EKO AKETE.

IWE IROHIN OSOSE.

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

20 MAR

VOL I. NO. 36. SATURDAY, MARCH 17, 1923. FOURPENCE.

Editor & Preprietor:—
ADEOYE DENIGA,
Office: 24, Williams Street,
P.O. Box 286,
Lagos, Nigeria.

ASAN SILẸ NI OWO GBIGBA RẸ.

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

N. V. HANDELMATTSCHAPPIJ V H.

J. F. SICK ati AWỌN ẸGBẸ.

No. 7, Ita Ibode lailai, l' eti *Glover Memorial Hall (Customs Street,)* EKO

Awọn Oyinbo Oniṣowo yi nranṣẹ MASINI-ARANṢO ti a npe ni VESTA Nos. 1-4 t' ọlọwọ ati t' ẹlẹsẹ ni owo to rọju a le fi iye-owo wọn han ẹnikẹni to ba lọ si Ile-owo yi.

Nwọn mura tan lati ṣe adehun pataki pẹlu ẹnikẹni to ba fẹ ranṣẹ Meji'a tabi jubẹ lọ nina MASINI na.

Awọn Oyinbo yi nṣe oriṣiriṣi Ilẹkẹ alarabara, nwọn si nranṣẹ *Cement* ati panu kikọle to nipọn, ati ẹja Abọmafọ ati oriṣiriṣi ọja.

Ilẹkun Ile awọn Oyinbo yi ṣi nigbakugba ti enia ba fẹ lati lọ ba wọn sọrọ ASIRI nipa Owo. IROHIN KO TO AFOJUBA.

Ile Ita Egbogi ti Macaulay.

(Macaulay's Household Dispensary.)

A nta orişirişi ogun Ilera ni Ile-oja yi, to wa ni Opopo-nla (*Broad Street,*) l' Eko ni owo po o.

Awon Ogun bi Oku, Painkiller, Ogun Inarun Ogun Lakuregbe, Ogun Kuruna, Ogun Aran to dara Ogun Ẹda, Ogun Arẹmọ.

Ọgbẹni S. A. Q. Macaulay ẹniti oni Ile-Egbog yi jẹ ẹniti o gba Aşẹ ogun pipo (*Certificated Dispenser.*) lọwọ Ijọba Nigeria.

Ẹ LỌ DAN A WO. Ogun rẹ jẹ bi idan.

ỌGBẸNI J. C. VAUGHAN.

Ti Ile-Ọja Sheffield ni Ita Kakawa ati Ile-Ọja "*Excelsior*" ni Ita Agarawu, ni oniruru awọn ohun kikole fun tita ni owo ọpọku-ọyọku.

O ti nşowo Irin Işẹ lorişirişi lati adota ọdun sẹhin titi di oni.

ATARI AJANAKU ni ỌGBẸNI na jẹ ninu awon onisowo Irin Işẹ ni ilu Nigeria.

ỌKỌ tita wa ni owo po o.

ỌGBẸNI DURO THOMAS.

ONIŞOWO PATAKI.

Ti 55, Ita Faji, l'Eko, ni orişirişi Ọja to de fun u lati Ilu Germany fun tita: awọn nkan Awo abọmafọ, Cement, Akara, ati ọpọlọpọ ọja miran.

Ẹ lọ de ibẹ, Igbo-Akan 'mọpa ni ohun to ni.

Bi ẹ ba fẹ, ẹ kọwe si i, *Number* Apoti-Iwe rẹ ni Ile ipin iwe (*General Post Office*) ni *374.* *Number* fifi-ẹrọ manamana ba a sọrọ (*Telephone*) ni 243.

Ẹ WA RA ỌPỌ ỌJA.

Ọgbẹni D. B. OSUNTOLU, onişowo Ọlanrewaju ni ọpọlọpọ ọja fun tita ni Şabu rẹ ni No. 44. Balogun Street, l'Eko.

Ninu awọn ọja rẹ ni iwọnyi:—Ikoko taba, Carpets Panu ikọle, Aşọ oniruru, Itẹkọ, Baranje, Olowonyọ, Yọmini, (*Sallen.*)

Ati orişirişi nkan atata miran, Ọja Ọgbẹni yi rọju o si lere ninu, ọpọku-ọyọku ni.

Ẹ lọ ra ti nyin nibẹ.

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AŞỌ NYIN FAYA, Ẹ LỌRAN.

