode aye, on li o si fi se won l'oro. Eni ko lu si ede-siso, ona wo li a se le ma fi ba a wa soro. Ki a to le mo riri ati anfani ede, a ki a ri ohun kan ti o ma mu ede koro l'arun ki o ma si ohun ti a le ma fi wa ara wa ni nigbana ni a le mo riri ati anfani ti o wa ninu ede-siso. Bi a ba wo awon Odi ti ko le soro, a o ri i pe anfani ala li o je fun awon ti o le fi enu wo soro. Lati fihan pe Ede ti a nso je nkan paan. Wo o ni igba laisi sege bi a ti ka ninu Ede a ti i pe nigbati Olorun je je awon ara igba laisi niya, o da ede won ru, wahala ati idama ni won, eyi fihan gbangba pe ede je nkan paan ni anfani fun ghogbo orile-ede. Nje o ha ye ki a ma fi oju tinrin ise Olorun bi? Ba a ba ri eni a fe so pe ko si anfani ninu ede, papa ede tiwa, a a mo pe olawa-re ngan ise Olorun. Olorun ni ede tiwon. O se fun awa ni ede tiwa ko a orile-ede kan ti ko ni ede tire, nitirin na so o ohun-kohun kan ti o le pa a run, ilaju ko je pa re, asa ilu-oni lu kan ko si le gbe e mi.

(2) Ede kiko silẹ. Ede kiko silẹ de lehin ede-siso koro, nitiri bi ogbon ti ngeri ogbon enu omu omu enia nso si, ti enia nte lati ma ko ohun a nwon nso silẹ koro. Nigbana ni ero bi a ti ye nko iwe silẹ ti se de. Aye ko si fun mi lati ni topinpin eyi lo titi. Ki a wa si odo ara wa ni ilu wa gege bi erile-ede. Bishop Crowder—Ologbe, (ki Olorun ko o dele fun u, ti o gbe e afele rere, ki o si fi enu eni ise e.) ni eni o se ede-siso wa di kiko nigba ayan ati jami ni Nitiri anfani ti o wa ninu ede ise wa ni o je ni Akoni yi ki o wa ona yi san, ti o di yo. "A B D" lati inu "A B C" ti awon Gesi, ti awa si o anfani re loni.

Nitori anfani ti o wa ninu ede kiko ati kiko o je ki a ma ko awon omode ni ghogbo ile-Ede wa.

Nitori anfani ti o wa ninu re ti awon Oyo ni si mo dajudaju ni o mu won ki nwon ma je enikan ti o ja fautan ninu ede wa ki o ma ko ni ile-Eko Giga kan ni Ilu Oyo ni.

Anfani wo li o to eyi nigbati a le ko opolopo iwe ni Ede wa fun ire awa ti o wa loni ati awon ti o mbo lehin oja.

Ogunlode oro ati oruko ati ofo ati onire ni egbagi ti de wa, ti o nje bi idan, ni a ko le si ede-elede ko hiko se ni ede wa, anfani wo l'oro eyi? Opolopo itan ile wa ati asa ile wa ti a ko le

fi ede-edele ko bikoṣe ni ede wa, ati awon Orin ile wa, bi orin Danmole, bi orin Beggaji, ati Bisi ati ti awon Egbadó ti a npe ni Ele. Ko si anfani kan ti o to eyi nigbati a nko ede ilu wa sinu lwe-Irohin ti a le gbọ ohun ti o se l'arin wa ati ni ilu okere ninu oṣe kan na.

TO THE EDITOR, AFRICAN MESSENGER.

(COPY EKO AKETE.)

Sir,

I am afraid the anonymous writer who describes himself as "An old King's Collegian" in your issue of 28th instant, and who criticizes my opinion in relation to King's College as published in the "Eko Akete" of 16th instant, for no other just reason than that I received no education there, has yet to realize intolerance of vulgarism in a public journal no less than the absurdity of his argument. He might as well quarrel with a Jury's verdict in favour or against an accused simply because the Jurors themselves were no experts in law. Some people really have a queer way of reasoning.