AŞỌ NYIN FAYA, Ẹ LỌRAN.

IBUSUN-ILESANMI ati

MASINI-A-NJUWON

Ọgbẹni DURO THOMAS.

Onişowo-towolawi, ni awọn IBUSUN mèrémêré onidẹ to şẹşẹ de fun u pẹlu awọn MAŞINI iranşọ ti a npe ni *Gritzner* ti ọlọwọ ati ti ẹlẹsẹ, lati ilu Jamani wa fun tita ni Ile Ọja rẹ 55, Ita Mãse leti ita Faji, l'Eko.

Ifa mbẹ fun awọn to ba tete lọ ra tiwọn nibẹ: owo yẹpẹrẹ ni a nta wọn, bẹni awọn Ọja na si "ka 'yin" to.

Ẹ lọ ba Awure nyin pade nibẹ.

GBOHUN-GBOHUN.

APẸ-L'ẸWỌN, BI ỌBỌ! BI ỌBỌ!!

O jẹ ohun ibanujẹ pupọ lati ri bi awọn ọmọ miran, pẹlupẹlu awọn ọmọ-'kunrin, ti nma ko itiju ati iresilẹ ba awọn obi wọn nipa iwa ti nwọn nhu to nmu wọn di ero ẹwọn: ni "Kotu" awọn *Jury* ti a ṣe ni oṣu, *February* to koja, a ri pe ọmọ-'kunrin kan wọ ẹwọn ọdun 'meje pẹlu iṣẹ-aṣegan fun ẹṣẹ igara to da: eyi kiṣe akọkọ wọ ẹwọn ọmọde-kunrin na, bẹ lo wọ ikan ni ilẹ yi, ni ọdun kejila (1911) sẹhin: ẹwẹ, ni ọsẹ to koja, a ri i ka pe ọdọ-mọkunrin kan, ọmọ-onibi-niran, ti o ti wọ ẹwọn nibi ri nitori nkan lasan—ọrọ obinrin, tun wọ ẹwọn miran ni ilu-Ọba fun ẹṣẹ kan ti a fi sun u: eyi-kele! ki Baba gba awọn obi lọwọ awọn ọmọ ibanujẹ bayi.

ỌMỌ IYAGBA TO FẸ GBA LỌYA, ARA WA NI.

Inu wa dun lati gbọ pe ọrẹ wa Ọgbẹni H. Ajayi Johnson ti o ti nṣowo kẹkẹ-ologere ri nibi, ti "wọ Igbalẹ" ati ko iṣẹ lọya ni ilu Oyinbo: Ọgbẹni na jẹ aburo lọya Latunde Johnson, ọpẹlẹngẹ. Eyi wun wa o.

ṢAPARA ṢE' UN ARA.

Ọrẹ wa, Alagba Dokita Oguntọla Ṣapara ṣẹṣẹ ṣe ẹrọ titun kan ti o nfi irufẹ ọmọ, bi ọkunrin ni tabi obinrin, ni ti aboyun yio bi han: ẹrọ yi jẹ ẹya ọkan ti a sọ pe oyinbo ara Jamani kan ṣe fun irufẹ iṣẹ bẹ. Ọkare, ọmọ mara-mara, to ra igba ẹru lọjọ!!!

IJỌ BAPTIST NGBA 'RA DI.

A gbọ pe apejọ ọdọdun ti awọn *Church Baptist* ni ilẹ yi ati ni ilu oke yio wa ni Ibadan ni ọjọ kẹrin titi de ọjọ kejọ ati pe lẹhin ọjọ diẹ si, nigbati a ba ti pari ajọ na tan, Ọgbẹni Oyerinde olohun-iyọ ati Bọmi-bata ninu iwẹ, yio wa si Eko lati "san ara" diẹ ninu ede Gẹẹsi sisọ, nipa iṣẹ ajọ yi. A ufọju s' ọna o, ẹnyin baba ipade yi.

TANIMỌWO, A F' OLUWA.

A ba ọrẹ wa Bakare King daro ọmọ rẹ wundia Abẹkẹ to ṣalaisi ninu ọsẹ diẹ to kọja.

IYAWO BORI BO 'SẸ, ALẸ ONI LA O GBE E.