Seeing, however, that "an old King's Collegian" has perused the whole speech in question before attacking a very small portion of it, it is fair to assume that the remaining parts including my second reference to King's College obviously receive his approbation. That being so, it would be interesting to know how he can reconcile his so-called protest against my pronouncement that King's College is a "Semi College" with his tacit endorsement of my other remarks in the same speech, about the same Institution, that "there can be no doubt that the position of our King's College here is unique for obvious reasons, and for obvious reasons, it is not good enough. We want Colleges and Universities to study art, law, science, medicine, philosophy and other faculties." If my detractor shares this view, as he at least tacitly does then he automatically nullifies his own objection and agrees with me "that King's College is not fulfilling all our Educational needs; and that the standard of studies should be raised so as to bring it to the rank of a University College" which its name implies or suggests.

As was pointed out last week in your able editorial, King's College has perfectly justified its existence; and the more the country is benefited by the tremendous influence which it wields in the educational world of Lagos the longer will the name of its founder, Sir Egerton be revered.

To unduly stigmatize or ridicule such an Institution therefore is to commit an act of blackest ingratitude which is far away from me. To declare it as an Ideal College, good enough for us, is to place a tax on educational progressiveness and a premium on intellectual stagnation. But to seriously advocate the elevation of the standard of Education there, and the inclusion of more advanced studies in its curriculum should, in my opinion, be the paramount duties of all and sundry. The present Educational opportunities which King's College apparently provides and, if not exactly where the standard of studies should begin in a College, just a little above its initial stage. And, therefore, I still maintain that, as at present constituted, it looks more like a Semi-College or King's High School than anything else.

As a matter of fairplay, I think your correspondent should be referred, notwithstanding his apparent misinterpretation of my motives, to your editorial in the issue containing his letter, when he will find out almost identical ideas.

Thanking you, Mr. Editor, for space allowed I will not return the abuse of my detractor though his arrogance is very offensive and insinuation extremely ridiculous.

Yours truly,

E. A. OLUYELE BRIGHT.

## OLUYABI ẸHINKUNLE L'OTA WA ILE LA ẸE NI NGBE.

Awon agbalagba ama pa owe yi lati fi tumo oro nigbati nwon ba nfe fi Oto gun alabosi lara. Gege bi irohin ti a agbo ni lofo yi pe awon omo oba lailai melo kan ko arawon jo nwon si mu omo Oba Dosunmu kekere kan lo si iwaju ijoba pe ki o le si Esugbayi Eleko kuro ninu Iga-Idunganran ki o si fi eleyi na se arole. Ohun kini ti o ya ni lenu ni pe Omo Dosunmu si nijjadu lati pe ki nwon le egbon on jade ninu ile baba on sugbon bi ko ba dagba yio gbo pe awon agbalagba ama pa a ni owe pe "Oba ko ku Oba ko je" boya awon babalawo lo ntan an je a ko mo. Eyi da enikeni loju pe ala ti kole se ni eyi. O ye ki a ranti pe egba tia ba fi na iyale nbe ni ikoko fun iyawo ati ri nisisiyi pe Oluyabi ko fe ra kio to rin.

Adupe lowo Balẹ wa Henry Carr : fun ayan re ninu oro ija ti ilu yi ati ni ipa oro Esugbayi Eleko. Ngo tun jade pelu itan nla nipa oro mi wonyi.

ARINMANU.

## IPO AWỌN ỌMỌDE.

Eko,  
7th October, 1922.

LETTER NO. 11.

Enyin Ore Mi Owon,

Gege bi mo ti so fun l' ose t' o koja pe ngo ba nyin soro l' ose yi nipa Otito, eyiti awon Oyinbo npe ni "Truthfulness," mo ro pe e o te 'ti silẹ lati gbo ohun ti mo fe ba nyin so. L' ose ti o koja mo so fun nyin pe Iro-pipa je iwa baburu, Otito si je iwa rere l' ona keji, iwa ti o ye fun omode lati ma hu ni iwa eyiti inu Olorun ma dan si. Enikeni ti o ba fe je omọ rere, ki inu enia ati inu Olorun le ma dun si i, ki o ko bi a ti se nso otito ninu ohun ghogbo.