A ji gbọ lẹnfẹn pe Ọgbẹni Arthur, ọmọ Thomas Raymondson Davies, Ologbe, yio fi oruka bọ Omidan Joko Emanuel lọwọ ninu ọsẹ ekinni ni oṣu to mbọ ni *Church* "Aguda" Omidan na jẹ iyekan *Archdeacon* T. A. J. Ogunbiyi ti Ijọ Oni-dunkun-oyinbo. A tanma pe *Archdeacon* yio "pe wa lenia" lọjọ ayọ yi: A npọn ẹnu silẹ: ki Oluwa m' ọjọ ro!.

IKU TI YIO PA NI, KO JU NI LỌ.

A gbọ pe awọn Oyinbo meji kan A. J. Doe ati H. W. Powell ri sinu omi ni ọjọ Ọsẹ to kọja nigbati nwọn "gb'ọlọfẹ" lọ si okun ti nwọn si luwẹ ninu rẹ.

BABA IYAWO, O KU ỌFỌ.

A ba Ọgbẹni Herbert Williams ti Ọfin kẹdun iku ọmọ rẹ Mrs Euba to ṣẹlẹ ni ọjọ *Friday* ọsẹ to kọja a si ba Ọgbẹni Euba ọkọ Iya-afin na kẹdun pẹlu, ati awọn iyekan rẹ gbogbo.

ILU L' ARE NGBE.

Awọn Igbimọ pataki, awọn Ọgbẹni Ọlọla Eric. O. Moore, A.D. A. 'Macgregor (Alaga) ati Dokita Clarke ti Gomina-agba yan lati wadi bi Ofin ti Ijọba so nijọkinni lati fi opin si owo-geremanyan ti awọn onile ngba lọwọ awọn to nhaya ile lọwọ wọn, le jẹ eyiti o le di piparẹ, tabi titunṣe, tabi fifi-silẹ bi o ti wa, bẹrẹ iṣẹ wọn ni Ganran ni agogo meji-abọ ọsan ọjọ *Monday* ọsẹ yi.

Ninu awọn ti o sọrọ nipa ọran yi ni J. Ọṣọ Davies Ọmọ-Ọba ti Abẹokuta, awọn Ọgbẹni J. B. D. Johnson (Gbengbeleku) Thomas Jacobs Frank; A. Akilapa, J. Alẹṣinlọye Williams Loya Robert Irving Dr. Randle A. W. Thomas, A. M. Thomas ati awọn ọgọrọ oniṣẹ-ọba miran.

INA KẸKẸ NKẸ RIRI.

Ni iwọn agogo mẹjọ alẹ ọsẹ to kọja, kẹkẹ *Motor* Ọgbẹni Alli Balogun, kan to wa ni Idunmagbo gbina, a gbọ pe o jo ajokanlẹ K'Oluwa f'ofo r'ẹmi.

ỌGBẸNI BANDURO PHILLIPS D' ẸNI ỌRUN!

A ba awọn ẹbi Ọgbẹni Thomas Banduro Phillips kẹdun iku Ọgbẹni na tọ ṣẹlẹ nibi ni ọjọ *Wednesday* ọsẹ to kọja; Ọgbẹni na jẹ aburo Ologbe Ọgbẹni Henry Ọdẹdina Phillips ti o ti o jẹ Atẹwe-Ọba (*Native Government Printer*) pataki nigbani; on lo jẹ igbakeji si Ọgbẹni J. S. George (Enia dudu) ninu iṣẹ na ni akoko tiwọn. Ọgbẹni ti a si nrohin iku rẹ yi jẹ Onisowo kan tọtọ ni sa tirẹ o jẹ ẹlẹwọ enia, o si ni ọyaya si ẹnikẹni. Ọrun a gbo e!!!

A DUPẸ ỌJỌ!

Ọgbẹni Liamidi D. Salvador ti Ile Owo A. J. Tangridaki ni ilẹ yi pẹlu awọn ẹbi rẹ dupẹ lọpọlọpọ lọwọ gbogbo enia ti nwọn wa ba wọn daro ọfọ to ṣẹ wọn nipasẹ Iya wọn Asimọwu Salvador ti ko si ni ọjọ kẹrin oṣu yi.

Ọlọrun majẹ ka fi iru eyi san fun nyin.

IRIN AJO LATI EKO LỌ SI KAMERUN.