Kini eniti o ba fe je oloto-omọ ni lati ni? O ye ki o ni Igboya (*Moral Courage*) lati ba le so otito nipa ohunkohun ti o ba de. A ko fe ojo-omọ ti ko ni le so gan bi oju orọ ti ri. Kimi anfani ti o wa fun omọ ti o ba nso otito? Ekini, on yio je omọ rere. Ekeji, nigbati o ba so otito tan, okan re a mo. Eketi, awon obi re yio ni igbekẹle si i, awon o si fi okan tan a. Ekerin, otito ni siso pe ju iro-pipa lo.

Gege bi iro-pipa ti je ipilese iwa-baburu, beni otito ni siso je ipilese iwa-rere. Oloto omọ ni o ma ndi olododo enia l' oja nigbati o ba dagba, awon ni o ma nje enia-rere ti o ma nso otito ni ilu, ti nwon ko ni je idiwọ ati idina l'arin ilu, awon ni o ma nri otito nipa orọ ilu ti nwon si ma so gan bi o ti ri.

Nitorina bi enyin ba fe di enia nla ni ilu, e mara lati ma so otito.

Iro-pipa ima mba iwa rere je, be gege ni otito ni siso ima tun iwa se. E je ki nse apejuwe eyi fun nyin. Nigbati enia kan ba wa ti o je pe iro ni o ma npa nigbagbogbo ti a ko le ri otito kan ninu orọ re, nigbati o ba pe fiti awon enia a ma so nipa re pe "Opuro enia ma ni, ko si otito kan l' enu re, ma se gba nkan ti o nwi gbo." Nigbati eti mejji tabi meta ba gbo eyi, on ni awon ma so kakiri, ise-kise ti oluwa re ba nse orọ baburu yi a si ba a je mo lowo. Sugbon bi o ba se enia rere ti o nso otito ni, ohun ti awon enia ma so nipa re a yalo, nwon a ma ni "Enia rere ni, oloto enia ni, ohun ti o ba so bi o ba wa idi re beni o ma ba a." Kimi o dara to eyi? mo fe ki e ma gbidanwo ki awon enia le so bayi nipa nyin. Bi awon oloto enia ba je oisise, ghogbo enia ni o ma wa si odọ re lati gbe ise won fun u. Awon elomiran wa nigbati nwon ba wo wahala ati iya ti nwon ma je bi nwon ba so otito, nwon a sa

lati so o, mo be nyin, ohunkohun ti o ba de e ma so otito, e ma ko ki nwon na nyin, e ma ko ki nwon ba nyin wi, e sa so otito. Otiti ma nso iro, o l' agbara ju iro lo, iro ma nku, otito ko nso, bi enia ba nra otito mole, a ma di de.

Enikeni ti o ba fe je omọ rere, ti o fe ki inu awon baba tabi iya on ki o ma dun si on, ki o fe lati ma so otito lati igba ewe re lo, nigbati o ba pe fiti on yio jere iwa otito re.

Nitori ire ti o wa ninu siso otito, mo be nyin, ninu ohun ghogbo ti e ba nse, e ma so otito.

Mo pari iwe mi pelu ife.

Emi Ore Omode,  
ELETI-OFE.

PREACHERS FOR TO-MORROW  
AWON ONIWASU OLA.

ROMAN CATHOLIC.

Masses will be sung by Priests appointed.

Awon Paddi ti a yan yi o se Isin ni ghogbo akoko wonyi.

(Morning)	Masses Isin Aro,
6.30—7.30	8.30—8.30
7.30—8.30	9.30—10.30.
(Evening)	Masses (Benediction) Isin Ibaokun
4.45—5.30	6.45—7.30.

3 p.m.—Church "Angeli Tojo Labaji"  
(Isin Ikore) . . . . . ev. Father S. Woodley

ANGLICAN.

Time.	Preacher.
3 p.m.—(Christ Church) Children Service.	
9 a.m. & 6.30 p.m.—St. Paul's (Breadfruit)	Ven Archdeacon T. A. J. Oganbiri
9 a.m.—St. John's (Arolyo)	Rev. H. V. E. Johnson
6.30 p.m.	do. do.
9 a.m.—St. Peter's (Alapako)	Rev. J. A. Cole
4 p.m.	do. do.
9 a.m. & 6.30 p.m.—Holy Trinity (Ebute Ero)	Rev. S. J. Gansalko.

WESLEYAN.

10.30 a.m.—Tinubu	Rev. A. N. Cole
7 p.m.	Rev. S. A. Pearse
10.30 a.m.—Ereko	Rev. E. K. Ajai-Ajagbe
3 p.m. (Isia Ikore)	Rev. H. V. E. Johnson
7 p.m.	.. E. K. Ajai-Ajagbe
10.30 a.m.—Olowogbowo	Rev. E. E. Williams
7 p.m.	.. H. W. Stacey
10.30 a.m.—Obun Eko	Bro. E. E. Ajose
7 p.m.	Rev. D. A. Beckley



## AFRICAN (COMMUNION.)

- 9 a.m.—Jehovah Shalom Bro. W. K. Fafunwa  
 7 p.m. Rev. M. B. Newton  
 9 a.m.—Erelu Bro. J. H. Lawson  
 4 p.m. " J. T. A. White  
 9 a.m.—Bethel Rev. E. A. Akinola  
 p.m. Bro. A. Aboiyade  
 3.30 p.m. " J. B. Coker  
 10.30 a.m.—African Methodist Bro. J. A. Osodi  
 3 p.m. (Isin Ikore) Rev. E. A. Akinola  
 9 a.m.—Araṣomi Church Rev. A. A. Puddicombe  
 6.30 p.m. (Isin Awon Akorin) Rev. E. E. Williams

## EBENEZER.

- 10 a.m. Rev. E. C. Alabi  
 4.30 p.m. Bro. S. M. Phillips

## BROTHERHOOD.

- 7.30 a.m.—Ilupesi Bro. Arinola Ibaru  
 7 p.m. " Pastor A. Adedeji Isola

## ETHIOPIA.

- 8.30 a.m. & 7 p.m.—(Ebute-Meta) Rev. S. A. Oke

## AHMADIA.

- 5.30 p.m.—Open Air Service Prof. A. R. Nayyar  
 (Vincent Street.)

## COLONIAL CHURCH. (ODAN.)

Odan) A nyan Awon Alufa si Ile Isin yi losose.

## Ẹ Ẹ Ẹ RIGIDI BO MI O!

OWO IRANLOWO TI A SI RI GBA NI WONYI.

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Owo ti a ti ri gba	5	10	6
Ogbeni Simeon da Souza ...	0	10	6
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A o ma jihin yi losose.

[ED.—E. A.]

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VIDAL R. COLE,

Sole Agent.

## ILE EGBOGI ISE OLODUMARE.

A si ile Egbogi kan ti a npe ni Ise Oloдумare si Oja Obun Eko ni ile keta si Iga Oloye Aromire. Niḅe ni a le ri oriṣiriṣi iwosan fun oniruru aisan, Iḅase fun Oriṣifẹ, Inuririn, Ẹda, Inarun, Aran Kinnisa, Iko, Ipa, Oṣere, Oṣe Egbogi, Egbogi Oju, ati awon Oniruru ti a ko le to sihin tan  
 Rin de ḅe ki o wo o, Irohin ko to afojuba,  
 Iwo ko tiḅe gbo oruko re ndan?  
 Ise Oloдумare !!!

JOSHUA O. ADE: CRAIG,  
 Alabojufo.

## ILE OWO-OJA RIRANSE TI AWON EGBE OYINBO C. F. HUTHCHINSON NI ILU OYINBO.

Ogbeni S. B. VINTURA, Aṣoju awon Egbẹ Oyinbo yi mura tan lati ranse awon Oja bi i *Herbadishery* eyini ni Ẹda, Onini, Owo-Ẹda alarabara, Ohun-Elo awon Aranso, ati oniruru Oja ḅawonni lati edo awon Oyinbo re ni Ilu Oyinbo ni owo po o.

Ogbeni na si ni awon Akete (*Felt*) Bata Funfun ati awon nkan miran duradara pelu ni tita ti owo won ko ta enia laiya.