Bi ilẹ ijọ keji ti nmọ, ni a ri iwe pe agogo mẹwa ni ọkọ yio ṣi, o di bo lọ o yá mi, olukuluku yara bọ si ilẹ lati tete pari ohun ti o ṣe ku lana, nitori bi afara ba ja oluwarẹ, ọkọ yio fi silẹ lọ. Mo ṣọn s'ona o di Ọja *Marina* lati lọ wo bi a o ri nkan bi iṣu ra, iṣu rọju daradara ni ilu yi, iṣu nlanla mẹta ṣile meji ikọkan iṣu na, bi igiripa mẹwa joko ti, ko da mi loju bi nwọn le jẹ tan. Ẹnyin ara mi, iṣu mọe ni Calabar o jare, bi a ba si le ri ẹni ti Ọlọrun fun l'ogbọn, ti iṣu wọnyi ba le de Eko tiwa lohun, laiṣe ani-ani, asiki kọlu oluwarẹ niyẹn.

Nigbati agogo de ọri mẹwa l'arọ na, bẹni Ọkọ ṣi kuro lara Kereni, o d'okun, ito Calabar jinna pupọ si okun o to iwọn wakati mẹrin, ni ori agogo meji fẹrẹ lu ki a to ja s'okun lati igbati a ti fi Calabar silẹ, nigbati agogo mẹrin fi ma lu, a ti bẹrẹ si ri Owo ilẹ Victoria lọkan a si nri Oke Gemandi eyiti o lana lẹnu ọ[illegible] melo yi, awo ti oyinbo fi nwo nkan lagbaku[illegible] on la gbe si, oke nlanla pọ l'apa ọna ibi [illegible] pupọ bi a ti nwo ti Victoria bẹ na la si [illegible] ti Fernandopo tiẹn, nigbati agogo mẹfa fi [illegible] lu, Alfa, ọkọ ju *anchor* silẹ ni Victoria.

Ilu ti a npe ni Victoria yi, jẹ ibikan [illegible] oruko rẹ ti nje "Ambas Bay" ri, o wa lab[ẹ] Ijọba Jamani, ṣugbọn nigbati ogun de, Ijọb[a] Gẹsi gba a lọwọ wọn, awọn agbajọ onilẹ ẹ[illegible] si pin ikogun yi fun Ijọba Gẹsi. Ilu yi [illegible] ilu elokula, oke nlanla si pọ pẹlu, nitori oku[n] yi, Ọkọ-elefin nla kọ le lọ si ara Kereni, lar[in] okun ni yio duro si ti nwọn yio si ma fi ọkọ igbaja kọ ero silẹ.

Ọkọ wa de okun ilu yi ni agogo mẹfa alẹ o duro si ọkaukan Bota, ki ọkọ igbaja ati awọn onibode to de ilẹ ṣu, awa ero ko si le bọ silẹ mọ. Gbogbo awọn oyinbo ilu na lo wa sinu ọkọ lati wa lo igbadun diẹ ninu rẹ bayi si ni o ri ni gbogbo ilu ti a ti nkan bọ. Awọn ti o ri owo lọwọ jẹun ninu ọkọ, nwọn si fi Ọti Oyinbo ṣere diẹ, gbogbo bi nwọn ti nmu Ọti ti a ti fi yinyin se daradara, bẹ ni mo nfi ọkan kọ orin yi, bi emi na ti rọra nṣe temi :—

O d'oni Tọmbila. Tọmbila.
Tọmbila nlanla la o lọ
O d'oni Tọmbila, Ege, Ege.

Bi Ọkọ ti duro ti ko ko ero silẹ, bẹni nwọn nko ẹru ti o ti ilu Oyinbo wa silẹ firifiri, nwọn ṣiṣẹ titi di igba ti o rẹ wọn, nwọn sin tun bẹrẹ ni ijọ keji, nigbati o fi ma to agogo meji kọja. nwọn ti ko wa sinu Ọkọ igbaja ati ẹru wa, o di ilẹ.

Bayi ni irin ajo wa lori omi ri niyi, lẹhin sisu inu ọkọ fun iwọn ijọ mẹfa larin aligbalu ibu Okun, lotọ ni ọrọ ti oni *Psalm* sọ pe "awọn ti o nṣiṣẹ lori okun ri iṣẹ Oluwa ani iṣẹ yanu Rẹ lori ibu." Ẹru ko nṣe ko ma ba mi; nigbati mo ba wo Ọkọ wa lori omi, ti igbi nbi sihin sohun, ti nko fi oju ri ilẹ, afi omi nfi sanma ; iṣẹ Oluwa awamaridi [illegible]

A fi Eko silẹ ni irọlẹ ọjọ Jima ijọ kọkandilogbọn oṣu *January*, a si bọ silẹ ni owurọ ọjọ (*Wednesday*) Alaruba, ijọ kẹrinlelogun oṣu *January* ni *Victoria*.