Ẹ lo danwo ni Ile-Owo re ni Ita Tinubu, t' o kojusi Kofu, l' Eko.

## OGBENI DURO: THOMAS ONIṢOWO PATAKI.

Ti 55, Ita Faji, l'Eko, ni oriṣiriṣi Oja to de fun lati Ilu Germany fun tita: awon nkan Awo Abomafẹ, Cement, Akara, ati Opolopo Oja miran.

Ẹ lo de ibe, Igbo-Akan 'mopa ni ohun to ni.

Bi e ba fe, ekowe si i, Number Apoti-Iwe re ni Ile ipin iwe (*General Post Office*) ni 374: Number fi-ero manamana ba a soro (*Telephone*) ni 243.

**XMAS! XMAS!! XMAS!!!**

Place your Orders for your Private Christmas & New Years Greeting Cards in time.

SAMPLE BOOK containing various Styles will be seen at 35 BREADFRUIT STREET, Lagos.

Very Cheap.

## Advertisements.

IPOLOWO OJA.

### ILE OWO IFE OLODUMARE.

Ogbeni Onisowo M. Bankole Fadipe mura tan lati ranse orisirisi Oja fun enikeni lati ilu-oyinbo.

Ibase Oja bi Ewe-tabá, Ètu-ibón, Awo, onje-igipanu, Ero-ere omode, Aso, ati awon nkan bawonni,

Enia le san Idamejin tabi Idameji owo silé gegebi iye-owo oja re ti to.

Awon oyinbo re ni ilu Germany setan lati gba enia lawin oja; awon yio si fi oja ti oju idameji iye owo oja ti o ba fi ranse si won, sowe si o, a o si fun o laye Oju meta lati san-owo toku. Maṣin Olowo ati Elese daradara (Oloko rubutu ti Germany) nbe.

Ogbeni onisowo yi nfi Cocoa, Ekuru, Epo ati orisirisi Awo Eran sowe si ilu Oyinbo fun tita.

E lo ba orire nyin pade loḍo Ogbeni onisowo yi ni ile-owo re

Ebute Oluwa  
158, Marina L'Eko.

### LIQUOR LICENCES.

Notice is hereby given that all applications for Liquor Licences must be made to the Police Magistrate, Court House, Tinubu Square, on the prescribed forms not later than the 15th October, 1922 as provided under Section 28 of the Liquor Ordinance, 1917.

A. W. S. RUMENS,

Secretary Licensing Board.

Lagos, 28th September, 1922.

### READY.

"Church and Politics."  
(A Lecture)

OR

THE DUTY OF THE CLERGY TO THE LAITY.

By PROF. DENIGA.

SOLD at 24 Williams Street, Lagos.

3d. a copy.

AWON EGBE OYINBO ONISOWO TI A NPE NI

E. H. STEIN ARA HAMBURG.

NEUPHWall 16 18. GERMANY.

Je Awon onisowo ti He Enia Dudu, nwon ni nranse Oja fun enikeni to ba fe'ibase Oja ti ilu Gba tabi ti awon ilu oyinbo miran ta o wa lagbege England ati Germany.

Nwon si nba enia ta Oja bi Epo tabi Ekuru ba ba fi ranse siwon si' ilu awon oyinbo (Europe) ni owo ti o ju enia loju.

Kosi ewu kankan ti fi fi Oja-koja ranse si won lati Eko tabi ilu miran ni Nigeria.

Ki enikeni to ba fe ba awon oyinbo yi sowe lo tabi ki o kowe si Asoju won niti Ogbeni Karimu Kolan ti ita Oba Dosunmu No. 3, tabi ni ibi-igbe re (Office) ni Opopo-nda (Brand Street) ati ni ibi-ifi Oja pamo si (Forto-noro Market Store) L'Eko.

Enikeni le kowe bi ede Gesi, niti German tabi niti French.

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Ki la ti na' ori nile lku?

Tutu tabi Gbigbe?

Opokeyoku si ni, wa sa eyi to wu o ni  
8 TINUBU SQUARE, LAGOS.