Ninu ọkọ yi ni Ọgbẹni kan ti oruko rẹ njẹ George Christian ba wa lati wa lọ [illegible] Oko *Cocoa* ti awọn ara ilu Jamani ti ni ri, ti a si ta ni gbanjo ni ilu Ọba ninu oṣu *October*, Ọgbẹni yi, Mulato ni, ṣugbọn iyawo rẹ funfun. Mo gbọ pe owo rẹ pọ, o si jẹ Olori Ẹgbẹ Owo ti a nfi orukọ rẹ pe.

Ngọ ma fun yin ni apejuwe ilu Victoria ni ọjọ miran.

AJEJI.

Open Letters.

TO CELEBRITIES, NOTORIETIES, ETC., IN DIFFERENT WALKS OF LIFE.

No. 21.

THOMAS H. JACKSON Esq.,
Managing Editor,—The *Lagos Weekly Record*,
Iron House,
8, Tinubu Street, Lagos.

Redoubtable Horatio,

Why The *Lagos Weekly Record* has failed to continue its appearance since your issue of the 20th January last almost two months ago which I take it, is your last issue, passeth my understanding. If ever there is any paper needed now amongst others in the colony, to which one should look for continuity in its good work through thick and thin, that paper is yours: you have no idea of the disappointment—bitter one in some quarters—the non-publication of the *Record* hitherto has caused in the breasts of many of your most ardent supporters *white and black* at a time such as this; would you allow others to sneer at the long period of time—34 years which it has taken your dauntless *pater* (Peace to his Ashes!!!) to rear the once helpless babe into full-grown manhood, as evidenced in the journal to-day? Would you give room for those less able than you are, in the journalistic field to characterise your organ as an "opportunist paper," only waiting for something to turn up, before action? Or would you, lastly, let people speak of it as being an irresponsible organ, "a sort of a little time you shall see me, and a little time you shall not see me, because I make up my mind ALWAYS to be UNREADY?"

Think of these things, old Jackson, and wake up!!!

EKO AKETE.

Correspondence.

Eti Court,
Okepopo,
Lagos, S.N.
12/3/1923.

To
The Editor of
"Eko Akete"

Dear Mr. Editor,

It came to my hearing that His Honour Chief Justice Pennington, K.C.,—the "Lion of Justice," "uncle" to the Lagos Bar, will sail home never to return.

It pains me much to see that Nigeria is going to lose such a trust-worthy gentleman ever known in Nigeria.

His Honour is one of the kindest judges that ever lived in Nigeria, and has unwearied spirit in the discharge of his duties, indeed, he is one in whom the ancient Roman honour more appeared than in any European that I ever knew in Lagos. He is greatly beloved by all the people in Lagos, either small or great.

He is a dutiful and loving judge. He has borne the vast responsibilities of his work with courage. He has performed his works with admirable efficiency and ardent zeal.

His constant concern for the common good of the schools, especially for the C.M.S. Grammar School, has won him cordial approbation.

This much, and much more may be said about Mr. Pennington without a suggestion of fulsome adulation or sycophancy. The name—"Pennington" cannot be forgotten in Lagos. The generations to come will rise and call him blessed.

I am,
Yours sincerely,
DANIEL ETI WILLIAMS,
(*School Boy.*)

THOUGHTS.

On the influence of the local Press, after years of suspense, doubt, and anxiety about the exact nature of the influence wielded by our local papers on the minds and manners of the community of Nigeria, a debate bearing on this extremely important topic *via* the influence of the Lagos Press, was held at the C.M.S. Grammar School Hall (on the 22nd ult.) by the literary and debating section of the Society of Old Grammarians. There is no necessity to go through the details of the meeting, suffice it to say that the grandiloquence displayed by the Proposer and Opposer, Messrs. C. B. Olumuyiwa and Omololu respectively (That the influence of the Lagos Press is not wholly for good) shows that the debate deserves to be ever fresh in the memory of all. The aforementioned debate can never be compared in its university, essentiality, and in its international applicability to the political, social, religious, economical, commercial and even financial phases of our national existence. The papers were dealt with one by one.

The *Nigerian Pioneer* though described as "anticus curiae" yet was ably defended by the Opposer Mr. Omololu in these words: "It merely sought its information from the Government and used this." Our opinion is that the *Nigerian Pioneer* is worthy of emulation so far as consistency is concerned.

The *African Messenger* was defended by its Editor, but chiefly by its Sub. Editor (Mr. Omololu) who was also Mr. Olumuyiwa's Opposer.

The evergreen brilliancy of the *Messenger* speaks for itself; a firmer policy, however, as intimated by the Proposer (Mr. Olumuyiwa) might further enhance its already wide reputation.

The *Lagos Weekly Record* was discussed. Its high-falutin has always been very charming and engrossing, and although there were certain objections about it, yet its merit as a thoroughly representative organ, stands.

The Editor of the *Eko Akete* (Mr. Deniga) defended his striking paper, being the first predominantly Yoruba (vernacular) paper.

The undoubted potentialities of the Eleti Ofe were also discussed.

The press should instruct, enlighten and guide. There seems to be a wicked attempt to-day to make people go astray. Editors to-day are not leaders—they are being pushed from behind. The scurrilous language of some of the papers was prompted solely for the sake of filthy lucre which it brought. Better to have no press than to continue as at present.

As one of the subsequent speakers admitted Dr. Savage that the press of the whole world was dominated by the financier, yet that solemn fact does not absolve the press one jot from their serious responsibility.

AN OBSERVER.

EKO AKETE.

EKO, SATURDAY, MARCH 17, 1923.

E JẸ K' A TETE F' EPO OKOWO J' AGA.

Awọn baba wa ni ti a npa l'owe pe "Olowo ki nję Orogan ki Iwọfa ni on Agun-matę, a fę ki ęnyin baba wa, ęnyin iya wa, ęnyin ęgbọn wa, ęnyin aburo wa, ati ju gbogbo rę lọ, ęnyin Idile Ọba ati ęnyin Onifila-funfun wa, ba wa fi ero lu ọrọ ti a fę sọ yi nipa bi nkan ti ri larin wa nisisiyi, papa niti ọrọ Olori ni Iga Idunganran.

Laifagun lọ titi, gbogbo wahala, ayan ati ajo ti ilu ti nșe lati ęhin wa titi di isisiyi pe ki Gomina-agba le foriji Eleko ko si pe e bọ sipo rę lodi mimọ fun ęnikęni jake-jado gbogbo aiye, ni tiwa, a ko ri ęsę tian-tian kan ti awọn Alașę wa sọ pe Eleko șę to fi le mu ki Ijọba kọ jalę-jalę lati rę wa lękun ọran na, nipa fifi Olowo sipo rę gęgębi a ti nlę; șugbọn bi o ti ję pe Gomina-agba tilękun ọrọ na gbọningbọnin bayi, ko ha yę ka tun mu ọna miran pọn ki nkan mașe baję siwaju? A dupę pe Ijọba ti sọ gbayawu lai fi ọrọ bọ'po bọ'yọ pe awọn ko ni agbara ati fi ipa mu Eleko kuro ni Iga Idunganran nitori ọrọ na; șugbọn eyi ha to ohun pataki fun ti olori ti elesi wa lati ma yọ le lori titi? Ara ilu, Ę ję ka ronu pe ọran ęhin-ọla lo șę ribiribi ju; Ę ję ki a ran ara wa leti pe "Ọpa agbes'apa t'ęhin loju," ki a tun sọ nipa ti ọrọ Eleko nję bi ewe ba gbo ti ewe ba si rę, Ijọba ha le tun rãni eniti ao șęșę wipe on la mu wa siwaju wọn lati rọpo rę bi? Ęnyin agbalagba ilu, ti ọgbọn nyin ju tiwa lọ ni irufę ọrọ bayi, ę o mọ pe awọn Oyinbo ki yio wo iru ęni bę lęmeji, lęhin igbati nwọn ti mọ pe a ko ka imọran wọn si nijọ kinni; ki șe pe ifę wa si Eleko dinku la fi sọ eyi, bikoșepe a nfi oju sun ewu ti mbọ nijọmiran, gęgębi ọrọ na ko ti lori, ti ko si ni idi bi ejo ọșun nisisiyi: a tanma pe o și ba fun atun șe ki atun șe atti ęnyin agbalagba ilu ba fi ohun șọkan si; bi apa ko ba ba șe șan nșe ni a nka a le'ri.

Ni lọlọyi awọn kan tun bęrę irọ wọn pe ni eyiti Sękitęri-pataki ti Ijọba *Nigeria* de yi, eyini ni Sir DONALD CAMERON, ọr, na yio lori; a fę sọ fun ilu pe ki nwọn mașe ba ęnikęni gba ọrọ awọn Alapamașișę bę gbọ, awọn ti nwọn nmu atamọ ti nwọn fi mọ atamọ̀, nwọn tun de niyęn. Ęnyin gbọ pe awọn Oyinbo nfi idi ara wọn silę lękan ri.—papa bi irufę ọrọ Eleko yi, ti o ti bi Ige ti o si ti bi Adubi?

Kò da wa loju pe ọrọ na ti so ọgbọn ati were kọ gęgębi orin awọn oni-waka kan ti nwọn kọ pe "Ile aiye ko șe gbe, Alijọnna ko șe lọ, ọna ko pe męta ewo la o șe;" Ijọba ti fi ăke kọ'ri nisisiyi pe "a ki gbọ riwo-riwo ni'le agba lęmeji," ati pe ọwọ wa lo ku si, bi a o mọ̃mọ̀ la oju wa silę ki talubọ̀ ko'wọ ọ.

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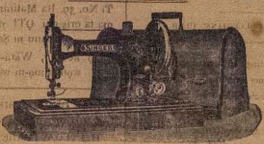

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6.30 7.30 8.30 9.30
7.30 8.30 9.30 10.30.

(Evening)

Masses (Benediction) Isin Ibukun.
4.45—5.30 6.45—7.30.

St. Michael's (Lafiaji.)

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
6.30 p.m.	do.	do.
9 a.m.	St. Paul's (Breadfruit)	Ven. Archdeacon. T. A. J. Ogunbiyi
6.30 p.m.		do.
9 a.m.	St. John's (Aroloya)	Rev. H. V. E. Johnson
6.30 p.m.	do	do
9 a.m. & 4 p.m.	St. Peter's (Alapako)	Rev. J A Cole
9 a.m. & 6.30 p.m.	Holy Trinity (Ebute Ero.)	Rev. S. J. Gansallo
6 a.m.	St. David's (Jordan)	Rev J A Leigh

WESLEYAN

10.30 a.m.	Tinubu	Rev. Maltley
7 p.m.		Rev. A. N. Cole
10.30 a.m.	Ereko	Rev. E. K. Ajai-Ajagbe
7 p.m.		do. do.
10.30 a.m.	Olowogbowo	Rev. E. E. Williams
7 p.m.		Rev. D. A. Beckley
10.30 a.m.	Ọbun Eko	Rev. D. A. Beckley
7 p.m.		Bro. D. A. Ogunbiyi

AFRICAN (COMMUNION)

9 a.m.	Jehovah Shalom	Rev. M. B. Newton
7 p.m.		Rev. J. F. A. White
9 a.m.	Bethel	Rev. E. A. Akiọla
6.30 p.m.		Bro. J. D. Ṣodẹinde
10.30 a.m.	African Methodist	Bro. W. K. Fafunkẹ
4 p.m.		Bro. J. A. Oṣodi
9 a.m.	Ararọmi (Baptist)	Bro. E. A. Ojo
4 p.m.		Rev. A. A. Puddicombe

EBENEZER (BAPTIST)

9 a.m.	Rev. E. E. Alabi
6.30 p.m.	Bro. Joseph Bandele

BROTHERHOOD

7.30 a.m.	Ilupesi	Bro. Adelani Gbogbo-ade
7 p.m.		Prof: Deniga.

ST. STEPHEN'S (EPETEDO)

9 a.m. & 4 p.m. Bro. Thomas Akajagbo

AHMADIA (ISLAM)

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

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8 a.m.—Holy Communion
6.45 p.m.—Evensong and Sermon Rev. H. A. Lew

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Ki a ri nyin o, Ẹnikeji, Ijafara lewu.

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Maṣini Aranṣọ ti a npe ni " MUNDLOS wa fun tita niti Ọgbẹni J. S. Johnso ti 16, Ita ọja Ajaṣẹ, ati ni Ṣabu Ap Masu ni Ita Agarawu ni owo ọpọku-ọyọ

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Sare lọ sibẹ, ki ọlọra tirẹ, ọpọkuọyọku ni, bi o fẹ lori, oma dọwọ rẹ o,

"Arun ma jogun, ndagba si ẹlẹda rẹ.".

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